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THE

BRITISH CRITIC,

FOR

JANUARY, FEBRUARY, MARCH, APRIL, MAY, JUNE.

MDCCCXIII.

Omnia conando docilis Solertia vincit.
MANILIUS.



VOLUME XLI.

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PREFACE.

THAT the openings of our Prefaces have often taken their colour from the complexion of paſſing events; that they have been lively or gloomy according to the prevailing tints of the political horizon, is a fact which we are neither intereſted nor inclined to deny. In patriotic feelings our undertaking originated. and by them we truſt it will always be guided. Here then, to be conſiſtent, we muſt plant a laurel for the noble Wellington; and expreſs our joy at the ſucceſs of efforts, which have the common cauſe of public liberty in Europe for their motive. To the bravery of this country, directed by the genius of Marlborough, the ſurrounding nations once owed their deliverance from the ambitious projects of a Louis; nor is it now too much to hope that ſimilar reſults may be produced by the talents of Wellington, againſt the much more formidable tyranny and uſurpation of Napoleon. If the ſucceſſes in Spain influence, as they ought, the counſels or the movements on the Elbe, we may yet ſee the liberties of Europe re-eſtabliſhed, and France confined to reaſonable limits, and terms conſiſtent with equity. The connection of ſuch

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hopes with the intereſts and proſperity of literature is neither remote nor obſcure, and conſequently no apology can be required for expreſſing them in this place. The commerce of letters will perhaps be more amply benefited by the re-eſtabliſhment of public peace and independence in Europe, than by any other branch of human induſtry. For this, therefore, our aſpirations are ſtrong and fervent.

DIVINITY.

The name of *Horſley* continues to adorn this claſs of our Preface, and it is a name which we ſhall always bring forward with ſatisfaction. The *third volume* of Biſhop *Horſley's Sermons* *, which ſtands firſt in theſe pages, is in ſome reſpects ſuperior even to the two which had preceded, and highly worthy of the author. Even they who cannot fully adopt his ideas, muſt always feel that he deſerves their admiration and regard. The republication of his *Tracts in controverſy with Dr. Prieſtley* †, puts the theological ſtudent again in poſſeſſion of a work, which it had become very difficult to procure. The additions made by *Mr Horſley*, the ſon of the Biſhop, are ſuch as ſtill add to its value.

> As in a theatre, the eyes of men,
> After ſome well-graced actor quits the ſtage,
> Are idly bent on him that follows next,

So muſt it be with almoſt any author whom we can mention after Biſhop *Horſley*. *Dr. F. Laurence* was a man of abilities, but unfortunately he has left us only fragments of divinity: his *Remarks* ‡, however, honourably prove, that his mind was not engroſſed by thoſe worldly buſineſſes by which his time was,

* No. I. p. 1. † No. II. p. 123. ‡ No. II. p. 147.

of

of neceſſity, ſo largely occupied. For practical utility, combined with elegance of compoſition, we have ſeldom, if ever, ſeen a ſmall work comparable to *Mr. Granville Penn's Bioſcope**. It is a truly Chriſtian manual, teaching practically, and at the ſame time, moſt attractively, the great art of conſtantly comparing our preſent ſpan of life, in every ſtage of its progreſſion, with that eternity to which it leads. Of *Dr. Buchanan's Chriſtian Reſearches in Aſia*, we began to ſpeak in our preceding volume †, and, in conſideration of the curious and intereſting nature of the contents, we have continued to treat of them in two numbers of the preſent volume ‡: not agreeing in all things with the author, but thinking the ſubjects which he handles well worthy of our conſideration and diſcuſſion. The momentous queſtion of a Britiſh Church Eſtabliſhment in India is intimately connected with theſe Reſearches.

We have not lately found occaſion to notice many volumes of ſermons, but, among thoſe which we have examined, we give the preference to the poſthumous diſcourſes of *Dr. Gabriel Stokes* §. They are full of ſound Divinity, clear, well written, and inſtructive. An edition of the *Common Prayer*, with notes on the Epiſtles, Goſpels, and Pſalms, appeared anonymouſly, and even under that diſadvantage obtained commendation wherever it was ſeen. We may now ſay, becauſe it appears to be no longer a ſecret, that the meritorious author is an eminent lawyer, *Mr. Juſtice Bayley* ‖. As the author was unknown to us when we praiſed the publication, our commendations were unbiaſſed; and it affords another ſtriking proof, that the moſt active profeſſional purſuits by no means preclude the ſtudies important to every Chriſtian.

* No. IV. p. 374.
† Vol. xl. p. 598.
‡ No. III. p. 271. and IV. p. 361.
§ No. V. p. 512.
‖ No. III. p. 308.

Mr. D'Oyley, as Chriſtian advocate, found a very proper ſubject for his animadverſion, in an impious, though ſhallow work, called *Œdipus Judaicus* *, for the author of which, the kindeſt thing that can be done, is not to repeat his name. The book is haſtening to oblivion, and the time will doubtleſs come, when the author will be glad to forget that he produced it. *A Common Place Book* to the *Old and New Teſtaments* †, in addition to the many ſimilar works which have appeared, was not abſolutely wanted. But the author, *Mr. Joſeph Strutt*, ſeems to have regarded it as a new undertaking. It may, however, be found uſeful.

We have no occaſion, at preſent, to expatiate much on ſingle diſcourſes, whether delivered from the pulpit or elſewhere. That remarkable ſermon, however, of the American preacher, *Channing*, of Boſton, muſt not be forgotten. We noticed it in our laſt preface (p. vii.) and ſeveral times in the body of our work ‡, and we now only regret that we did not extract nearly the whole of it, ſince we learn that it is not to be had where it was originally advertized. We need not characterize it further than we have already done, but we think it right to mention that a further ſpecimen from it may be found in the preſent volume §. *Dr. Middleton's Addreſs* to Mr. Jacobi ‖, preparing to go out as a Miſſionary to the Eaſt, gives the moſt correct and comprehenſive view of the nature of ſuch a miſſion; and illuſtrates collaterally, though not profeſſedly, many queſtions, which at preſent are much and anxiouſly agitated. *Mr. Nares's Charge* ¶ may prove, perhaps, extenſively uſeful, as containing a clear view

* No. V. p. 532. † No. VI. p. 646.
‡ Vol. xxxix. p. 94. Vol. xl. p. 649.
§ No. I. p. 45. When we ſpoke of it as not yet noticed, in vol. xl. p. 649, we were, at the time, miſtaken.
‖ No. VI. p. 649. ¶ No. V. p. 453.

of

of the rise and pretensions of Methodism, together with earnest exhortations against unnecessary divisions. The *Visitation Sermon*, preached by *Mr. C. Leigh* *, on the subject of Pastoral Duties, contains many important admonitions, and places the whole subject in a striking and truly Christian light. We proceed now to very different subjects of remark.

History.

We are enabled to open this class with that which is of necessity of rare occurrence, a regular and finished history of a certain period. This opportunity is afforded by an author who has contributed more to the stores of History than any other British author, not excepting Robertson; by one whose research of original documents is indefatigable, and no less successful; and who combines the materials thus procured with the most luminous method, and correct judgment. Of whom can we possibly speak in such terms but of *Mr. Coxe*, the Biographer of the two Walpoles, and therein a large contributor to the History of his Country; the historian of the house of Austria, and thereby, in a great measure of Europe; and now the Historian of the *Kings of Spain of the House of Bourbon* †? This work, which yields to none of the former, in accuracy and original value, embraces also a very interesting period of modern History: and we doubt not that, like the former it will prove a standard book; a credit, not only to the author who produced the history, but to the Country which produced the Historian. Our comparative remarks on the *Ecclesiastical Histories* of *Mosheim and Milner* are continued throughout the present volume ‡, and will

* No. IV. p. 414. † No. V. p. 433. VI. p. 592.
‡ No. II. p. 153. III. p. 241. V. p. 477. and VI. p. 577.

not be closed sooner than in the second number of the volume now commenced. We trust that, by this long and careful examination, we shall have contributed much to the improvement of those who may be inclined to study either history; and may have laid the foundation for a still superior view of Ecclesiastical affairs, to be produced at some future period. Our View of *Dr. Hales's Chronology* *, so far as he has yet published it, is now completed; and we cannot but applaud the work, and encourage the labour of so profound an enquirer. Where we differ from the author, we do it, as every candid reader ought, with the utmost respect for his abilities and learning, and look forward with no inert expectation to the future conclusion of his labour. The ancient Church of Iona, among the western Isles, was regarded with just veneration by Dr. Johnson; and its history is now given, with that of the *Culdees*, whose principal seat it was, by the very able pen of *Dr. Jamieson* †; whose admirable Dictionary of the Scottish Language, long ago demanded our celebration ‡. It is a portion of Ecclesiastical History by no means deficient in interest, particularly to the Protestant reader. A similar attraction belongs to the History of the *Waldenses*, more briefly compiled by *Mr. Jones* §, who points out properly the purity of their doctrine and worship, at a period of general corruption; and records the dreadful persecutions, which these merits brought upon them. As connected with these subjects, *the Protestant Retrospect* ‖ may here be mentioned; a small but valuable tract, which we believe ourselves authorized to attribute to the Bishop of St. David's.

The formidable narrative of Shipwrecks, and other marine disasters, which has lately been published in

* No. II. p. 253.
† No. VI. p. 545.
‡ Vol. xxxii. p. 1.
§ No. VI. p. 647.
‖ No. II. p. 192.

three

three volumes *; might appal any readers who were not natives of Britain; but here, we truſt, the paſſion for naval enterprize is, in every ſenſe, invincible. We muſt not finally overlook a little work by *Mr. Fell* †, which may be conſidered as introductory to the ſtudy of Engliſh Hiſtory. The author, inſtead of compoſing any continued narrative, ſelects a few important points for particular diſcuſſion; and writes upon them with ability.

Antiquities.

After a period unuſually long, from cauſes, which we have once or twice taken occaſion to ſtate; we have taken up the examination of *Mr. Davies*'s two curious works, the *Celtic Reſearches* and the *Mythology of the Britiſh Druids* ‡. On the former we have given our ſentiments, the latter will detain us longer; but of both we may undoubtedly ſay, that the extent of learning, and the ſpirit of inveſtigation diſplayed in them will always be creditable to their author. *Mr. Faulkner*'s account of *Fulham* § is, like his *Chelſea* ‖, a careful and agreeable compilation; containing many minor facts, which are rather overlooked than deſpiſed by more extenſive topographers, or profounder antiquaries.

Biography.

To that indefatigable collector of literary facts, *Mr. Nichols*, we cannot too ſoon, or too warmly return thanks, in our own name, and that of the public, for his much augmented *Memoirs of Bowyer* ¶;

* No. II. p. 201.
† No. II. p. 190.
‡ No. IV. p. 321.
§ No. III. p. 296.
‖ Vol. xxxv. p. 624.
¶ No. I. p. 39. Alſo vol. xl. p. 590.

contain-

containing ſuch ſtores of original biography as no period of the ſame extent can any where exhibit. If the want of method be a fault, in this valuable compilation, it is now completely remedied, by a very copious and well-digeſted index *; and muſt prove a never-failing ſource of information to all who may have occaſion to enquire into the literary hiſtory of the century laſt completed. *Dr. Aikin* carries us ſomewhat further back, and has contributed his ſhare of information, both to the literary hiſtory of France and of our own country: to the former, in his Memoirs of *Huet*, Biſhop of Avranches †; and to the latter in the lives of *Selden and Uſher* ‡. The Life of Huet is tranſlated from a work of his own; illuſtrated by notes, which give ſome account of his principal contemporaries. The lives of our two illuſtrious countrymen are compiled from various ſources, and are not deficient in that intereſt, which a writer ſo experienced and ſo able well knows how to beſtow. *Arthur Murphy*, who figured ſo long in ſeveral branches of literature, well deſerved to have met with an able and literary biographer. He has met with a zealous one, at leaſt, in *Mr. Foot* §, but of his other qualities, for ſuch compoſition we muſt not ſay too much. It is, however, a life of Murphy, and, as ſuch, will occupy a certain ſpace. We are carried back to Roman Hiſtory by *Miſs Rogers*, who writes the *Lives of the Twelve Cæſars* ‖. The ſubject is ſomewhat extraordinary for a lady, but the execution is creditable, and the book may be recommended.

LITERATURE.

From Literary Biography, the chief ſubject of the preceding article, the tranſition is eaſy to Litera-

* No. VI. p. 651.
† No. III. p. 304.
‡ No. I. p. 55.
§ No. I. p. 31.
‖ No. II. p. 143.

ture

ture itſelf; and we have ſeveral works to mention, which cannot otherwiſe be deſcribed than as illuſtrative of general learning. Of this nature are thoſe which contain miſcellaneous remarks on books and authors; to which we may add diſcuſſions of particular literary ſubjects, and even improved editions of Claſſics. In the firſt of theſe diviſions we find *Mr. Beloe's Anecdotes of Literature and ſcarce Books**, a work now completed in ſix volumes. If this book tends, in ſome degree, to inflame the prevalent diſorder called *Bibliomania*, it tends alſo, yet more ſtrongly, to enlighten the perſons infected with it; and thereby to change their diſorder to *Biblioſophia*, or Book-knowledge, which is a ſound and healthy ſtate of intellect. For this object it will continue to be ſought, whether the temporary rage ſhall continue or not. Another work of ſimilar nature is *Mr. Barker's Claſſical Recreations* †, a book of extenſive reſearch, and no ordinary degree of acuteneſs. That the author is young and ardent, will more frequently be felt to the advantage of the reader than otherwiſe; and ſo wide a ſcope of learning, ſo early attained, will not fail to command his admiration!

In ſpeaking of the *Eſſay on Tranſlation* ‡, now arrived at a third edition, we omitted, through haſte, to pay our tribute of reſpect to the author; who, though not yet mentioned in the title, has long been known to be *Mr. Tytler*, latterly diſtinguiſhed by the local title of *Lord Woodhouſelee*. The work is of diſtinguiſhed and acknowledged excellence, as his other productions have always been; and the loſs of ſuch a man to the literary world, leaves one of thoſe chaſms which are not ſpeedily repaired. Nor ſhould it be omitted, even in the ſlighteſt tribute to ſuch a man, that his moral and religious excellence was no

* No. I. p. 24. II. p. 136. † No. II. p. 167. Alſo vol. xl. p. 624. ‡ No. IV. p. 425.

leſs

less remarkable than his intellectual powers: Such a man, therefore, we justly celebrate.

> Si quid id est priscamque fidem coluisse, piamque*;
> Palladiaque artes

We return to lighter matters. *Mr. Blomfield's Letters to Dr. Aikin* †, form, in fact, an able essay on song-writing; and superior to that of the author addressed, from being formed on stricter principles, though perhaps too rigorously enforced. Of *Dr. Butler's* elaborate edition of *Æschylus* ‡, we have spoken in part, and meditate further observations: not disposed either to imitate or admire the petulance of those, who, among so many merits, are anxious only to discover blemishes, from which no arduous undertaking can be free. *Mr. Blomfield's* separate edition of single plays is also proceeding §, and in a manner highly creditable to the editor. The two plays now published by *Mr. Blomfield* are the *Prometheus* ‖ and the *Seven against Thebes*. His progress through the remaining five Dramas will, of course, be a work of time. The translation of the Greek *Funeral Orations* by *Mr. Broadhurst* ¶, is a work, in all respects, classical and good, and a pleasing accession to that branch of literature.

LAWS.

The multitudes who are attached, with reason, to our admirable constitution, ought to feel much gratitude to *Mr. Christian*, for shutting the door for ever against such doubts, as not long since distracted

* *Pium* is here put for the τὸ ὅσιον. All the editions agree in it.

† No. V. p. 509.
‡ No. IV. p. 387. V. p. 469.
§ No. VI. p. 618.
‖ Vol. xxxviii. pp. 162 and 227.
¶ No. II. p. 164.

and

and disgraced the metropolis, respecting the legitimate jurisdiction of the House of Commons. Argument had already been powerfully employed by many able writers*, but a scientific tract by a profound lawyer, like this on *the Origin of the two Houses*†, must be received as authority; and the more so, as it is now abstractedly handled, without the bias of party feelings. We have little else to mention at present, except two books, which may be considered as subsidiary to the particular branches of which they treat. *Mr. Skirrow's Complete Under-Sheriff*‡, and *Mr. Ross* on *the Law of Vendors and Purchasers* §. The multiplication of such works, if executed as these are, is always an accommodation to the public; and the sale, though partial, will seldom fail to reward the exertion.

Politics.

As every great question of general Politics must be referred for decision to the principles of *the Law of Nations*, a clear and practical treatise on that subject must tend greatly to remove or diminish difficulties. Such, we conceive, is the treatise published by *Mr. Chitty* ‖, the reference of which, to certain questions lately agitated will perhaps, in future, be of less consequence, than its easy application to others which may hereafter arise. The system of Politics required for our territories in India is ably, if not decisively, treated by *Col. Malcolm* ¶; who, though he writes under a particular bias, handles the subject with skill, and illustrates it by a luminous sketch of public events, in that country, from the year 1784 to the present time. *Captain Stirling's Views of*

* Mr. W. Wynn and others, see vol. xxxv. p. 528, &c.
† No. IV. p. 342. ‡ No. I. p. 74. § No. I. p. 75.
‖ No. IV. p. 79. ¶ No. II. p. 109.

Military

Military Reform * may be conſidered rather as a new political ſyſtem, than a treatiſe on military matters. He writes, undoubtedly, with ability, but we heartily hope that no neceſſity will ever compel us to become ſo completely a military ſtate as his plans would make us. Let us hope that the preſent difficulties will paſs away without ſo violent a remedy. On the ſubject of preſent politics, we have not lately ſeen any thing ſo ſatisfactory as *Madam de Stael's Appeal to the Nations of Europe* †. Juſtice is there done to the views and diſpoſitions of England, which, in a foreign publication, has not often been done; but we truſt the time is coming when Europe at large will do us juſtice, and confeſs that we have invariably proved ourſelves the friends of public liberty, and public happineſs.

The great queſtion between us and the Roman Catholics has long appeared to us very principally political. It is abſtractedly this; "Whether any perſons can wiſely be made protectors and governors of that, which, by their principles, they muſt of neceſſity hate, and wiſh to deſtroy." If this be good policy, let us have a Popiſh King; or a Proteſtant King, with Popiſh counſellors;—but otherwiſe, never, until the general wiſh of the nation be for Popery; which we hope is as remote, as any thing within the limits of poſſibility. For this reaſon we ſhall here notice the principal tracts on this ſubject, and only the principal; reminding our readers, that we have mentioned others of merit, which we do not here introduce. Firſt then, as of moſt concluſive ſtrength, let us point out the tract entitled "The Claims of the Roman Catholics conſidered ‡;" with its ſupplement, on that very hoſtility to which we have above alluded §. Sorry are we to ſay, that both continue anonymous, becauſe we fear that thereby

* No. III. p. 328. † No. V. p. 504.
‡ No. I. p. 65. § No. V. p. 524.

they

they loſe a conſiderable part of their effect. Of another, on *the Neceſſity of Proteſtant Petitions* *, the time may ſeem perhaps to be paſt: but it is paſt, only to return again, when the ſame neceſſity will recur. The tracts of *Dr. Haggitt* †, and of *Mr. Gregor, of Trewarthenick* ‡, are the more valuable as they come recommended by thoſe truly reſpectable names, and are worthy of the names they bear. The ſame obſervation applies to the two publications of *Mr. Le Meſurier* §, a tried and long-approved champion in the Proteſtant cauſe: and when our readers look back to theſe, which we have given as a ſelection, they will infallibly find many more that well deſerve their notice and attention.

Medicine.

We ſhould make a bad appearance, at preſent, in this department, were it not for *Dr. Young's Introduction to Medical Literature* ‖, a work of real ſcience, and profound reſearch. The author appears to be one of thoſe few perſons who are deſtined to extend the boundaries of knowledge, in whatever ſtudy they take up; and we doubt not that hereafter he will be recorded among thoſe who have moſt benefited the medical profeſſion. A topical diſorder called *Ectropium*, or *Everſion of the Eye-lids*, gave occaſion to a volume produced by *Mr. Adams* ¶, a Member of the Royal College of Surgeons; and we doubt not, that all practitioners will gladly receive the information thus imparted. The book is ſcientific and clear.

Natural History.

A complete Hiſtory of animated nature, written upon the true principles of arrangement, is hitherto

* No. I. p. 84.
† No. I. p. 85.
‡ No. II. p. 193.
§ No. V. p. 521, 523.
‖ No. III. p. 281.
¶ No. V. p. 535.

a deſi-

a deſideratum in every language: ſomething between the dry catalogue of the mere ſyſtem-maker, and the diffuſe declamation of the oratorical deſcriber. From this conſideration we have watched, with particular ſatisfaction, the gradual progreſs of *Dr. Shaw's General Zoology* *, whoſe eighth volume, divided like the reſt into two parts, continues the Natural Hiſtory of Birds. He has ſtill a conſiderable part of that very extenſive claſs to go through, and then may be ſaid to be looking towards a concluſion †; having already completed the Quadrupeds, the Fiſhes, and the Inſects. The prodigious number of admirable plates, which nearly doubles the apparent ſize of the work, is in itſelf a valuable treaſure; ſince there is nothing in any way remarkable, in any natural tribe, which is not there actually delineated, either from nature itſelf, or from the very beſt authorities.

An elaborate inveſtigation of an intelligent author, into one of the chemical proceſſes of inanimate nature, ſeemed fairly to demand our attention, and we gave, therefore, two articles of our work to *Dr. Rennie's* Eſſays on the Natural Hiſtory of *Peat Moſs* ‡. We ſee there how bitumen is formed by the decompoſition of vegetable matter, and we ſeem to make no ſmall progreſs towards comprehending the formation of coal. The practical utility of the inveſtigation is alſo conſiderable.

Voyages and Travels.

We are here conveyed, as uſual, to various parts of the globe. We paſs, without fatigue or danger,

* No. III. p. 263.

† This concluſion, alas! ſince the above was written and ſent to preſs, is for ever prevented, by the unexpected and lamented death of the author! Such is the frailty of human hope! with grief, we ſay farewell, to the work, and to the Writer.

‡ No. I. p. 17. III. p. 215.

from

from the arctic circle almoſt to the antarctic; pauſing in various parts, to receive the reports of thoſe who have ſeen what they deſcribe. Beginning in the north, we are led over the mountains and wilds of *Lapland*, by the great *Linnæus** himſelf, whoſe whimſically named *Lacheſis Lapponica* is in fact his original journal; now at length tranſlated, and publiſhed, by his faithful follower Dr. Smith. A more accurate and extended account of *Iceland* than had hitherto been given, is furniſhed by *Sir George Mackenzie* †; and we learn, from collateral information, that the climate is not the worſt enemy of the poor *Icelanders*, who ſuffer ſtill more from an inattentive or oppreſſive government; and naturally ſigh for the foſtering protection of the Britiſh power ‡. A larger and much happier iſland, which the chance of war has placed under our protection, our Gallic adverſaries, ſkilled in calumny, have frequently accuſed us of oppreſſing. But we truſt that the *Sicilians* themſelves will give a different account; and we read with pleaſure the ſtatement produced by *Mr. Vaughan* §, and founded on Sicilian authorities. Paſſing from thence to the *Braſils*, we are entertained by *Mr. Mawe* ‖, an accurate mineralogiſt, with accounts of gold and diamond mines, and other intereſting particulars. With *M. Lichtenſtein* we croſs over to *Africa* ¶, but not to meet with any great ſtore of curious or original information. In the Eaſt Indies we are entertained by *Mr. Forbes*** and *Mrs. Graham* ††, who, in different ways, give the reſult of their reſpective reſidences in that country. The ſplendor and expence of Mr. Forbes's work, in which the plates are numerous, and thoſe of natural hiſtory beautifully coloured, will of neceſſity

* No. V. p. 491.
† No. II. p. 97.
‡ See a *Memoir* in No. V. p. 538.
§ No. VI. p. 615.
‖ No. VI. p. 571.
¶ No. V. p. 572.
** No. III. p. 209. and IV. p. 348.
†† No. VI. p. 652.

confine its ſale to opulent purchaſers; but the lady, with her anecdotes, will afford an agreeable amuſement, to thoſe who are not already ſatiated with deſcriptions of the ſame ſcenes, and the ſame modes of ſociety. A very ſingular, and hitherto unknown, Indian tribe, called *the Sikhs* are introduced to our contemplation by *Col. Malcolm* *, whoſe political account of India we have already mentioned. The information in this tract is curious as well as new. But our tour is not yet finiſhed. We are carried, by *Mr. Mann*, beyond the ſouthern tropic, to view the progreſs of our riſing colony in *New South Wales* †. What deſtinies may be in reſerve for the ſettlers of that remote region, it is vain to conjecture; but this is very certain, that powerful empires have, more than once, ariſen from beginnings leſs conſiderable.

POETRY.

The tardy fame of *Mr. Crabbe* is at length eſtabliſhed; and the ſingular caſe of a Poet of ſo much original merit, emerging ſoſlowly from obſcurity, is not likely again to occur. His ſtrong pictures are not, it is true, always pleaſing to the imagination, but they are always correct; and the qualities uſually characteriſtic of his pen, will all be found in his volume of *Tales* ‡. The ſelf-taught Poet of the farm, *R. Bloomfield*, has been employing his Muſe to celebrate a very pleaſing excurſion on the *Wye* §, which he enjoyed, through the kindneſs of ſome friends: and he has not unſucceſsfully perpetuated the pleaſures of the jaunt, and eulogized the native beauties of the country. From the deſervedly ſucceſsful poets of the *Rejected Addreſſes*, we were not contented to re-

* No. II. p. 202.
† No. VI. p. 552.
‡ No. IV. p. 380.
§ No. III. p. 227.

ceive

ceive burleſque *imitations of Horace* *, ſeveral of whoſe Odes have been more frequently parodied than tranſlated. Still, we muſt in juſtice ſay, that, had theſe imitations come from authors previouſly unknown, we ſhould have conſidered them as manifeſting no mean ſhare of talents.

To animate deſcriptive poetry to any diſtinguiſhed rank of excellence, the powers of a conſummate poet are required. Such a poet, *Dr. Drummond*, author of a volume on the celebrated *Giant's Cauſeway*, is not †; yet his book, whether we conſider the Poem, the Subject, or the notes and illuſtrations, has many attractions, and will be read probably by moſt of thoſe who ſhall hereafter viſit that ſplendid ſcenery. We cannot ſay ſo much for *Somerſet*, the production of *Mr. Webb* ‡, yet we do not think it juſt to paſs it wholly in ſilence. The *Poetical Regiſter* continues to be, in its ſeventh Volume §, what it was from the firſt, an elegant and amuſing miſcellany; and very creditable to thoſe poets whoſe caſual efforts ſo frequently ſupply the means of forming ſuch a publication. We are pleaſed to ſee further attempts made towards a tranſlation of *Ariſtophanes* ‖, and hope that the idea will not haſtily be relinquiſhed.

MISCELLANIES.

Here then we ſweep together all the ſcattered remains of our memoranda: and firſt a novel, which ſeems in ſome reſpects ſuperior to the ſwarm of ſuch productions in general, *Miſs Burney's Traits of Nature* ¶: we think too that *Pride and Prejudice* ** claims a ſimilar diſtinction. *Sir John Sinclair's* book

* No. V. p. 517.
† No. IV. p. 405.
‡ No. II. p. 184.
§ No. IV. p. 397.
‖ No. I. p. 71.
¶ No. VI. p. 643.
** No. II. p. 189.

on *Scottiſh Huſbandry* * deſerves the attention of Engliſh Agriculturiſts. The politician will probably be pleaſed, as well as ſome other claſſes of readers, by the plan of republiſhing *Pamphlets* collectively, under the title of *the Pamphleteer* †. Whoever wiſhes to ſee Pride and Injuſtice humbled will read, with various feelings, the tract on *the Retreat of the French Army* ‡;—with exultation at the merited diſgrace of the tyrant, and horror at the complicated ſufferings, and dreadful ruin of his immenſe army. *The Oxford Univerſity Calendar* §, as it is now modified, will be deſirable to every perſon connected with that ſeat of learning. It will be conſulted by thoſe who want fellowſhips or livings; and referred to, with exultation, by thoſe who have obtained Prizes, or degrees of diſtinguiſhed honour. For young perſons, who often ſuffer by inexperience and inadvertency, it may be very ſalutary to turn occaſionally to *Mr. Boſworth's* little manual, entitled *the Accidents of human Life* ‖: not a ſport of wit, like the *Miſeries*, but a real warning againſt events, which would generally be prevented, if they were but in time foreſeen. *The Dictionary of Diſtinctions*, by *Mr. John Murdoch* ¶, may be uſeful to many perſons in various claſſes of life; though not neceſſary to the Scholar, or the *Critic*! to whom, in general, the *Readieſt Reckoner* * will be of very little uſe; not from any ſuperior ſkill in figures belonging to him, but becauſe he has very ſeldom any large accounts to ſettle.

We have, however, for the preſent, ſettled our account with the public; and, on this and other occaſions, we hope it will be received as current, *errors excepted!*

* No. V. p. 449.
† No. VI. p. 660.
‡ No. V. p. 528.
§ No. VI. p. 653.
‖ No. III. p. 311.
¶ No. IV. p. 422.

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We have elſewhere obſerved *, on authority not inferior even to that of Mr. Horſley, that the Biſhop of St. Aſaph was averſe from publiſhing any volume of his ſermons; but we have no heſitation to ſay, that the public is much indebted to his ſon for having acted differently; and that there is nothing in this volume which is not worthy of his juſtly revered father. The four firſt ſermons, which are all preached from one text, (Malachi iii. 1, 2.) are at leaſt equal in all reſpects to any four diſcourſes in the preceding volumes; indeed to any four ſermons, with which we are acquainted, in the Engliſh language.

The author, after obſerving, that all expoſitors, Jewiſh as well as Chriſtian, have agreed, and muſt agree in one *general* interpretation of the text, proceeds to conſider the characters under which the perſon is deſcribed, whoſe coming is here foretold. The firſt is, that *he is the Lord*, in the original, JEHOVAH; ſo that we have the expreſs teſtimony of Malachi, that the Chriſt, the Deliverer, whoſe coming he announces, was no other than the JEHOVAH of the Old Teſtament. This then is a direct atteſtation by a Jewiſh prophet, that the Meſſiah expected was to be truly God as well as man. Nor does the credit of this doctrine reſt upon this ſingle text of Malachi,

"It was the unanimous aſſertion of all the Jewiſh prophets, by whom the Meſſiah is often mentioned under the name of JEHOVAH; though this circumſtance, it muſt be confeſſed, lies at preſent in ſome obſcurity in our Engliſh bibles, an evil of which it is proper to explain to you the cauſe and riſe. The ancient Jews had a perſuaſion, which their deſcendants retain at this day, that the true pronunciation of the word JEHOVAH was unknown; and leaſt they ſhould miſcall the ſacred name of God, they ſcrupulouſly abſtained from attempting to pronounce it; inſomuch, that when the ſacred books were publicly read in their ſynagogues, the reader, wherever this name occurred, was careful to ſubſtitute for it that other word of the Hebrew language, which anſwers to the Engliſh *Lord*. The learned Jews, who were employed by Ptolemy to turn the Scriptures of the Old Teſtament into Greek, have every where in their tranſlation ſubſtituted the correſponding word of the Greek language. Later tranſlators have followed their miſchievous example; miſchievous in its conſequences, though innocently meant; and our Engliſh tranſlators among the reſt, in innumerable inſtances, for the original JEHOVAH, which ought upon all occaſions to have been religiouſly retained, have put the more general title of THE LORD." P. 6.

* See our 35th vol. p. 602.

The

The learned prelate enumerates some of the most important of these passages, and then adds:

"From the few passages which have been produced, more indeed might be collected to the same purpose, but from these few, I doubt not but it sufficiently appears to you, that the promised Messiah is described by the more ancient prophets, as by Malachi in the text, as no other than the everlasting God, the JEHOVAH of the Israelites, that Almighty God, whose hand hath laid the foundations of the earth, whose right hand hath spanned the heavens, that jealous God who giveth not his glory to another, and spareth not to claim it for himself." P. 11.

This therefore is the first character under which the person is described, whose coming is foretold; and the second is that of *a messenger of a covenant*. The author then shows, that the covenant *here* intended cannot be the Mosaic covenant, but that *new* covenant, which the prophets Jeremiah and Ezekiel had, long before the age of Malachi, spoken of explicitly as intended to supersede the Mosaic covenant, and to include all nations, as well as the descendants of Abraham.

"Let us now," says he, "join this second character with the first, that we may see what will result from the union of the two. The first character of the person to come is the LORD JEHOVAH; the second, the *messenger of the covenant*, foretold by Jeremiah and Ezekiel. This is mentioned as a covenant to be established between Jehovah and his people. It was doubtless to be *proposed* on the part of God, to be *embraced* by them. The Messenger of the Covenant can be no other than the messenger sent by Jehovah to make the proposal to his people. The Messenger of the Covenant, therefore, is JEHOVAH'S messenger; if his *messenger*, his *servant*; for a message is a service: it implies a person sending, and a person sent: in the person who sendeth there must be authority to send, submission to that authority in the person sent. The Messenger, therefore, of the Covenant, is the servant of the Lord Jehovah: but the same person, who is the Messenger, is the LORD JEHOVAH himself; *not the same person with the sender*, but *bearing the same name*, because united in that mysterious nature and undivided substance which the name imports. The same person, therefore, is servant and Lord; and by uniting these characters in the same person, what does the prophet but describe that great mystery of the Gospel; the union of the nature which governs, and the nature which serves; the union of the divine and human nature in the person of the Christ? This doctrine, therefore, was no less than that of the divinity of the Messiah." P. 23.

To these two characters of the Messiah, Jehovah and Je-

hovah's meſſenger, another is to be added, contained in the aſſertion, that he is the Lord *whom the perſons ſeek*, to whom the prophecy is addreſſed, *the meſſenger whom they delight in**. Theſe words, according to the learned prelate, are ſpoken ironically; and he ſupports his opinion by arguments, which, to ſay the leaſt of them, are ingenious and plauſible; though it may reaſonably be doubted, whether they will produce univerſal conviction. The Jews, in the days of Malachi, might really *ſeek the Meſſiah*, and delight in *the proſpect of his coming*, and yet have no correct notions of either his character or his office, which was to execute God's final vengeance on the wicked. That this was foretold by the prophet, this author proves completely; and then proceeds, in the third and fourth ſermons, to ſhow how exactly every particular of the prediction hath been accompliſhed in Jeſus of Nazareth.

In the firſt place, the prophet tells us, that the Meſſiah is *the Lord*, who ſhould ſuddenly come to his temple; and it is remarkable, ſays Biſhop Horſley, that the temple was the place of his very firſt public appearance, and that in his coming upon that occaſion there was an extraordinary ſuddenneſs.

"He was but a child of twelve years of age, entirely unknown, when he entered into diſputation, in the temple, with the prieſts and doctors of the law, and aſtoniſhed them with his accurate knowledge of the Scriptures. And in *this very year* the ſceptre of royal power departed from Judah; for it was in this year that Archelaus, the ſon of Herod the Great, was depoſed by the Roman Emperor, and baniſhed to Lyons, and the Jews became wholly ſubject to the dominion of the Romans." P. 36.

But, continues our learned and ingenious preacher, there are three particular paſſages in the life of our Lord, in which this prophecy appears to have been more remarkably fulfilled. The firſt was at an early period of his miniſtry, when he overturned the tables of the money-changers, and drove them out of the temple, ſaying, "Make not *my Father's* houſe, a houſe of merchandize." The ſecond is, when at the feaſt of tabernacles, "in the laſt day, that great day of the feaſt, he ſtood in the temple, and cried, ſaying, If any man thirſt, let him come unto ME and drink: he that believeth on me, out of his belly ſhall flow rivers of living water." On theſe two occurrences in our bleſſed Lord's life, our readers will find,

* Chap. ix. ver. 9.

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in this sermon, a degree of light thrown, which they may look for in vain among the commentaries and paraphrases in common use: but we pass on to the third time that Jesus came to the temple, when he showed himself, more clearly than he had hitherto done, as ITS LORD.

"Jesus, on his last journey from Galilee to Jerusalem, stops at the foot of mount Olivet, and sends two of his disciples to a neighbouring village to provide an ass's colt to convey him from that place to the city, distant not more than half a mile. The colt is brought, and Jesus is seated upon it. This first circumstance must be well considered; it is the key to the whole mystery of the story.——Strange as it may seem, the coming to Jerusalem upon an ass's colt was one of the prophetical characters of the Messiah; and the great singularity of it had perhaps been the reason that this character had been more generally attended to than any other; so that there was no Jew who was not apprized that the Messiah was to come to the holy city in that manner. 'Rejoice greatly, O daughter of Sion! Shout, O daughter of Jerusalem!' saith Zechariah*. 'Behold thy King cometh unto thee! He is just, and having salvation; lowly, and riding upon an ass, even a colt, the foal of an ass!' And this prophecy the Jews never understood of any other person than the Messiah. Jesus therefore, by seating himself upon the ass's colt in order to go to Jerusalem, without any possible inducement either of grandeur or convenience, openly declared himself to be that King who was to come, and at whose coming in that manner Zion was to rejoice."

The right reverend author accompanies our Lord to Jerusalem, and proves, to the conviction surely of every man, that not only his disciples but all the natives of Jerusalem and the adjacent country showed, by their behaviour on the occasion, that they perfectly understood the meaning of this procession. But there were multitudes of strangers then in Jerusalem, who had come from distant countries to keep the feast of the passover; and they knowing little of what had been passing in Judea since their last visit; as soon as Jesus, so humble in his equipage, so honoured in his numerous attendants, appeared within the city gates, eagerly asked, every one his neighbour, "Who is this?"

"Through the throng of these astonished spectators the procession passed, by the public streets of Jerusalem, to the *temple*, where immediately the sacred porticos resound with the continued hosannas of the multitudes. The chief priests and scribes are astonished and alarmed: they request Jesus himself to silence his fol-

* Chap. ix. ver. 9.

lowers. Jeſus, in the early part of his miniſtry, had always been cautious of any public diſplay of perſonal conſequence; leſt the malice of his enemies ſhould be too ſoon provoked, or the unadviſed zeal of his friends ſhould raiſe civil commotions. But now that his work on earth was finiſhed in all but the laſt painful part of it, now that he had firmly laid the foundation of God's kingdom in the hearts of his diſciples, now that the apoſtles were prepared and inſtructed for their office, now that the days of vengeance on the Jewiſh nation were at hand, and it mattered not how ſoon they ſhould incur the diſpleaſure of the Romans, their maſters, Jeſus lays aſide a reſerve which could be no longer uſeful; and inſtead of checking the zeal of his followers, he gives a new alarm to the chief prieſts and ſcribes, by a direct and firm aſſertion of his right to the honours that were ſo largely ſhown to him. 'If theſe,' ſays he, 'were ſilent, the ſtones of this building would be endued with a voice to proclaim my titles:' and then, as on a former occaſion, he drove out the traders; but with a higher tone of authority, calling it his *own* houſe, and ſaying, 'My houſe is the houſe of prayer; but ye have made it a den of thieves.' ——Judge for yourſelves, whether this was not an advent of the Lord Jehovah taking perſonal poſſeſſion of his temple." P. 43.

In the fourth ſermon on this text, Biſhop Horſley obſerves, that it is by much too evident to need any laboured proof that Jeſus was the propoſer of a covenant between God and man; for he announced bleſſings on the part of God, and required duties on the part of men, which is all that is meant in Scripture by a covenant between God and man.

"But this is not ſufficient: it muſt be examined, whether the covenant which Jeſus propounded bears the character of that which is deſcribed in the writings of Jeremiah and Ezekiel; for *that* being the covenant intended by Malachi in the text, if the covenant propounded by Jeſus were any other, although he would ſtill be the *meſſenger of a covenant*, he would not be *that* meſſenger whom Malachi predicts, that meſſenger which the Meſſiah was to be; and, by conſequence, he would not be the Meſſiah. Now the firſt remarkable character which we find in Jeremiah and Ezekiel, of the covenant which they deſcribe, is, that it ſhould be *new*, or different from the Moſaic inſtitution. And this ſame character we can be at no loſs to find in the covenant propounded by Jeſus. The Moſaic inſtitution required duties of a ceremonial ſervice: Jeſus requires the natural devotion of the heart, the reaſonable ſacrifice of an innocent and holy life.——He taught that the law was fulfilled in the true and undiſſembling love of God and men; and though he did not, during his own life on earth, releaſe men from the obſervance of the Moſaic rites, he ſeized all occaſions of explaining to them the higher works of intrinſic

trifling goodness. — — — — — — — — — — — —
Nor does his covenant differ less from the Mosaic in the blessings (which) it offers, than in the duties (which) it prescribes. The promises of the Mosaic covenant were of temporal blessings: the disciples of Christ are taught to look for nothing in this world but persecution and affliction, with the grace of God to support them under it; but they are to receive hereafter an inheritance that fadeth not away. Thus new, thus different from the Mosaic, is the covenant of Jesus; agreeing well in this particular with that which is described by Jeremiah and Ezekiel.

"Another circumstance of the covenant foretold by these prophets was, that it should be universal, comprehending all the nations of the earth. And such was the covenant of Jesus: he commanded the apostles to go into all nations, and to preach the gospel to every creature; with a promise of salvation to every one that should believe; and he scrupled not to tell the unbelieving Jews, 'that many should come from the east and from the west, from the north and from the south, and sit down, with Abraham, and Isaac, and Jacob, in the kingdom of God.'

"A third character attributed by Jeremiah and Ezekiel to the covenant which was foretold, was, that it should be everlasting. And such the covenant of Jesus, in the very nature of the thing, appears to be. It has no respect whatever, either in its requisitions or in its promises, to any peculiarities of time or place. In the Mosaic institution, we find much attention to the particular tempers and manners of the Jewish people, to the notions (which) they had imbibed in Egypt, to the circumstances, in which they were afterwards to be placed, to the situation of the land of promise with respect to other nations, to the customs and dispositions of their neighbours.——None of these local and temporary intendments are to be found in the covenant of Jesus, no accommodations to the manners of any particular nation, no caution against the corruptions of this particular age or place. The whole is planned upon a comprehensive view of human nature in general, of the original and immutable relation of things, and of the perfections of the unchangeable God!" P. 53.

The learned and ingenious preacher illustrates these differences between the Mosaic and Christian covenants, briefly indeed, but fully, and with a perspicuity peculiar to himself, proving completely that the latter is the *new* covenant foretold by Jeremiah, Ezekiel, and Malachi; after which he concludes from the whole disquisition, that

"Having (in the four discourses which we have analyzed) traced in Jesus these two characters, of THE LORD, and the LORD'S MESSENGER, it is not likely that any other will be wanting: for since we are assured by the prophets, that these two characters should meet in the Messiah,—since we have no reason

to believe that they ever ſhall meet in any other perſon,—and ſince we have ſeen that they have met in the perſon of Jeſus of Nazareth,—it follows undeniably, from the union of theſe two characters in his perſon, that Jeſus was the Meſſiah; and of conſequence, that all the other characteriſtics of that extraordinary perſonage will be found in him." P. 60.

The four admirable ſermons, which ſtand firſt in this volume, have detained us ſo long, that we muſt paſs over the remainder with great rapidity. The fifth ought not indeed to have been inſerted in the volume; for it is a part, and a very important part, of the Biſhop's *Tracts in controverſy with Dr. Prieſtley*, which have lately been republiſhed by the ſame editor. It is preached from the angel's ſalutation of the bleſſed virgin, (St. Luke i. 28.) and the object of the preacher is to prove (and he proves very completely) the importance of the doctrine of our Lord's *miraculous conception*, as an *article of the Chriſtian faith*, and the ſufficiency of the evidence by which that article of faith is ſupported. As we mean to make our report ſoon of Mr. Horſley's edition of his father's *Tracts in controverſy*, we ſhall take no further notice of this ſermon here, than to point out a paſſage in which the learned prelate ſeems not to have expreſſed his meaning with his uſual accuracy. Expoſing to that contempt, which it certainly merits, Prieſtley's doctrine of *materialiſm*, the Biſhop ſays, that, by Prieſtley,

"The notion of an immaterial principle in men, which, without an *immediate exertion of the Divine power* to the expreſs purpoſe of its deſtruction, muſt *neceſſarily ſurvive the diſſolution of the body*—the notion of an immortal ſoul—was condemned and exploded as an invention of heathen philoſophy." P. 67.

No man can be more convinced than the preſent writer, that the doctrine of our modern materialiſts is utterly irreconcileable with a reſurrection of the ſame perſon from the dead; but it does not follow, that becauſe the ſoul of man is *immaterial*, it muſt therefore *neceſſarily* ſurvive the diſſolution of the body, unleſs deſtroyed by an *immediate exertion of Divine power*. All that follows from the immateriality of the ſoul is, that it *may* ſurvive the diſſolution of the body; but whether it will do ſo or not, depends entirely on the good pleaſure of Him, "in whom we live, and move, and have our BEING." So far from thinking an immediate exertion of Divine power neceſſary to annihilate the ſoul, we are convinced that the ſoul would of itſelf—nay, that the higheſt created being would of itſelf—fall into nothing, if not continually ſupported by that Almighty Being, which firſt called into

into exiſtence, and has, ever ſince, "upheld, all things by the word of his power *." This is the language of reaſon; and it is likewiſe the language of Scripture, as our learned author himſelf ſeems indeed to acknowledge, in a ſermon to be taken notice of afterwards; but here, he ſays, that all the ancient philoſophers, who were not materialiſts, held the *neceſſary* immortality of the ſoul. This is indeed true; but it is to be remembered, that all thoſe philoſophers held likewiſe the ſoul to be *ſelf-exiſtent*, as being a portion of το ἐν, by which it was to be ultimately re-abſorbed; that even the atoms of matter were ſelf-exiſtent, and only reduced into form by the Supreme Being; and that *creation* and *annihilation* are, in the proper ſenſe of the words, equally impoſſible. From ſuch philoſophy as this, the faith of Chriſtians can ſurely derive no ſupport.

The ſixth ſermon in this volume was preached, at the Anniverſary Meeting of the Sons of the Clergy, from Deut. xv. 11. and is one of the ableſt defences that we have ever ſeen of the wiſdom of Providence, in making all orders of men in civil ſociety liable to poverty. Having eſtabliſhed this point, the learned preacher proceeds to prove, that the Providential appointment of poverty, as a means of public good, brings an obligation on every man to exert himſelf, according to his ability, for the effectual relief of thoſe on whom the miſchief falls. He then makes ſome very judicious reflections on the tendency of the poor laws, proving, at the ſame time, that neither the heavy burden, nor the ill effects of the legal proviſion for the poor, releaſe any citizen from the duty of voluntary benefaction; and he concludes an argumentative diſcourſe with a pathetic appeal to the feelings of his audience, in behalf of the deſtitute widows and children of the Engliſh clergy.

The next ſermon is that in which, as we have already obſerved, the biſhop abandons the notion of an immaterial ſoul being *neceſſarily* immortal. The text is St. John xi. 25, 26.; and the words, "I am the reſurrection and the life: he that believeth in me, though he were dead, yet ſhall he live; and whoſoever liveth and believeth in me, ſhall never die,"—are here proved to imply, that not only the reſurrection of the body, but even the conſcious immortality of the ſoul between death and the reſurrection, depend entirely on the mediation of Chriſt. This indeed has long appeared to the preſent writer one of the moſt important, as well as moſt clearly revealed

* Heb. i. 3. See likewiſe our 31ſt Vol. p. 511, &c.

truths,

truths, that are to be found in the ſacred volume. The death incurred by the firſt tranſgreſſion was unqueſtionably a ceſſation, or extinction of all conſciouſneſs * in the mind of man; and that human minds are made conſcious of their own exiſtence between the death and reſurrection of their bodies, is one of the privileges purchaſed for them by Him who died for their ſins, and roſe again for their juſtification. But when the learned prelate affirms, that this intermediate ſtate of conſciouſneſs is a privilege which *believers only enjoy*, he affirms, what cannot, we think, be proved, without admitting, at leaſt in the caſe of unbelievers, that *ſleep of the ſoul*, which he calls an *unintelligible and diſmal doctrine*. The doctrine of the ſleep of the ſoul is indeed completely refuted by the text before us, as well as by others to which he appeals; but we confeſs that it does not appear to us either unintelligible or diſmal †, though we cannot admit its truth with reſpect either to believers or to unbelievers. "As in Adam all die, even ſo in Chriſt ſhall all be made alive" at the general reſurrection of the dead; and therefore as unbelievers are then to be raiſed, and brought, as well as believers, "before the judgment-ſeat of Chriſt, that every man may receive the things done in his body according to that which he hath done, whether it be good or bad," why may not unbelievers be conſcious in the intermediate ſtate, though their conſciouſneſs will not afford to them that happineſs which, in the ſame ſtate, is experienced by believers?

In the beginning of this diſcourſe, it is clearly proved, that the diſciples of our Lord were not, as they are repreſented by *modern* philoſophers, perſons of an over eaſy credulity. They ſeem rather, as the biſhop obſerves, to have deſerved the reproach which our Lord, after his reſurrection, caſt upon them, as "fools, and ſlow of heart to believe;" and we fully agree with our excellent author, that ſuch is the *general character* of men, who are at once narrow-minded and illiterate.

* See our 21ſt Vol. p. 592.

† That it is not unintelligible, the reader will perhaps be convinced by peruſing p. 145, &c. of our 21ſt volume; and that there would be nothing gloomy in it, were it certainly true, follows from theſe unqueſtionable facts, that *time unperceived is nothing*; that men have been in a deliquium for *ſix weeks*, without ſuſpecting, when they came to themſelves, that they had been longer in that ſtate than an *inſtant*; and that if a man were to ſleep, without dreaming, for a thouſand years, it would ſeem to himſelf, when he awoke, that he had ſlept but *one night*. Of all this there is not the ſmalleſt room for doubt. *Rev.*

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The eighth and ninth sermons in this volume, or the thirty-seventh and thirty-eighth of the whole series, are two as interesting discourses as we have ever read. They are both preached from the same text, St. Mark vii. 26.; and, though too long to have been delivered at once, are, in the strictest sense of the words, on one subject, and its practical consequences. The woman, who, on this occasion, came to implore our Lord's compassion, was not only an alien from the flock of Israel, but a daughter of the accursed Canaan, whose descendants, that had been settled in Palestine, the Israelites were commanded to exterminate. She was likewise an idolatress of the grossest kind—a worshipper of the images of dead men; for this, as the bishop proves, was implied in her being called a *Greek* by the Jews. She appears indeed to have acquired correct notions of the true God, and his perfections, before she came to our Saviour; but it is evident that even then she was not a proselyte of the gate, who occasionally worshipped at Jerusalem.

"This was the first instance in which our Lord's aid had been invoked by a person neither by birth an Israelite, nor by profession a worshipper of the God of Israel. The miracle which he was presently to work for the relief, and at the request of this heathen suppliant, was to be an action of no small importance. It was nothing less than a prelude to the disclosure of the great mystery which had been hidden for ages, and was not openly to be revealed before Christ's ascension, that through him the gate of mercy was opened to the Gentiles." P. 157.

The bishop, having observed that it was fit that she, who was chosen to be the first example of such mercy, should be put to some previous trial, accounts, on this principle, and in the most satisfactory manner, for our compassionate Redeemer's apparent austerity to her, and describes, in the most affecting manner, what were probably her feelings on the occasion. Her expostulation with our Lord has, in his opinion, and we fully agree with him, no parallel in the whole compass of the sacred history, except it be in Abraham's pleadings with the Almighty upon the case of righteous men involved in national calamities. It was the result of a faith greater than had been found by our Saviour in Israel.

"The mercy shewn to this deserving woman, by the edification which is conveyed in the manner in which the favour was conferred, was rendered a blessing to the whole church, inasmuch as it was the zeal of the merit of the righteousness of faith—not of 'faith separable from good works,' consisting in a mere assent to facts, but of the faith which is the root of every good work—

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of that faith which conſiſts in a truſt in God, and a reliance on his mercy, founded on a juſt ſenſe of his perfections." P. 173.

"The thirty-ninth ſermon has been long in the hands of the public, and has been highly and juſtly admired by all who are capable of appreciating its merits. It was preached for the Humane Society, on the 22d of March, 1789, from Eccleſiaſtes xii. 7.; and, in point of compoſition, is the moſt finiſhed in the volume—perhaps in the three volumes. After an elegant introduction, in which the provinces of revelation and ſcience are accurately diſtinguiſhed, the philoſophical preacher enters on his ſubject, which is to aſcertain what is the true principle of vitality in the human ſpecies, and what certainty belongs to what have generally been deemed the ſigns of death. By a compariſon of Scripture with the diſcoveries of phyſical ſcience, he is led to this concluſion:—

"Man's life is compounded of the life of the intellect, and the animal life. The life of the intellect is ſimply intelligence, or the energy of the intelligent principle. The animal life is itſelf a compound, conſiſting of the vegetable life combined with the principle of perception. Human life, therefore, is an aggregate of at leaſt three ingredients—intelligence, perception, and vegetation. The loweſt and the laſt of theſe, the vegetable life, is wholly in the body, and is mere mechaniſm—not a mechaniſm, which any human ingenuity may imitate, or even to any good degree explain; but the exquiſite mechaniſm of a Divine artificer." P. 187.

The author's known attachment to ſome parts of the ancient philoſophy of Greece, eſpecially the ſublime doctrines of Plato, led the preſent writer to ſuſpect, when he firſt read this ſermon, that Biſhop Horſley had adopted the opinion, zealouſly maintained in the Alexandrian ſchool, that in every man there are *two minds*, a ſenſitive and an intellectual, and that both theſe are immaterial. As nothing can be more contrary, than this opinion is, to the evidence of conſciouſneſs, by which every man knows that it is the ſame individual principle or *being*, which he calls *himſelf*, that perceives, remembers, compares and underſtands, &c. the writer of this article took the liberty to ſtate to Biſhop Horſley his objections to this part of his ſermon. The letter, which he received in return, did honour to the Biſhop's candour, as well as to his intellectual powers; but it was unfortunately deſtroyed, ſeveral years ago, together with a variety of other letters of almoſt equal importance. The Biſhop acknowledged his own partiality to the Platonic ſchool; but admitted

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the force of his correspondent's objections to that particular dogma of it, and observed, that his opinion of perception, as stated in his sermon, did not imply an immaterial percipient principle distinct from the principle of intelligence, but only that to actual perception the organs of sense in a living state are necessary, which they appear not to be to the energy of pure intelligence. This had long been the opinion of his correspondent, so that on the individuality of the human mind, they were perfectly agreed; but with respect to mere *sensation*, the inferences which they drew from the experiments of Spallanzani were somewhat different. With these, however, the public has no concern, as they have nothing to do with the doctrine of this sermon, which every young theologian should read, not merely as a model of manly eloquence, but much more for the knowledge which he will derive from it, respecting the light which revelation and sound philosophy mutually cast upon each other.

No man seems to have been more frequently called on, or more chearfully to have obeyed the call, to preach for charitable institutions, than Bishop Horsley; and no man was better qualified to preach on such occasions with effect. He never chose hackneyed texts, on which it is impossible to say any thing, which has not been a hundred times said, and eloquently said, already. He made choice of such passages of Scripture (allied indeed to the object of the charity) as afforded room for a display of that critical acumen and originality of thought, by which all his sermons are indeed characterized; and whilst he thus arrested the attention of the more inquisitive and reflecting part of his audience, he never failed to move the hearts of the sentimental by the pathetic and earnest address to their feelings, with which he always concluded such sermons. Such is the fortieth sermon in the series, which was preached for the Philanthropic Society, on March 25, 1792, from St. Matt. xxiv. 12. It is at once scriptural, original, argumentative, and pathetic; but it is too concise a disquisition to be abridged, whilst the connexion of all its parts with each other is such, that no extract from it could be made, which would not lose much by being torn from the context.

The forty-first and forty-second sermons are on the difference between a saving faith, and that kind of assent to the truths of the Gospel, which is of no avail, unless to enhance the believer's condemnation. The text is St. John xx. 29, from which, as the Right Rev. Preacher justly observes, arise two questions, that, either for the difficulty which each carries in the first face of it, or for the instruction which the

speculation may afford, may well deserve an accurate discussion.

"The first is, Why Thomas was reproved for not believing till he was convinced? the second, What should be the peculiar merit of that faith which hath not the immediate evidence of sense for its foundation or support, that our Saviour should, on this sort of faith exclusively, pronounce a blessing? A readiness to believe wonders upon slender evidence hath ever been deemed a certain mark of a weak mind; and it may justly seem impossible that man should earn a blessing by his folly, or incur God's displeasure by his discretion." P. 229.

The bishop discusses the two questions with great acuteness and equal perspicuity; proves completely that no man incurs God's displeasure by his discretion, or is expected to believe but on sufficient evidence; and concludes from the whole, that the principles in which a saving faith is founded,

"Appear to be that integrity, that candour, that sincerity of mind, that love of goodness, that reverent sense of God's perfections, which are in themselves the highest moral endowments, and the sources of all other virtues, if indeed there be any virtue which is not contained in these. Faith, therefore, in this view of it, is the full assemblage and sum of all the Christian graces, and no less the beginning than the perfection of the Christian character; but if in any instance the force of external evidence should work an unwilling belief where these qualities of the heart are wanting, in the mere act of forced belief there is no merit." P. 260.

The learned prelate, in the course of his discussion, lays great stress on the native perception of right and wrong, which is essential to every human mind in a sound state. He seems to admit what modern philosophers have called a *moral sense*, but candidly states the principal objection that has been urged to that doctrine, from the different notions of right and wrong that have prevailed, and even now prevail, in different nations. The reply which he makes to the objection goes, we doubt not, as far into the question as a mixed audience could accompany him, but certainly not so far as to convince a philosopher who had adopted the opinion which he opposes. We are from this circumstance convinced, that had he prepared these two sermons himself for the press, he would either have gone deeper into the question, or have more accurately defined what he meant by a *sense of right* and of *goodness*, and shown how it comes to be differently modified by early associations. The two sermons, however, in their present state, would of themselves have stampt a value on the volume; for he must be a divine of more than common learning

aing and judgment, who will not find his notions of a
ng and a dead faith improved by an attentive perusal of
n.

Of the two remaining sermons in this volume, we made
ple reports when they were first published; and to these
have nothing now to add. That which stands first of the
s in the present collection, was preached for the benefit of
Magdalen Hospital, on the 22d of April, 1795, from
John iii, 3, and reviewed in our 6th volume. The other
s preached before the Lords Spiritual and Temporal, on
30th of January, 1793, from Romans xiii. 1, and made a
eat noise at the time, as perhaps it may do now, by the
ms in which the learned prelate spoke of the French Re-
lution, in the progress of which (the natural progress, in-
ed, of so *philosophical* a revolution) the king had been re-
ntly murdered *. They are two excellent sermons, and
rtainly worthy of preservation with those with which they
e collected in this volume, as that volume is in every re-
ect worthy of its illustrious author. With the generality
f the readers of sermons, we are indeed much mistaken if it
e not the most popular of the three.

We have already observed, that Bishop Horsley composed
one of his sermons, except those which were preached on
ublic occasions, with an intention of sending them to the
ress; and yet that the style of such of them as were com-
posed merely for the edification of the different audiences to
whom they were preached, is as elegant and correct as the
style of those which must have been written with a direct
view to publication. The same will be found the case in the
volume which we have now reviewed. The sermons which
were written merely to be preached, will indeed be found,
we think, to flow generally in an easier and more perspicuous
style than those which must be supposed to have been la-
boured with greater care; but we have occasionally met
with one colloquial phrase in the sermons, which were com-
posed with a view only to the pulpit, which our duty to the
public requires us to point out, least young authors should
be misled by the authority of so great a name. In the forty-
second sermon, p. 264, Bishop Horsley says, "It is not to
be *wondered*, that many have been carried away by the fair
appearance of this argument," &c.; and we have met with
the same phraseology in one or two other sermons; but it is

* See our first volume, p. 25, and likewise our second volume,
p. 457, 458.

a phrase-

a phraſeology not ſanctioned by the principles of Engliſh grammar, though ſometimes, we believe, uſed in colloquial language by ſpeakers, who are generally very correct. It is, however, obviouſly wrong; for as we could not ſay, "We *wonder him*," or "*wonder it*," every ſchool-boy, when his *attention* is called to ſuch phraſes, will perceive inſtantly the reaſon why we cannot ſay correctly, "He is not to be wondered," or "it is not to be wondered;" "we wonder *at* him or it;" and "he or it is wondered *at*, or to be wondered *at*,"—the verb *to wonder* being neuter and intranſitive. This, however, is the only thing like a fault in ſtyle which we have found in the volume; and by ſuffering it to go, without correction, to the preſs, Mr. Horſley has furniſhed the beſt proof poſſible of his having publiſhed his father's poſthumous works without alterations of any kind.

Mr. Horſley concludes his advertiſement by declaring his "firm conviction, that had his father lived to ſee the preſent day, the Roman Catholics would have had his Parliamentary ſupport." That the Biſhop would have voted for taking their claims into *conſideration*, we have not a doubt. Such would be the vote of the writer of this article, had he a ſeat in either Houſe of Parliament; but we ſhall indeed be much ſurpriſed, if we find from his *ſpeeches* and *charges*, which we are happy to learn are in the preſs, that the late Biſhop of St. Aſaph would have ſupported the *preſent claims* of the Roman Catholics; that he would have voted for the repeal of the Corporation and Teſt Acts, without providing, in their ſtead, at leaſt equal ſecurities for our national eſtabliſhment; that he would have broken down the fences of that fold of which he was ſo zealous and ſo able a guardian, and made way for wolves in ſheep's clothing to devour the flock. Nothing ſhort of his own declaration can convince us, that Biſhop Horſley would have given his vote for opening the way to places of truſt, in which the Eſtabliſhed Church is deeply intereſted, not only to Roman Catholics, but to Unitarians and avowed Deiſts;—to two claſſes of men, (for we hold the diſtinction that may be made between Unitarianiſm and Deiſm to be utterly inſignificant) of whom the former are bound by every obligation that can influence the conduct of ſincere, though miſtaken, Chriſtians, to pull down every Proteſtant eſtabliſhment; and the latter have long boaſted, that they are laying trains of gunpowder, which muſt, ſooner or later, blow up from the foundation the eſtabliſhment of the Church of England. Let thoſe who are at once friends to that Church, and advocates for the extravagant claims of the Roman Catholics—claims which, if granted

ıted to them, cannot in equity be refuſed to any other ſenters, calling themſelves Chriſtians—recollect that, in year 1686, the number of Diſſenters from the Epiſcopal urch, which was then the eſtabliſhment in Scotland, was greater in proportion to the population of the two coun-s, than is the number of Diſſenters from our own Church v; and then let them think of the ſtate of epiſcopacy at ſent in Scotland, which is certainly the conſequence of abſurd co-operation of the Scotch biſhops with James II. his grants of *Catholic emancipation*. Let the friends of our urch, we ſay, think of theſe things, and then ſay whether, an age when men of all communions are looking with an rious and covetous eye to the tithes and church-lands, ole, who are avowed enemies to the preſent religious eſta-ſhments of the Britiſh empire, can be ſafely entruſted with ices of power, who will give no ſecurity that they will ſo erciſe that power as not to encroach on the rights of the tional eſtabliſhment, whatever it may be. That ſufficient curities of this kind might be deviſed, without obliging oman Catholics or Diſſenters of any denomination to re-ounce any one of their *religious* principles, or to communi-te occaſionally with the Eſtabliſhed Church, cannot, we ink, be queſtioned; but it may be more than queſtioned, hether Catholics or Diſſenters will grant ſuch ſecurities *; id if they refuſe to grant them, ſurely Biſhop Horſley would ave refuſed them his ſupport.

ART. II. *Eſſays on the Natural Hiſtory and Origin of Peat Moſs: The peculiar Qualities of that Subſtance; the Means of improving it as a Soil; the Methods of converting it into a Manure; and the other economical Purpoſes to which it may be made ſubſervient. By the Rev. Robert Rennie, D. D. F. A. S. Edinb. &c. &c.* 8vo. 16s. 667 pp. Conſtable and Co. Edinburgh, and Murray, London.

A RESPECTABLE Miniſter of the Church of Scotland has here produced a book which would do honour to a profeſſed philoſopher. We are the more anxious to introduce it to our readers, becauſe we are informed that it has not been taken up by any other regular critical

* See our 36th volume, p. 567—576.

journal, though it has arrived at ſuch an honourable old age as to be, in the bookſeller's phraſe, almoſt *out of print*. This volume, or rather theſe volumes, (for the firſt two eſſays, occupying 234 pages, were publiſhed in 1807, and the reſt in 1810) form only a part of what is announced in the title-page; and for that reaſon, we are informed ſome Reviewers have choſen to defer their notice of them. But, by this mode of publication, a ſeparation of the theoretical from the practical part has been effected. The eſſays of which we are in poſſeſſion, contain an hiſtory of the formation of moſs, together with an enumeration of the plants which contribute to that formation, according to Dr. Rennie's ideas, and a full detail of their chemical components and changes; while the parts yet to be publiſhed, according to the outlines of them which are appended to this volume, are to relate ſolely to the means of uſing moſs as a ſoil, a manure, and an article of fuel, &c. The part, then, which is publiſhed appeared to us, unqueſtionably intereſting to all who profeſs any attachment to general ſcience; and as in this denomination, we would compriſe a greater number of our readers than in that claſs which is intereſted in the management of moſs in an agricultural or in a manufacturing point of view, in which alone it can be practically intereſting to any one, we have determined to call the attention of our readers to this treatiſe, without pledging ourſelves to any analyſis of the future part.

Dr. Rennie commences his "Introduction," by ſtating that while almoſt every object "in the animal, vegetable and mineral kingdoms" has been deſcribed, analyſed and claſſified, the kind of ſoil which naturaliſts agree in calling Peat Moſs, and which abounds ſo much in the Iſlands of Great Britain, to go no further, has been ſtrangely neglected. Till within theſe 20 or 30 years, people ſeemed quite well reconciled to the idea that peat moſs, when it occurred to any extent, ſhould doom to perpetual ſterility that portion of the earth's ſurface which it occupied, and, it was only for fuel, an object of obvious economy, that the ingenuity of man had generally applied a certain kind of it. The ſtatiſtical and agricultural reports and the population returns, with the accounts of corn annually imported for the uſe of this country, had a great ſhare in bringing men, accuſtomed to calculate, to think ſeriouſly either how the cultivated parts of the earth might be extended, or how the productive powers of thoſe parts which are already cultivated might be increaſed. Under the influence of motives like theſe, Parliament has voted a large ſum of money for exploring and deſcribing the

bogs

bogs of Ireland,—a body of ſcientific men, in which we recognize the name of R. L. Edgeworth, has been buſily employed in this grand work,—and two large reports have been ſubmitted to the great council of the nation. Thus the reveries of ſpeculative men come at length to be realized. Cambridgeſhire alone has been ſtated to contain 150,000 acres "of waſte unimproved fen,"—much of the ſurface of Scotland is covered with barren moſs,—and we ſtate on the authority of the reports to Parliament, that 233,538 acres of bog have been ſurveyed under commiſſioners, who were appointed to enquire into the nature and extent of Iriſh bogs, and the practicability of cultivating them. Dr. Rennie's ultimate object in all his diſſertations is to ſhow the immenſe uſe of moſs in agricultural purpoſes, and what an hopeful proſpect there is of whole deſerts being at length brought under the dominion of the plough; a proſpect which at one time would have been viewed with as much confidence as we in Britain are inclined to repoſe on the *Cauler Yogue* of the credulous Hindoos. But with all the merit of this book, we muſt quote one paſſage from the introduction, which diſplays ſo much bad taſte within ſuch a ſmall compaſs, that it is enough to make one angry, if we were not forced to laugh, before we get to the end of it, at the naïveté with which the writer pleads for the poor neglected moſſes!

"Is it not, then, aſtoniſhing, and is it not to be lamented, that a ſubject of ſuch national importance has hitherto been ſo ſhamefully neglected? Is it not a reproach to every nation in Europe? Ought it not to be deprecated by all ranks? And ought not every potentate of theſe vaſt dominions to bluſh at the recollection? Shall they ſpend the treaſures and the blood of their ſubjects in the wild ſchemes of ambition, in ſeeking to extend their dominions, and aggrandize their nation and their name by new conqueſts, while kingdoms lie uncultivated in their own empires, and myriads of acres of their richeſt vallies lie as a uſeleſs waſte? If but one ten thouſandth part of the treaſures waſted in one campaign, were devoted to the improvement of theſe uncultivated regions, then might the wilderneſs be made to ſmile, and the deſart to bud forth and bloſſom as the roſe; then might the voice of melody and health be heard in the peaceful cot of the lowly peaſant, in place of the ſound of the trumpet, and the alarm of war. The heath covered mountain would no longer ſhew its unſeemly front, but be clothed in all the verdure of ſpring. In place of impaſſable fens, the waving corn and yellow harveſt would adorn the vallies. The peaſant would no longer need to pine for want of food or employment, or pant for diſtant climes. While the upſtart tyrant and his creatures, in

France, pant for honour, and purſue the path that leads to it, all drenched in blood, let Britons of all ranks direct their attention to the toils of a healthful, happy peaſantry; let them diffuſe the light of ſcience over the Britiſh iſles, and point out and purſue the mighty plans of economical improvement, eſpecially of the neglected fens and moſſes." P. 9. And ſo forth.

Eſſay I. " of Ligneous Plants," is occupied with inquiries into the extent of thoſe foreſts which covered Europe two thouſand years ago, and into the means by which they were deſtroyed, and with various conſiderations, to ſhow the vaſt amount of vegetable matter depoſited on the earth's ſurface at the time of their deſtruction. It was only in theſe ways that ſuch immenſe woods could be *dilapidated*;—by *the operation of time*, and thoſe changes and new combinations which in the vegetable as well as in the animal world are daily going on, and have been going on ſince the creation; by *the ravages of warring nations*, who at that early period of ſociety lived much in woods; or by hurricanes and ſometimes earthquakes, floods, and ſuch *convulſions of nature*. It is alſo clear that, independent of the immenſe maſs of ligneous ruin thus produced, a previous ſtratum of no mean magnitude muſt have been depoſited at the roots of growing foreſts, by the annual ſhedding of leaves, fruit, and decayed branches, and this too from trees much larger than thoſe of modern times, moſt of them growing in ſpots which had never been trodden by the foot of man, and thoſe which grew in the vicinity of human habitations, nearly untouched, for the purpoſes either of ſupplying human want, or of employing human ingenuity. While illuſtrating rather minutely what ſhare the inhabitants of the earth had in effecting theſe changes, the author ſays,

" There were civil as well as religious motives which prompted them to preſerve theſe foreſts. Theſe rude nations at that remote period, made frequent inroads upon one another. Each was ready to fall a prey to his neighbour. When overpowered by numbers, or unable to meet the invading foe in open field, they fled to their woods for ſuccour and for ſafety. Theſe offered a ſecure retreat; thither the enemy, though numerous, durſt not purſue them.

" The Roman hiſtorians bear teſtimony to this. They all agree that the inhabitants of Britain, and the north of Europe, retreated to their woods on every emergency. There they rallied; from thence they ruſhed forth with impetuous fury upon the foe. Cæſar mentions many inſtances of this. Caſſibelaunus, after his defeat, retired beyond the Thames, and took refuge in the woods and marſhes; the Silures, when attacked by Agricola, did

did the ſame: Venutius, king of the Brigantines, imitated their example." / P. 24.

We muſt confeſs that theſe ſhort trifling ſentences are not to our taſte; and we muſt likewiſe add, that in about fifty pages filled with them, we meet with no information of ſufficient importance to compenſate for the ſtyle. We want to know what peat moſs is; and as it is a tangible ſubſtance before our eyes, we are not by half ſo anxious about its hiſtory in its preſent form, as we are to be made acquainted, by means of analyſis, with its component parts.

Eſſay II. " of Aquatic Plants," is devoted to the purpoſe of aſcertaining how and what ſorts of theſe plants have contributed to the original formation of moſs. This, it is plain, can only be done effectually in one way. It had been remarked that when ſtagnant water was depoſited on moſs that had been once cut, a gradual renovation of that moſs took place, by a growth of aquatics, ſuch as the ſphagnum, the conferva, the lemna, and the byſſus; by the depoſition which theſe left at their annual decay, and by after growths from each ſucceeding ruin thus made. It is perfectly fair, then, to conclude, that as theſe aquatics form part of the congeries of the oldeſt moſſes, the proceſs of renovation is, as far as regards them, exactly the ſame as the proceſs of formation. This concluſion is ſupported by a great variety of curious facts, drawn from every ſource that laborious attention and an actively diſcerning mind could ſupply. Theſe muſt tend to impreſs every perſon with this truth;—that when a previous ſtratum of vegetable matter, the plentiful ſources of which have already been mentioned, had been covered with ſtagnant water, or at leaſt when it had received that portion of moiſture which ſucceeding ſeaſons would impart to it, a great yearly addition to its maſs muſt have accrued from the growth and decay of numerous aquatics. Thus, too, it would appear, that lakes have been converted into moſſes, and thus the ſemi-liquid maſs ſo formed has been known to overflow the adjacent country with ſudden devaſtation, as in the caſe of Solway-moſs in Scotland, and many others. Although no hiſtorical proof can be given of the age of peat moſſes of great depth and wide extended ſurface, this author has clearly ſhown that the largeſt and deepeſt of them may have commenced at a period not very remote; and that the inferences drawn from their growth by ſome of his countrymen, againſt the Moſaic Chronology, reſt on no ſolid foundation. That every part of his own theory of the origin of this ſubſtance is perfectly juſt, we are far from affirming;

but he has brought together a vaſt variety of facts from very various quarters, and furniſhed his philoſophical readers with materials on which to form a more complete theory, if they be not ſatisfied with his.

Eſſay III. "of the changes and combinations by which vegetable matter is converted into peat moſs," begins the volume laſt publiſhed, and is a moſt intereſting part of the work. It points out what is requiſite to the formation of moſs, by examining thoſe changes which animal and vegetable ſubſtances undergo, by being expoſed to the atmoſphere or immerſed in water, and their analogies. This is effected by an operoſe, though a very ſatisfactory proceſs, in which it is ſhown, that water is requiſite to form moſs, and that real moſs water is always ſtagnant and antiſeptic;—and the concluſions to which it leads are, that it is in the power of man to arreſt or promote, by artificial means, that operation of nature which goes on at the formation of moſs;—that it is ſeldom found in warm climates, and in them only at ſpots where the temperature is much below the ordinary degree; (for it is pretty evident that a low temperature is almoſt eſſential to the formation of moſs, becauſe vegetable matter in ſuch a medium is freed from the influence of putrid fermentation)—and that moſs and vegetable mould are homogeneous in their origin. In many points ſtated in this eſſay, we are enabled to ſay that Sir H. Davy concurs; as will be ſeen, indeed, from his letter to the commiſſioners for improving the bogs in Ireland. And when we refer to ſuch high authority, we are perſuaded the public will feel leſs heſitation in accepting our humbler mite of teſtimony in Dr. Rennie's favour. We can hardly remember the exact period, but it is many years, ſince our attention was arreſted by the decay, and decaying appearances, of vegetable ſubſtances expoſed to the air or immerſed in water. At that time the preſent writer was induced by motives of mere occaſional curioſity to pay ſome attention to the annual depoſitions of vegetable matter made in woods, and by the decay of ſpontaneous herbage; and the reſult of his obſervations was clearly in favour of thoſe analogies by which the origin and nature of peat moſs is developed in theſe eſſays.

As ſoon as the generality of readers are put in poſſeſſion of an eſtimate of the vegetable materials provided by the fall of ancient foreſts, and by the ſubſequent acceſſion of aquatic plants, their curioſity will next extend to thoſe operations by which theſe materials come to be converted into that ſubſtance which we now call peat moſs.

The

The following compreſſed account of theſe operations is given at the end of this eſſay, after all the particulars have been diſcuſſed. The concluding queries appear to us extremely ſhrewd, and we only wiſh that all this work had been conducted in the ſame ſpirit.

"In the *firſt* place, the oxygen of the carbonic and gallic acid, being attracted by the light of the ſun and other agents, the carbon they held in ſolution may thus be ſet at liberty. This carbon has a powerful affinity to hydrogen. Uniting with it, a kind of oily compoſt may thus be formed. A third combination occaſions another change; for when oxygen combines, it gives this oily compoſt the concrete form of bitumen. This oxygen may be furniſhed by the decompoſition of the water, or the acids with which it is impregnated. Thus the reſult of the whole will be a black inſoluble compound, deſtitute of organization, but highly inflammable. The black pulpy moſs at the bottom of lakes and marſhes, which, by ſome, has been called perfectly putrid, ſeems to have been formed by this or a ſimilar proceſs. And this appears to be the firſt ſtage. *Secondly*, there is another ſtage in that proceſs which has arreſted my attention. It may be intereſting to the reader, I ſhall therefore give a hint of it. It has been ſhown that aquatic plants promote the formation and renovation of moſs. Theſe plants are numerous. Many hundred ſpecies of them might be pointed out. In this, however, they *all agree*, that they are very hardy, that they contain aſtringent antiſeptic juices, and flouriſh in water more ſtrongly impregnated with carbonic and gallic acid, than herbaceous plants. By this means the water in which they grow muſt become daily more and more aſtringent, as the whole ingredients of theſe aquatic plants muſt be diffuſed through it.

"No doubt, the formation of moſs is going on during the growth of ſuch plants, as has been ſtated in the firſt ſtage of the proceſs. As, however, theſe plants and that water, which contains the greateſt proportion of the above acids, emit more oxygen, and, of courſe, yield more ſoluble carbon; and, as theſe acids are continually *accumulating*, by the rapid growth of ſuch plants, this proceſs muſt become proportionably more rapid. For, when the waters become *doubly* aſtringent, they muſt yield a double proportion of materials for the formation of moſs in a given time.

Thirdly, there is ſtill another ſtage in this proceſs that claims attention. And, to that ſtage all compact moſs, which was originally a lake, muſt have arrived. The waters of ſuch a lake may, or muſt become, at laſt, ſo aſtringent, and ſo choked up with the maſs of vegetable matter immerſed in them, that even aquatics *ceaſe to vegetate*. A variety of changes and combinations muſt then take place, which muſt promote the formation of moſs,

with a *rapidity far beyond any other period.* It might appear presumptuous in me, to attempt to point out what these changes are, or even to venture a conjecture on the subject. I cannot, however, but mention a well known fact, which, if duly attended to, may throw some light on it. The fact alluded to is this: that a *dead plant* thrown into water, occasions a *putrid smell*; whereas a growing plant placed in the same water, not only vegetates, but, during this process, it *robs the water of this fetid odour*, and renders it sweet and salubrious. And though this plant drop in the water, it is not *speedily* decomposed, *if other plants continue to vegetate in the same medium.* By their growth they seem to communicate an antiseptic quality to the water, which prevents or retards the decomposition of the vegetable matter immersed in it. May not, or rather, must not the case be similar in mossy lakes? While the aquatic plants continue to vegetate, must not the water thereby be preserved *pure*, and free from *putrescency?* Whereas, when vegetation ceases, must not the vegetable matter, *now dead*, be dissolved, and undergo disorganisation *in a much shorter period?* Must not *more* soluble carbon and *more* hydrogen thus be set at liberty, by this *decomposition?* And must not the formation of *moss at this period be rapid*, beyond any *former* stage of the *process?*" P. 326.

At p. 260, there are some pointed remarks on the comparative temperature of climates in ancient and modern times, to which a judicious and learned note is appended; the whole is rather long, or we should willingly make room for it. We must, however, defer the remainder of our account to another month.

(To be concluded in our next.)

ART. III. *Anecdotes of Literature and scarce Books. By the Rev. William Beloe, Translator of Herodotus, &c.* 8vo. 499 pp. 14s. Rivingtons, 1812.

OF the connection between this Review, and the author of these volumes, it is unnecessary to speak. It is generally known. But it affords no reason why another person of the same fraternity should not be allowed to speak of his work, as it seems to him to deserve. Mr. Beloe has not always met with fair treatment in other journals. Here at least he may expect it; and it would be an absurd squeamishness in him to reject praise, because it happened to come from a friend. If the article were all praise, which it will not be, it would still be no worse than the commendatory verses, which the authors of our earlier literature, and scarce books,

books, conſtantly prefixed to their own works, which, on ſuch an occaſion, it might be very fair to imitate.

Mr. Beloe opens this volume with a very intereſting preface. That by which he introduced his firſt volume was in no ſmall degree affecting. It ſpoke of a ſevere misfortune with feeling, yet with mildneſs, and without any of that irritation which ſuch an infliction might moſt naturally produce. In his new preface he refers to the ſame circumſtance,—as indeed how could he avoid it?—yet with leſs particularity, and even greater gentleneſs. Let us be permitted to add our firm belief, that he writes exactly as he feels,

"How I was deprived of theſe advantages, will be found detailed in my firſt volume; and upon the moſt ſerious reflection, diveſted of all ſelf-partiality, and if I may uſe the words of a far greater man than myſelf, having now little to fear or hope from cenſure, or from praiſe, I feel not the ſmalleſt occaſion for ſelf-reproach. I may perhaps concede, but I can hardly be induced to regret, that, as far as worldly objects are concerned, it would have been better for me to have had leſs of the diſpoſition to oblige, and to have ſuppoſed that it might be poſſible for fraud, artifice, and villainy, to lurk under the ſemblance of complacency, frankneſs, and honeſty." P. viii,

We are in proportion well pleaſed with his very judicious defence of the ſubject of the preſent work,

"Before I conclude, I would ſay ſomething, not by way of excuſe for the nature of the work, for that is not neceſſary, but by way of remonſtrance to thoſe, and ſuch there are, who depreciate the ſubjects of theſe volumes, as unworthy of a man of letters, as requiring none but the moſt ordinary qualifications, and as incompatible with real genius, taſte, or ſcience.

"I have ſeen ſuch remarks, where I ſhould leaſt have expected; and I have alſo met with them, where I looked for nothing either wiſer or better. Of thoſe to whom I firſt allude, ſome of whom I know to be ſhrewd, grave, and judicious obſervers, I would aſk, whether it may not be allowed to thoſe, who have been immerſed in profounder ſtudies, to turn aſide occaſionally to lighter purſuits, by way of relaxation and amuſement? Whether it is not performing a uſeful office, to point out to thoſe engaged in arduous employments, where the beſt materials may be found, and the moſt uſeful inſtruments procured? Whether, finally, he is to be reprobated as unworthily employed, who collects into one point of view, articles of information, which are either variouſly diſperſed, or which muſt be ſingled out, or ſeparated from an heterogeneous maſs. I readily grant that there is no claim to taſte in bringing together the Commentators upon Ariſtotle, no great occaſion for genius in detailing an account of books on Canon

Canon and Civil law, and very little ſcience in deſignating rare books, merely as ſuch. But I will not concede that ſuch a work, when performed, is not of extenſive uſe, and, when varied by the interſperſion of biographical notices and anecdotes, may not combine inſtruction with amuſement.

"As to the latter claſs, who, imitating their prototypes in acrimony only, call virulence criticiſm, and miſtake perſonality for wit, theſe, being converſant only with title-pages themſelves, are apt to fancy that the knowledge of the profeſſed bibliographer extends no further. Whereas he who is properly qualified for this honourable office, muſt have read much, and thought more; muſt be familiarly acquainted with various languages; with hiſtory, ancient and modern; and with all the departments of the Belles Lettres. He not only knows the various editions of books, but in what particulars of importance the one differs from the other; when and from what cauſe omiſſions were made, deficiencies ſupplied, errors corrected, and additions ſubjoined. In a word, he conducts the ſtudent by the eaſieſt and the pleaſanteſt path to the end of his journey, and this, not in one ſolitary region, but round the whole orbit of literature.

"I ſhould expatiate further on this ſubject, but that I have been moſt ingeniouſly anticipated by Mr. Dibdin, in his truly entertaining, as well as uſeful volume, to which he has given the title of BIBLIOMANIA." P. xi.

The preſent volume, to the writer of this article, who is not ſo ſtaunch a bibliographer as the author, is much more attractive than any of the preceding. It conſiſts chiefly of poetical ſpecimens taken from ſcarce authors, with ſome hitherto unpubliſhed; and thereby ranks more nearly with Mr. G. Ellis's delightful "Specimens," than with any works of mere black-letter curioſity. The firſt extracts are from Robert Greene, an author well known to curious collectors, and ſeveral times mentioned in the former volumes. Theſe are in general rather quaint than beautiful; but the following is a tolerable ſpecimen.

"JEALOUSY.

"When gods had framed the ſweete of womens face,
And lockt mens lookes within their golden haire,
That Phœbus bluſht to ſee their matchleſs grace,
And heavenly gods on earth did make repaire,
To quippe fair Venus overweening pride,
Love's happie thoughts to jelouſie were tide.

"Then grewe a wrinkle on faire Venus browe,
The amber ſweete of Love is turn'd to gall,
Gloomie was heaven: bright Phœbus did avowe,
He could be coy, and would not love at all;

Swearing, no greater miſchiefe could be wrought
Than Love united to a jelous thought.

" *From Tullies Love.*" P. 2.

The following lines are of more merit. They are by an unknown Edw. Powell, and addreſſed to Shirley, to whoſe poems they are prefixed.

" When I am raiſed by ſome more noble flame
To ſing of thee and thy Odelias name,
So richly ſet in verſe; thy lines invite
Me ſtill to read, and I forget to write.
So when a painter's hand would take the grace
And figure of ſome admirable face,
Struck with the ſight he lets his pencil fall,
And when his hand ſhould work, his eye does all.
Yet if a ſenſe of thy ſweet fancy may
Inſpire a reſolution to betray,
My want of ſkill and choice of huſbandry,
To write my own, not read thy poetry,
Be it enough to draw the reader neer,
While we but ſay the wit of Shirleys here.
And tho thy worthier friends their flowers bring,
To ſet forth thy Odelia like the ſpring,
Men will with envie look upon the dreſſe,
That ſtaies their eyes from the wiſhed comelineſſe,
And when they ſee her beauty to be ſuch,
Will ſay their love had ſhaddowd it too much.

ED. POWELL." P. 44.

William Browne, the author of the Paſtorals, ſeems to have been addreſſed by his brethren of Exeter College, Oxford, in a copy of verſes from each, which are here firſt publiſhed, from a curious copy of the book, where they are inſcribed in additional leaves. This copy, which belonged to Mr. Beloe, had probably been the very copy preſented by the poet to his college. The verſes are quite as good as were uſually written on ſuch occaſions, and ſome rather better. In theſe verſes, Sir Philip Sidney is often mentioned by the name of Philiſides, which is properly explained in a note. It might have been added, that the name was uſed by Sir Philip himſelf, though not with any clear application of it to himſelf. It is introduced in the third Eclogue, in the third book of the Arcadia,

" The lad *Philiſides*
Lay by a river ſide,
In flowery field a gladder eye to pleaſe."

It

It is intimated, that the hiſtory of this Philiſides was a very melancholy one, for he is ſaid to know "that the relation thereof was more fit for funerals than the time of marriage." Among theſe unpubliſhed compoſitions, the following is one of the beſt. The author ſigns himſelf EDW. HALL, and appears to have been one of the ſons of Biſhop Hall. See the quotation from Wood, in page 69.

"III.

"ON THE AUTHOR OF BRITANNIAS PEERLESSE PASTORALLS.

"I'll take thy judgment golden Mydas now,
Nor will of Phœbus harmony allow,
Since Pan hath ſuch a ſhepheard, whoſe ſweet layes
May claim deſervedly the Delphique bayes.
Thrice happy Syrinx, onely great in this,
Thou kiſſeſt him in metamorphoſis.
Flocke hither ſatires, learne a roundelay
Of him to grace Sylvanus holyday.
Come hither ſhepheardes, let your bleating flockes
Of bearded goates browze on the moſſy rockes.
Come from Arcadia, baniſht ſhepheardes, come,
Let flouriſhing Britannia bee your home.
Crown'd with your anadems * and chaplets trim,
And invocate no other Pan but him:
'Tis he can keepe you ſafe from all your flockes,
From greedy wolfe, or oft beguiling fox:
Let him but tune his notes, and you ſhall ſee
The wolfe abandon his rapacity,
And innocently trip and friſk among
Your wanton lambkins at his ſwanlike ſong;
Yea had the Thracian ſung but half ſo well,
Hee had not left Euridice in hell,
Then rally ſwaine, aſtoniſh humane eyes,
And let thy Tavy high as Tyber riſe." P. 61.

This collection of complimentary verſes, beſides being highly curious, as having remained ſo long unpubliſhed, and being now brought to light by the accident of the volume

* "Anadem is an old word for a garland.
With fingers neat and fine
Brave anadems do make.
Drayton's Polyolb. Song 15.

"The lowly dales will yield us anadems
To ſhade our temples. Browne's Brit. Paſtorals."

falling

falling into judicious hands, affords a very pleaſing teſtimony of the high eſtimation in which Browne was held by thoſe who knew him beſt. His Paſtorals have received their due commendation from Headley, Ellis, and others, but nothing more honourable to him than theſe College poems has been produced at any time. To the perſon who collects ſuch memorials, the public is certainly indebted for a very pleaſing and very rational amuſement.

Mr. Beloe next gives ſome ſpecimens from a book of ſongs by T. W. (Thomas Weaver) in 1654, and then from the "Loyal Garland," a collection often reprinted, as the fifth edition bears date 1686. The ſongs taken from this are very elegant, but more modern than any of the former. One of them has been often ſet to muſic even in late times. The following elegant compliment to the poetical talents of Biſhop Bedell is prefixed to a poem written by him entitled, "A Proteſtant Memorial," the ſubject of which is the Powder Plot. They do not appear among the works of Hall, though they are by no means unworthy of him.

"Willy, thy rhythms ſo ſweetly run and riſe,
And anſwer nightly to thy tuneful reed,
That (ſo mought both our fleecy cares ſucceed)
I ween (nor is it any vaine device)
That Collin dying, his immortal muſe
Into thy learned breaſt did late infuſe.

"Thine be his verſe, not his reward be thine,
Ah me! that after unbeſeeming care,
And ſecret want, which bred his laſt miſfare,
His relickes dear, obſcurely tombed lie
Under unwritten ſtones, that who goes by
Cannot once read, 'Lo here doth Collin lie.'

"Not all the ſhepherds of his calender,
Yet learned ſhepherds all, and ſeen in ſong,
Theire deepeſt layes and ditties deep among,
More lofty ſong did ever make us leer,
Then this of thine. Sing on, thy taſk ſhall be
To follow him while others follow thee.

JOS. HALL." P. 109.

Soon after Mr. Beloe ſays,

"I have often been of opinion, that a curious volume might be compiled, of the fugitive poetical pieces of men eminent in various branches of learning and ſcience, but not known or diſtinguiſhed as poets. It is pleaſing to ſee the grave philoſopher, profound ſcholar, and ſubtle critic, deſcend from their lofty ſtations,

tions, to cull a few tranſient flowers in the gardens of the Muſes." P. 104.

We are entirely of the ſame opinion; and who more proper to collect them than Mr. B. himſelf? We are perfectly ſatisfied, that a volume or two of that ſort would be very acceptable to the public; and a part of the materials might, without impropriety, be taken out of theſe volumes. The learned Gataker, and Sir Thomas Roe, immediately after, ſupply inſtances of this ſort. Various other ſelections follow: all curious, and, for ſome reaſon or other, worthy of attention. We will, however, conclude, for the preſent, with a copy of verſes, written by no leſs a perſonage than Sir Francis Drake, and prefixed to a book on the then recent diſcoveries, called the "New Found Lands," by Sir Humfrey Gilbert, Knight.

"SIR FRAUNCES DRAKE, KNIGHT, IN COMMENDATION OF THIS TREATISE.

"Who ſeekes by worthie deedes to gaine renowne for hire,
Whoſe hart, whoſe hand, whoſe purſe is preſt to purchaſe his deſire,
If anie ſuch there bee, that thirſteth after fame,
Lo, heere a meane, to winne himſelfe an euerlaſting name.
Who ſeekes by gaine and wealth to aduance his houſe and blood,
Whoſe care is great, whoſe toile no leſſe, whoſe hope is all for good,
If anie one there bee that couettes ſuch a trade,
Lo heere the plot for commonwealth, and priuate gaine is made.
He that for vertues ſake will venture farre and neere,
Whoſe zeale is ſtrong, whoſe practize trueth, whoſe faith is void of feere,
If any ſuch there bee inflamed with holie care,
Heere may hee finde, a readie meane, his purpoſe to declare.
So that for each degree, this Treatiſe dooth unfolde,
The path to fame, the proofe of zeale, and way to purchaſe golde.

FRAUNCES DRAKE." P. 139.

So many other curioſities demand our notice in this volume, that we muſt defer the concluſion of our account to another opportunity.

(To be concluded in our next.)

ART.

ART. IV. *The Life of Arthur Murphy, Esq. By Jesse Foot, Esq. his Executor.* 4to. pp. 470. 2l. 2s. Faulder. 1811.

MR. Murphy, who for nearly half a century engaged a large portion of the public attention as an author, and whose productions ſtill contribute to our delight in the theatre, and our inſtruction in the cloſet, is well entitled to the tribute of a biographical eſſay, and no one had ſo good materials for forming it, as his friend and executor, Mr. Foot. Mr. Murphy claimed this diſtinction for himſelf, and following the example of Rutilius and Soranus among the ancients, and Mr. Hume and Mr. Gibbon in his own days, he had prepared a memoir of his own life, which occupies nineteen pages of the preſent volume. This was certainly too ſhort and too dry a memorial to ſatisfy thoſe who wiſhed to know the character and conduct of the author; but, on the other hand, we think the friendſhip of Mr. Foot has been by far too induſtrious in extending the life to a two guinea volume. If all men, whoſe memories deſerve preſervation, were to be treated on to a proportionate extent, no moderate library would be ſufficient to contain Britiſh biography alone, without attempting to introduce the memoirs of the brave, the wiſe, or the learned of other countries. It is eaſy for a perſon, obtaining poſſeſſion of the letters written by and to a deceaſed individual, to ſtretch a narrative into prolixity, or ſwell a volume by additions, to which the ſubject himſelf would never have conſented, if his own opinion could have been taken. In the preſent inſtance, we have ſome opportunity of knowing what Mr. Murphy would have done, and we think the public would have had leſs cauſe to complain, if his model in his own life, and his example in the lives of others, had been more exactly kept in view. For inſtance, he compriſes in a ſingle page, the few and unimportant events which marked his life, from the year 1747 to 1751. Unfortunately, the papers of his brother and his mother were among his effects when he died; and Mr. Foot, looking into them with the becoming diligence of a biographical editor, furniſhes out nearly thirty pages of letters written by Mr. Murphy, in this period, to theſe two relatives. It ſometimes happens, that the letters of a youth, from his twentieth to his twenty-fourth year, are intereſting; but theſe preſent only the

the moſt ordinary images, in language not at all diſtinguiſhed from that of every day's correſpondence. The young gentleman travels to Bath; other ſtage-coaches are robbed; but his eſcapes; one of his companions is an old lady, who takes and talks of medicines of her own preparing all the way; he bribes a French hair-dreſſer to break the Sabbath, that he may appear well at dinner, and ſo on, in terms and matter little varied, and ſeldom more important. Mr. Foot is pleaſed to apologize for the introduction of theſe epiſtles, by ſaying that they evidently diſplay the early powers of Mr. Murphy's mind, as well as thoſe embelliſhments which he had acquired by a very attentive application. Moſt aſſuredly they diſplay nothing of the kind; but they certainly do ſhow a dutiful and affectionate diſpoſition, the dictates of which are occaſionally conveyed in manly yet tender expreſſions. A ſelection of theſe paſſages would have occupied one page, and would have been ſtrongly felt by the reader, in conſequence of their being placed clearly and diſtinctly before him; but it is much more eaſy to ſend thirty pages of letters to the preſs, than to ſelect one which ſhall be really worth reading.

But if this portion of the work offends by its needleſs prolixity, we are little relieved by that which immediately follows: the details of Mr. Murphy's efforts as an author.—Extracts from the Gray's Inn Journal; plots and treaſurers' accounts of plays; obſervations on pieces too well known to require them, and extracts from others ſo abſolutely forgotten, that nothing can render them intereſting; and for a ſupreme delight, thirty pages of the correſpondence, poetry, and a play of Mr. James Murphy French; letters to his mother; to Beau Tracey; to an anonymous alderman's wife, with whom he longs to hob-or-nob in claret; and to a ſhepherdeſs of Richmond Park, nick-named Paſtorella, with whom he is not in love, though he is with another, who is a nymph, and whom with equal gallantry, ſprightlineſs, and originality, he calls Venus. In the verſes we find a wretched doggrel jingle, like the muſic of a triangle, on the names of ſome jigging ladies of 1756, to the tune of "Green grow the ruſhes O!". Take a ſample.

"And firſt there's Lady Euſton O,
I'd be a bird
Upon my word
Were ſhe a tree to rooſt on O.

* * * * * *

There's

" There's ſprightly Miſs Vanſittart O,
She ran a dart
Quite through my heart,
And then ſhe laugh'd and titter'd O.

* * * * * *

" There marches Mrs. Fleming O,
She'd rather roam
Than ſtay at home
Her baby-clothes a hemming O."

The term of ſixty years is ſaid to be ſufficient to quiet the ſubject againſt the claims of the crown. Is the prerogative of Mr. Foot, the executor, ſo very high and craving, that fifty-five years were not a ſufficient period of repoſe to entitle this traſh to ſleep for ever? Even if intended to burleſque this kind of rhyming, this ſong is far inferior to one which begins " What's a rhyme for porringer?"

All this ſtuff of Mr. Murphy's brother might ſurely have been omitted; and although a clear and faithful account of the poet's own works ought to be given, ſtill the tedious length to which the narrative and extracts are ſpun out, and the correſpondence and juſtificatory documents produced on every trifling and long-forgotten diſpute, are moſt offenſive. It favours ſtrongly of a determined reſolution to make a quarto volume, " read it who liſt." Mr. Murphy himſelf had too much taſte and judgment to write lives in ſuch a manner, and that is the reaſon why his Life of Henry Fielding, and we may add of Dr. Johnſon, will ever be prefixed to the works of thoſe writers. Mr. Murphy once ſinned againſt his own better judgment, but that was in the decline of his life, when he ſpun out a biography of Garrick, and the fate of that publication ſhould have been a warning to Mr. Foot.

We do not mean by theſe obſervations indiſcriminately to cenſure every letter and extract which has found its way into the work. Four-fifths, or perhaps nine-tenths of them, might have been ſuppreſſed, but ſome of the epiſtles have a degree of ſpirit which engages and intereſts the reader. Nor ſhould we think ourſelves excuſable, did we omit to point out a letter at p. 320, written by Edmund Burke to Mr. Murphy, on his tranſlation of Tacitus. " The Ode to the Naiads of Fleet-ditch," reſtored to the public by its inſertion at p. 196 of this work, is an exquiſite piece. It is a deſerved caſtigation of three men, Churchill, Colman, and Lloyd, who with gifts and attainments very far inferior, affected to be the

Pope, Swift, and Arbuthnot of their day. They had directed a great portion of their ſpleen, both in verſe and proſe, againſt Murphy, " but after this *jeu d'eſprit*," ſays Mr. Foot, " whatever might be the cauſe, he was not honoured by any further notice from the *triumvirate*."

The great irritability which characterized Mr. Murphy has occaſioned much of his correſpondence to be of a contentious caſt, and upon that account we have read much of it with pain. It is not eaſy to believe, that he who can agree with no one is always in the right, and ſpleen ſometimes expreſſes itſelf in a manner too ſtrong to be creditable to the party. Of this we have an inſtance in the letters he wrote to Mrs. Abington, (ſee p. 228, et ſeq.) and another in a malicious dramatic ſatire on Mr. Garrick, written in 1772, and entitled " Hamlet, with alterations." It was ſhown to a few, and then remained undiſturbed in the port-folio of its author, until it came into his executor's poſſeſſion. If it had remained undiſturbed until " the crack of doom," the reader would have ſuſtained no loſs of pleaſure. Its production, however, is not without uſe. Mr. Foot ſays, " it filled thoſe with ſome degree of apprehenſion againſt whom it was directed." It is laughable now, to ſee how ſlight a matter could create apprehenſion forty years ago; and it may be conſolatory to thoſe who are frightened with ſquibs at this day, to think how very tame and ſpiritleſs that which cauſes their alarm will appear in a few years. This paltry parody on a few ſcenes of Hamlet may have been admired, but it muſt have been only by thoſe who knew not how to diſtinguiſh " the venom of the ſhaft from the vigour of the bow." Murphy, however, made atonement to Garrick in 1776, by ſpeaking moſt handſomely of him, after he had quitted the ſtage, in a prelude, called " News from Parnaſſus." A right conſideration of this circumſtance might have convinced Mr. Foot, had he not been reſolutely bent on making a quarto volume, " that it would have become him, as Mr. Murphy's biographer, to let this piece remain undiſturbed in the port-folio."

Of the following extract (to treat it like a charade) the firſt part will be inſtructive as an uſeful document; the ſecond intereſting as a fair critique on Mr. Murphy's dramatic productions; and the whole will be welcomed as the termination of a ſubject treated by Mr. Foot at far too great length.

" It may gratify an allowable curioſity to aſcertain what was the price a bookſeller was in the habit of giving for ſuch farces

and plays as thoſe written by Mr. Murphy, immediately after their being performed, fifty years ago. I will endeavour to give an account of this with as much accuracy as I poſſibly can. Moſt of the firſt productions were purchaſed by Mr. Vaillant, an eminent bookſeller in the Strand. Two plays were only [only were] printed for the author. For the farce of the Apprentice, Mr. Paul Vaillant gave, in January 1756, the ſum of forty pounds. For the farce of the Upholſterer, he gave, in March 1759, the ſum of forty guineas. For the tragedy of the Orphan of China, he gave, in February 1760, the ſum of one hundred guineas. For the comedy of the Way to keep Him, in three acts, he gave, in February 1760, the ſum of fifty guineas. For the dramatic poem, in three acts, the Deſert Iſland, he gave, in February 1760, the ſum of fifty guineas. For the comedy of the Way to keep Him, enlarged to five acts in January 1761, he gave an additional ſum of fifty guineas. For the comedy of All in the Wrong, in November 1761, he gave the ſum of one hundred guineas. For the farce of the Old Maid, in November 1761, he gave the ſum of forty guineas. No price of ſale is mentioned for the farce of the Citizen, nor is there any account given of it. The two pieces, entitled, No one's Enemy but his own, a comedy, in three acts, and What we muſt all Come to, a comedy, in two acts, were publiſhed aud ſold by Mr. Vaillant, upon Mr. Murphy's account. The tragedy of Zenobia was ſold to Mr. Griffin, in 1768, for one hundred guineas, which were paid by two inſtalments of fifty guineas each. The tragedy of the Grecian Daughter was alſo ſold to Mr Griffin, in 1772, for one hundred guineas, and that ſum was alſo paid by two inſtalments of fifty guineas each. The tragedy of Alzuma was ſold to Mr. Lowndes, in Fleet-ſtreet, in 1773, for one hundred guineas; and, in the year 1776, the plays that were publiſhed by Mr. Vaillant were all turned over to Mr. Lowndes. The comedy of Know your own Mind, as I thought, was ſold to Mr. Becket, but he denies this circumſtance. The bottom of the title-page ſays, 'Printed for T. Becket, Adelphi, Strand, 1778.'

"I cannot, in honour to Mr. Murphy's fame, permit this opportunity to eſcape, without bearing my teſtimony to one general truth, that throughout all his dramatic works, there is not one vicious ſentence, nor one indelicate alluſion. He has applied all the force of his dramatic mind to correct, with a playful and a light hand, the foibles of human nature. He has ſought 'the gayeſt, happieſt attitude of things.' The ſtudy of the female character ſeems to have been his particular choice, and his darling dramatic paſſion: in all his ſcenes, women are delicately corrected, ſtudiouſly cautioned, and conſtantly befriended. He has never loſt ſight of the purpoſe of plays, as defined by that liberal moraliſt and friend to virtue, Archbiſhop Tillotſon:—'Plays,' ſays he, 'may be ſo framed, and governed by ſuch rules, as not

only to be innocently diverting, but inſtructive and uſeful; to put ſome follies and vices out of countenance, which cannot, perhaps, be ſo decently reproved, nor ſo effectually expoſed and corrected, any other way.' "

The obſervations on Murphy's dramas are followed by ſome remarks on other productions, particularly his Eſſays, and the Lives of Fielding and Johnſon. The tranſlation of Tacitus is then noticed, and we have already pointed out to the attention of the reader one of Mr. Burke's letters on the ſubject.

" Mr. Murphy, however, did not confine the amuſement of his leiſure to tranſlations of Latin authors into Engliſh verſe, as he appears to have tranſlated the following pieces of Engliſh poetry into Latin verſe :—

The four Books of Mr. Pope's Temple of Fame.
Mr. Pope's Ode on Solitude.
The Song of 'Buſy, Curious, Thirſty Fly.'
Gray's Elegy in a Country Church-yard.
Mr. Addiſon's Epiſtle to the Earl of Halifax.

" Beſides Vida's Game of Cheſs, he alſo tranſlated into Engliſh verſe the thirteenth Satire of Juvenal, which he entitled *the Force of Conſcience;* and the fourteenth Book of Vanier's Prædium Ruſticum, with the title of *the Bees.*

" The Latin tranſlation of Mr. Addiſon's epiſtle to Lord Halifax, was dedicated to Lord Loughborough, and accompanied with a Latin ode, written by Murphy, which was addreſſed to that nobleman, when he was Lord High Chancellor, in the year 1799. Lord Loughborough and Mr. Murphy had been on terms of intimacy during their reſidence in Lincoln's Inn, and conſequently had aſcertained the claſſical accompliſhments of each other, and their correſpondence on the occaſion is creditable to both.

" The laſt of Mr. Murphy's works," ſays his biographer, " was *the Life of Garrick,* for which biographical memoir he was pre-eminently qualified from his correct taſte and dramatic experience, as well as his having attended the track of that bright, theatric luminary, through its reſplendent courſe, till it ſet for ever. While he was employed in this his laſt labour, he was attacked with a painful and dangerous affection, which reduced him ſo low, that I was frequently under the neceſſity of aſſiſting him to ſit upright, when he had thrown himſelf back upon the ſofa. He had begun the undertaking at Brompton; but, upon this attack, he took lodgings in Greek-ſtreet, to be more immediately within my attention. He ſoon, however, rapidly recovered, and, on his return to Brompton, proceeded in the completion of the work."

Mr.

Mr. Foot takes great, but we think ineffectual, pains to reſcue this production from the fate which not only the critics, but the public, have pronounced on it.

"I am now arrived," he proceeds, "at the laſt of Mr. Murphy's publiſhed labours—the tranſlation of Salluſt, with the firſt, ſecond, and third Catilinarians of Cicero. The manuſcript was bought by Mr. Carpenter, bookſeller, in Bond-ſtreet, at the ſale of Mr. Murphy's effects; and he has publiſhed it in one volume, in a careful manner, and worthy of the performance. Every praiſe is due to the learned editor, whoſe modeſty has concealed his name. It is highly gratifying, upon the whole, to the fame and memory of the tranſlator, that ſuch a work ſhould have been thus produced from a manuſcript which could not be followed without difficulty. The diſpatch which the editor made in the execution of it, proves that he muſt have been actuated with more than common ardour, and that he was ſtrongly diſpoſed to do honour to the tranſlation, and the genius of Mr. Murphy."

Having diſpoſed of Mr. Murphy as an author, Mr. Foot ſeizes him as a lawyer, and gives ſome extracts from papers in three great cauſes in which he was engaged at different periods.

"1769, Firſt.—Miller againſt Taylor, for printing Thomſon's Seaſons.

"1770, Second.—Harris and Rutherford againſt Colman and Powell, upon the rights of the theatre.

"1787, Third.—John Palmer, comedian, and the Goodman's Fields theatre.

"Whatever is ſtated in the ſequel, upon theſe three ſeparate ſuits, has been extracted from Mr. Murphy's manuſcripts; in which the whole arguments upon their reſpective queſtions are fully, ably, and luminouſly enforced and diſplayed."

We apprehend few readers will find much pleaſure in travelling through five and thirty pages of this kind of narrative, although, to enliven him, ſome of the pages ſhould contain the names and daily pay of all the perſons employed in Covent Garden Theatre in 1767, and extracts from the book, kept, we ſuppoſe, by Mr. Murphy's clerk, containing an account of the various retainers and briefs which were left for him by the attornies. We ſhall, however, give to our readers two ſhort reſults, which, we truſt, will be found to have ſome intereſt. In 1767, the total number of perſons employed in the theatre, which has, of late years, been ſo

much the ſubject of diſcuſſion, and the amount of their ſalaries per day, were

	£.	s.	d.
" Actors, thirty-five	21	1	10
Men ſingers, ſeven	3	15	0
Ditto dancers, fifteen	5	15	10
Prompters, three	1	0	0
Actreſſes, twenty-nine	10	2	6
Women ſingers, ſix	5	3	4
Ditto dancers, eleven	3	5	10
Servants, &c. fifty	13	5	0
	£.63	9	4

" Mr. Murphy practiſed at the bar about twenty-five years, and, in that time, received in fees 10,744*l.* being on an average almoſt 430*l.* a year. Allowing for the years which muſt have elapſed before he could get into buſineſs, and for thoſe in which it declined through his not purſuing it with eagerneſs, and giving up his circuit in diſguſt, his proſpect muſt, at one time, have been very encouraging."

Quitting all theſe ſubjects, Mr. Foot devotes the reſidue of his volume, about eighty pages, which are, on the whole, by far more entertaining than any of the others, to an account of what he calls Mr. Murphy's miſcellaneous purſuits. This part of the work is perhaps too much ſwollen with letters, and other matter copied or ſtated at too much length; but it is, on the whole, lively and intereſting in moſt parts, and, in the account of Mr. Murphy's decline and deceaſe, very affecting. His character is juſtly, though not very forcibly drawn.

The volume is adorned with engravings from Mr. Douce's portrait, and Mr. Poole's buſt of Murphy, and with a portrait of Miſs Elliot. There are alſo fac-ſimiles of his handwriting at different periods of his life. Beſide exhibiting the autograph, the firſt of them, read with the printed letter in p. 23, ſhows that the letters, and other writings of the poet in this volume, have been moſt incorrectly copied for the preſs. Wretched, indeed, muſt that copying and reviſion have been, which could give, inſtead of a well-known line in Coke upon Littleton,

" Quod ſupereſt ultrò ſacris largire camœnis,"

the following nonſenſe,

" Quod ſapiunt ultro ſacris legis in camœnis."

There

"There is an Appendix, containing ſome ſcenes of projected plays which excite no curioſity for a more ample communication, and, for a great luxury, an extract from Mr. Mr. Murphy's diary of expences in 1758, thus:

"Nov. 1. Dinner at Townſhend's, three ſhillings. Supper at the Bedford, two ſhillings and threepence.

"2. Dinner at my mother's, one ſhilling. Supper, two ſhillings and ſixpence."

ART. V. *Nichols's Anecdotes of the Eighteenth Century.*

(Concluded from p. 598.)

WE willingly reſume our narrative of this curious and pleaſing publication, principally lamenting that from its various and gratifying ſtores we are able to make ſo inconſiderable a ſelection. We ſhall always recur to it with ſatisfaction, which muſt be the caſe alſo with every one of our readers who has a ſpark of curioſity with reſpect to thoſe of any literary eminence who adorned the laſt century. The ſixth volume of theſe Anecdotes commences with an account of the Gentlemen's Society at Spalding, with a liſt and biographical notices of the members. This appears to have been the joint production of the late Mr. Gough and Mr. Nichols. Dr. Mortimer publiſhed a Hiſtory of the Literary Societies of Great Britain and Ireland, but for ſome cauſe or other, although he had the materials communicated to him for this expreſs purpoſe, he omitted to make mention of this at Spalding, though compoſed of many individuals of diſtinguiſhed talents and learning, and although the Society produced many curious and intereſting volumes. In this honourable liſt we find the names of Sir Iſaac Newton, Sir Hans Sloane, Sir John Evelyn, Doctors Taylor, Bentley, and Stukeley, Biſhops Pearce and Pococke, Meſſrs. Pope, Gay, Browne Willis, Martin Folkes, &c. &c. It will be found a very curious document in itſelf, and abounding with valuable and amuſing anecdotes. This tract is ſucceeded by memoirs of men of greater or leſs celebrity in the annals of literature, but all of them containing matters of curioſity and intereſt.

This will eaſily be conceded by the exhibition of a few names from the long catalogue of perſons, anecdotes of whom will be found detailed in theſe pages. Among others, memoirs

are communicated of the two Wartons, Browne Willis, Dr. Mead, Richard Gough, Dr. Ducarel, William Hay, James Dodſley, Lord Viſcount Barrington, Lord Lyttelton, the preachers of Boyle's Lectures, and finally, of the moſt reſpectable and meritorious author of theſe volumes. Here we beg leave to pauſe, and, whilſt we poſſeſs the oportunity, pay our tribute of unfeigned eſteem and regard to diligence, perſeverance, and ability in the cauſe of learning, almoſt without parallel. No apology is neceſſary, at leaſt we are not inclined to make any, for the introduction of the following módeſt but ſatisfactory account of the author and his numerous productions.

" JOHN NICHOLS, ſon of Edward and Anne Nichols, was born at Iſlington, Feb. 2, 1744-5; and received his education in that village, at the academy of Mr John Shield.

" His original deſignation was to the royal navy; which was rendered abortive by a relation's death.

" In 1757, before he was quite 13, he was placed under the care of Mr. Bowyer; who, in a ſhort time received him into his confidence, and intruſted to him the management of his printing-office.

" In 1765, he was ſent to Cambridge, to treat with the Univerſity for a leaſe of their excluſive privilege of printing. But that learned body having determined to keep the property in their own hands, he in the following year (having previouſly become a freeman of London, and a liveryman of the Company of Stationers) entered into partnerſhip with his maſter; with whom in 1767 he removed from White Friers into Red Lion-paſſage, Fleet-ſtreet. This union continued till the death of Mr. Bowyer in 1777.

" In Auguſt 1778, he became aſſociated with his friend Mr. David Henry in the management of the Gentleman's Magazine; and ſince that time not a ſingle month has elapſed, in which he has not written ſeveral articles in that miſcellany; ſome of them with his name, or his initials; and others (as is eſſential to a periodical work) anonymouſly. But he can truly ſay that he never wrote a ſingle line, either in the Magazine or elſewhere, that he would not at the time have avowed had it been neceſſary, or that he now wiſhes to recall.

" In 1781 he was elected an honorary member of the Society of Antiquaries at Edinburgh; and in 1785 received the ſame diſtinction from the Society of Antiquaries at Perth.

" In December 1784, he was elected into the Common Council, for the Ward of Farringdon Wirhout; whence, in 1786, on a violent colliſion of parties, he was ouſted. In the ſummer of 1787 he was unanimouſly re-elected; and received from Mr. Alderman

Alderman Wilkes the unſolicited appointment of one of the Deputies of the Ward.

"At the end of 1797, on the death of Mr. Wilkes, he withdrew from his ſeat in the Common Council; but in the following year, on the preſſing ſolicitation of ſome of his friends, again accepted of it.

"In 1804, he attained the ſummit of his ambition—in being elected Maſter of the Stationers Company.

"On the 8th of January 1807, by an accidental fall, he fractured one of his thighs; and, on the 8th of February 1808, experienced a far greater calamity, in the deſtruction of his printing-office and warehouſes, with the whole of their valuable contents.

"Under theſe accumulated misfortunes, ſufficient to have overwhelmed a much ſtronger mind, he was ſupported by the conſolatory balm of friendſhip, and the offers of unlimited pecuniary aſſiſtance—till, cheared by unequivocal marks of public and private approbation (not to mention motives of a higher and far ſuperior nature) he had the reſolution to apply with redoubled diligence to literary and typographical labours.

"In December 1811, having completed the 'Hiſtory of Leiceſterſhire,' and made a conſiderable progreſs in the volumes in which this article appears, he bad a final adieu to civic honours;—intending alſo to withdraw from a buſineſs in which he had been for 54 years aſſiduouſly engaged; and hoping (*Deo volente*) to paſs the evening of life in the calm enjoyment of domeſtic tranquillity.

"He was married in 1766, to Anne, daughter of Mr. William Cradock, of Leiceſter, and again, in 1778, to Martha, daughter of Mr. William Green, of Hinckley. By the firſt wife (who died in 1776) he has two daughters living, 1812; by the ſecond (who died in 1788) one ſon and four daughters.

"He never affected to poſſeſs any ſuperior ſhare of erudition, or to be profoundly verſed in the learned languages; content, if in plain and intelligible terms, either in converſation or in writing, he could contribute his quota of information or entertainment.

"The publications of which he has been either the author or the editor are numerous.

"1. Iſlington, a Poem, 1763, 4to.

"2. The Buds of Parnaſſus, 1763, 4to. republiſhed in 1764, with ſome additional Poems.

"3. The Origin of Printing, 1774, 8vo. the joint production of Mr. Bowyer and himſelf; reprinted in 1776; and a Supplement added in 1781.

"4. Three Supplemental Volumes to the Works of Dean Swift, with Notes, 1775, 1776, 1779, 8vo.

"5. Index to the Miſcellaneous Works of Lord Lyttelton, 1775, 8vo.

"6. Index

"6. Index to Lord Chesterfield's Letters to his Son, 1776, 8vo.

"7. The Original Works, in Prose and Verse, of William King, LL.D. with historical Notes, 1776, 3 vols. small 8vo.

"8. Brief Memoirs of Mr. Bowyer, 1778, 8vo. distributed, as a tribute of respect, amongst a few select friends. [See vol. iii. p. 294.]

"9. History of the Royal Abbey of Bec, near Rouen, 1779, small 8vo.

"10. Some Account of the Alien Priories, and of such Lands as they are known to have possessed in England and Wales, 1779, 2 vols. small 8vo.

"11. Six Old Plays, on which Shakspeare grounded a like number of his; selected by Mr. Steevens, and revised by Mr. Nichols, 1779, 2 vols. small 8vo.

"12. Mr. Rowe-Mores having left at his death a small unpublished impression of A Dissertation upon English Typographical Founders and Founderies; all the copies of this very curious pamphlet were purchased at his sale by Mr. Nichols; and given to the public in 1779, with the addition of a short explanatory Appendix.

"13. A Collection of Royal and Noble Wills; 1780, 4to.

"14. A Select Collection of Miscellaneous Poems, with historical and biographical Notes, 1780, 4 vols. small 8vo. to which four other volumes, and a general Poetical Index by Mr. Macbean, were added in 1782.

"15. In 1780, on the suggestion, and with the assistance, of his firm friend Mr. Gough, and with him concurring in a wish to save from the chandler and the cheesemonger any valuable articles of British Topography, MS. or printed, he began to publish the BIBLIOTHECA TOPOGRAPHICA BRITANNICA," which which was completed (in lii numbers) 1790.

"16. Biographical Anecdotes of William Hogarth, 1781, 8vo. republished in 1782, again in 1785; and a fourth edition, in two very handsome quarto volumes, with clx genuine plates, 1810; each edition being considerably enlarged.

"17. Biographical Memoirs of William Ged, including a particular Account of his Progress in the Art of Block-printing, 1781, 8vo.

"18. A Third Edition [much enlarged] of Mr. Bowyer's Conjectures and Observations on the New Testament, 1782, 4to. [See vol. iii. p. 295.]

"19. Biographical and Literary Anecdotes of William Bowyer, Printer, F.S.A. and of many of his learned Friends, 1782, 4to. [See vol. iii. p. 296.]

"20. The History and Antiquities of Hinckley, in Leicestershire, 1782, 4to. of which a second edition, in folio, extracted from the History of Leicestershire, was printed in 1812.

"21. Mr.

" 21. Mr. Bowyer's Apology for ſome of Mr. Hooke's Obſervations concerning the Roman Senate, with an Index to the Obſervations, 1782, 4to.

" 22. Novum Teſtamentum Græcum, ad fidem Græcorum ſolùm Codicum MSS. expreſſum; adſtipulante Joanne Jacobo Wetſtenio: juxta Sectiones Jo. Alberti Bengelii diviſum; et novâ Interpunctione ſæpiùs illuſtratum. Editio ſecunda, Londini, curâ, typis, & ſumptibus Johannis Nichols, 1783. [See vol. iii. p. 298.]

" 23. In 1783, he collected The principal Additions and Corrections in the third Edition of Dr. Johnſon's Lives of the Poets, to complete the ſecond Edition (of 1781).

" 24. Biſhop Atterbury's Epiſtolary Correſpondence, with Notes, vols. i. and ii. 1783; vol. iii. 1784; vol. iv. 1787.—A new edition of this work, corrected and much enlarged, was publiſhed in 1799, with Memoirs of the Biſhop; and a fifth Volume, entirely new.

" 24. In conjunction with the Rev. Dr. Ralph Heathcote, he reviſed the ſecond edition of the Biographical Dictionary, 12 vols. 8vo. 1784; and added ſeveral hundred new lives.

" 25. A Collection of Miſcellaneous Tracts, by Mr. Bowyer, and ſome of his learned Friends, 1785, 4to. [See vol. iii. p. 302.]

" 26. The Hiſtory and Antiquities of Lambeth Pariſh, 1786.

" 27. The Tatler, 1786, *cum Notis Variorum*, 6 vols. ſmall 8vo.

" 28. The Works, in Verſe and Proſe, of Leonard Welſted, Eſq. with Notes and Memoirs of the Author, 1787, 8vo.

" 29. The Hiſtory and Antiquities of Aſton Flamvile and Burbach, in Leiceſterſhire, 1787, 4to.

" 30. Sir Richard Steele's Epiſtolary Correſpondence, with biographical and hiſtorical Notes, 1788, 2 vols. ſmall 8vo,

" 31. The Progreſſes and Royal Proceſſions of Queen Elizabeth, 1788. 2 vols. 4to.—Of this Collection a third volume was publiſhed in 1804.

" 32. The Hiſtory and Antiquities of Canonbury, with ſome Account of the Pariſh of Iſlington, 1788, 4to.

" 33. The Lover and Reader, by Sir Richard Steele, illuſtrated with Notes, 1789, 8vo.

" 34. The Town Talk, Fiſh Pool, Plebeian, Old Whig, Spinſters, &c. by Sir Richard Steele; illuſtrated with Notes, 1790, 8vo.

" 35. Collections towards the Hiſtory and Antiquities of the Town and County of Leiceſter, 1790, 2 vols. 4to.

" 36. An Edition of Shakſpeare, 1790, in ſeven volumes, 12mo. accurately printed from the Text of Mr. Malone; with a Selection of the more important Notes.

" 37. The Theatre and Anti-theatre, &c. of Sir Richard Steele, illuſtrated with Notes, 1791, 8vo.

" 38. Miſ-

"38. Miſcellaneous Antiquities, in continuation of the Bibliotheca Topographica Britannica, ſix numbers, 4to. 1792-1798.

"39. The Hiſtory and Antiquities of the Town and County of Leiceſter; Parts I. and II. 1795. Folio.—A third part was publiſhed in 1798; a fourth in 1800; a fifth in 1804; a ſixth in 1807, (reprinted in 1809); and the ſeventh in 1811. (See p. 637.)

"40. Illuſtrations of the Manners and Expences of Ancient Times in England, 1797, 4to.

"41. Biſhop Kennett's Funeral Sermon, with Memoirs of the Cavendiſh Family, 1797, 8vo.

"42. Chronological Liſt of the Society of Antiquaries of London, 1798, 4to. compiled in conjunction with Mr. Gough.

"43. An Edition of Shakſpeare, 1799, in eight volumes, 12mo. accurately printed from the Text of Mr. Steevens: with a Selection of the Notes.

"44. Having recovered the MS. of the Reverend Kennett Gibſon's Comment upon Part of the Fourth Journey of Antoninus through Britain (which in 1769 Mr. Gibſon propoſed to publiſh by ſubſcription, but which upon his death was ſuppoſed to have been loſt); Mr. Gough and Mr. Nichols jointly publiſhed it in 1800, with the Parochial Hiſtory of Caſtor and its Dependencies; and an Account of Marham, and ſeveral other places in its neighbourhood.

"45. In 1800, he completed the Antiquaries Muſeum, which had been begun in 1791 by his friend Jacob Schnebbelie.

"46. In 1801, he publiſhed Dr. Pegge's Hiſtorical Account of Beauchief Abbey, in the County of Derby.

"47. In the ſame year, he publiſhed a new and complete Edition of the Works of Dean Swift, in xix vols. 8vo. which in 1803 were reprinted in xxiv volumes, 18mo. and again in xix volumes, 8vo. in 1808.

"48. In 1803, in conformity to the laſt will of Samuel Pegge, Eſq. (ſon of the learned antiquary already named), he uſhered into the world, Anecdotes of the Engliſh Language, &c. 8vo.

"49. Journal of a very young Lady's Tour from Canonbury to Aldborough, through Chelmsford, Sudbury, Ipſwich; and back, through Harwich, Colcheſter, &c. Sept. 14—21, 1804; written haſtily on the Road, as occurrences aroſe; not intended for publication; but a very few copies only printed, to ſave the trouble of tranſcribing.

"50. In 1806, he publiſhed, from the MSS. of his friend Mr. Samuel Pegge, The Fourth and Fifth Parts of Curialia; or, An Hiſtorical Account of ſome Branches of the Royal Houſehold, &c. 4to.

"51. In 1809, he printed from the originals, and illuſtrated with literary and hiſtorical Anecdotes, Letters on various Subjects, to and from Archbiſhop Nicolſon, 2 vols. 8vo.

"52. An

" 52. An enlarged Edition of the Epiſtolary Correſpondence of Sir Richard Steele, in two vols. 8vo. 1809.

" 53. In the ſame year he edited another poſthumous Work of Dr. Pegge's, under the title of *Anonymiana;* or, Ten Centuries of Obſervations on various Authors and Subjects, 8vo.

" 54. A new Edition of Fuller's Hiſtory of the Worthies of England, with brief Notes, 1811, 2 vols. 4to.

" 55. The Seventh and concluding Portion of the HISTORY OF THE COUNTY OF LEICESTER.

" 56. A Fourth Edition, enlarged and corrected of Mr. Bowyer's Conjectures on the New Teſtament, 1812, 4to.

" 57. Literary Anecdotes of the Eighteenth Century, 1812, 6 vols. 8vo." P. 627.

Were we to indulge the propenſity which a contemplation of the above numerous catalogue would excite, we ſhould fill a conſiderable ſpace with expreſſions of eſteem and approbation. A large number of the works above enumerated have proved of the higheſt uſe to letters, have been moſt cordially received by the public, and are in every reſpect honourable to the author. Our duty, however, limits our attention to the work immediately before us, and of this we moſt earneſtly repeat our former commendation, with the aſſurance to our readers that when the Index, which we underſtand to be in conſiderable forwardneſs, ſhall be completed, the Engliſh language will not be found to poſſeſs many works more extenſively uſeful to thoſe who ſtudy the biography of their countrymen, or are deſirous to obtain the literary hiſtory of the preceding century moſt agreeably communicated. We hope the author may yet live long to enjoy the well-earned fruits of his labours, as his declining days muſt certainly be cheered and ſoothed by an extended and honourable catalogue of friends, no leſs than by the general approbation of the public.

ART. VI. *A Sermon preached in Boſton (America,) &c. By William Ellery Channing.* 1s. 6d. Hatchard. London.

WE know not better how to attract attention to this very important Sermon, than by mentioning it again in a more conſpicuous part of our work. [See vol. xl. p. 647.]

This

This able preacher thus depictures the preſent ſtate of Europe, and the formidable power of FRANCE.

"Am I aſked, what there is ſo peculiar and ſo tremendous in the times in which we live? My ſentiments on this ſubject I ſhall now offer, I hope from pure motives, with the ſpirit of Chriſtian benevolence; not wiſhing to force my views on others, but to excite ſerious, impartial attention, to a ſubject which almoſt overwhelms me with its ſolemnity, and importance. Am I then aſked, what there is ſo peculiar and tremendous in our times?—I anſwer; In the very heart of Europe, in the centre of the civilized world, a new power has ſuddenly ariſen, on the ruins of old inſtitutions, peculiar in its character, and moſt ruinous in its influence. We ſee there a nation which, from its ſituation, its fertility, and population has always held a commanding rank in Europe, ſuddenly caſting off the form of government, the laws, the habits, the ſpirit by which it was aſſimilated to ſurrounding nations, and by which it gave to ſurrounding nations the power of reſtraining it; and all at once aſſuming a new form, and erecting a new government, free in name and profeſſion, but holding at its abſolute diſpoſal the property and life of every ſubject, and directing all its energies to the ſubjugation of foreign countries. We ſee the ſupreme power of this nation paſſing in rapid ſucceſſion from one hand to another; but ITS OBJECT NEVER changes! We ſee it dividing and corrupting by its arts, and then overwhelming by its arms, the nations which ſurround it. We ſee one end kept ſteadily in view—the creation of an irreſiſtible military power! For this end, we ſee every man in the prime of life ſubjected to military ſervice. We ſee military talent every where excited, and by every means rewarded. The arts of life, agriculture, commerce, all are of ſecondary value. In ſhort, we ſee a mighty nation, ſacrificing every bleſſing, in the proſecution of an unprincipled attempt at UNIVERSAL CONQUEST.

"The RESULT you well know. The ſurrounding nations, unprepared for this new conflict, and abſolutely incapacitated by their old habits and inſtitutions to meet this new power on equal terms, have fallen in melancholy ſucceſſion; and each, as it has fallen, has ſwelled by its plunder the power and rapacity of its conquerors. We now behold this nation triumphant over continental Europe. Their armies are immenſely numerous; yet the number is not the circumſtance which renders them moſt formidable. Theſe armies have been trained to conqueſt by the moſt perfect diſcipline. At their head are generals, who have riſen only by military merit. They are habituated to victory, and their enemies are habituated to defeat.

"All this immenſe power is now centered in one hand, and wielded by one mind, a mind formed in ſcenes of revolution and blood, a mind moſt vigorous and capacious, but whoſe capacity

is

is filled with plans of dominion and devaſtation. It has not room for one thought of mercy!" P. 3.

He afterwards appeals to his countrymen, whether they have felt enough for the miſeries of Europe?

"Here is enough to rend the heart of ſenſibility. Here is every form of miſery. We are called upon to ſympathiſe with fallen greatneſs, with deſcendants of ancient ſovereigns hurled from their thrones and caſt out to contempt; and if theſe will not move us, our ſympathy is demanded by a wretched peaſantry, driven from their humble roofs, and abandoned to hunger and unſheltered poverty. The decaying city, the deſolated country, the weeping widow, the forſaken orphan, call on us for our tears. Nations broken in ſpirit, yet forced to ſmother their ſorrows, call on us, with a ſilent eloquence, to feel for their wrongs." P. 6.

After confeſſing and lamenting that theſe things have not been felt in America, as they ought, he proceeds to thoſe arguments which we before extracted, to ſhow that America is not ſecure from this overwhelming power. He continues:

"We then, we may be aſſured, are not overlooked by Napoleon. We are a nation ſprung from England. We have received from her our laws, and many of our inſtitutions. We ſpeak her language, and in her language we dare to expreſs the indignation which ſhe feels at oppreſſion. Beſides, we have other ties which connect us with England. We are a commercial people, commercial by habit, commercial by our very ſituation. But no nation can be commercial, without maintaining ſome connection with England, without having many common intereſts with her, without ſtrengthening the foundations of her greatneſs. England is the great emporium of the world; and the conqueror knows that it is only by extinguiſhing the commerce of the world, by bringing every commercial nation to bear his yoke, that he can fix a mortal wound on England." P. 9.

He purſues his blow;

"Has he not already told us that we muſt embark in his cauſe? Has he not himſelf declared war for us againſt England?"

He might add now; "Have not his tools here entered too fully into his views, and plunged us in that war, which is at once to weaken us and ſtrengthen him?" But he avoids every thing like party declamation. Let us conclude for the preſent with his animated view of the nature of French alliance.

"Will it be ſaid, he wants not to conquer us, but only wiſhes

us to be his allies. *Allies of France!* Is there a man who does not ſhudder at the thought! Is there one who had not rather ſtruggle nobly, and periſh under her open enmity, than be cruſhed by the embrace of her friendſhip. *Her alliance!*—To ſhew you the happineſs of her alliance, I will not carry you back to Venice, Switzerland, Holland. Their expiring groans are almoſt forgotten amidſt later outrages. SPAIN, SPAIN is the ally to whom I would direct you. Are you lovers of treachery, perfidy, rapacity, and maſſacre? Then aſpire after the honour which Spain has forfeited, and become the ALLY OF FRANCE!" P. 10.

In concluding with this animated paſſage, we are obliged to leave untouched an admirable picture of the corrupting and debaſing nature of French alliance, which perhaps we ſhall take another occaſion to bring forward.

ART. VII. *The great Importance of a religious Life conſidered: to which is added, ſome Morning and Evening Prayers. A new and reviſed Edition.* London, printed by James Gillet, Crown Court, Fleet Street. 1812.

WE particularly requeſt the attention of our readers to this publication, as it exhibits a remarkable illuſtration of the very diſingenuous arts which are now practiſed to undermine the doctrines not only of the Eſtabliſhed Church, but of Chriſtianity itſelf; to deprive our Church of the ſacred foundations on which it is built, and of the authority of thoſe names which reflect a real luſtre upon its cauſe.

"The great Importance of a religious Life," as the editor of the preſent edition juſtly ſtates, was originally written by William Melmoth Eſq. the elder, an eminent pleader at the bar, and one of the Senior Benchers of Lincoln's Inn, who died in 1748. He was the father of the celebrated tranſlator of the Letters of Pliny and of Cicero, and the author of the Letters of Sir Thomas Fitzoſborn. The book has long been highly eſteemed by the public, and adopted on the catalogue of the Society for Promoting Chriſtian Knowledge, and very generally uſed in ſchools.

A work in ſuch eſtimation that thirty-ſix editions have been publiſhed, written by a lay-man of high reputation for virtue and for talents, and a member of the Church of England, could not, but have ſome effect in preſerving fidelity to thoſe doctrines of that Church which it inculcates.

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This appears to have rendered it an object of attention to ſectariſts, and to have ſubjected it to be tampered with, in a manner utterly unjuſtifiable, and which (though not a ſolitary inſtance of literary deception,) ſeems to be peculiar to our age and country. The preſent, being profeſſedly a mutilated edition, though the ſame title is retained, is publiſhed avowedly with the view of omitting the doctrinal parts of the book, as far as they interfere with the opinions of the editor, and of accommodating the whole to the principles of a party hoſtile to the doctrines of the Eſtabliſhed Church.

This is a contrivance of the moſt baſe and contemptible kind, calculated to deſtroy all diſtinction of ſentiment, to confound all authorities, and to ſubject the intereſts of religion and literature to deſtruction.

"In the doctrinal parts of this little book," ſays the editor, "there were expreſſions which were ſuppoſed not to be ſupported by ſcripture correctly interpreted, and which ill correſponded with the ſentiments of the preſent editor, and other like-minded Chriſtians; he has therefore omitted theſe excepted expreſſions, in compliance with his beſt interpretation of his Bible, and in conformity with ſuch different views of our common Chriſtianity, that it may be unexceptionable to them in doctrine, as it is approved by all on the ſubject of practice. By this avoidance of all *obtruſive* theology, his work may recommend itſelf to a numerous and additional body of *rational* diſciples of our common maſter."

Notwithſtanding this confeſſion the editor who ſeems to have reſpected nothing that interfered with his object, and who tells us, that he retains the title *becauſe there was no reaſon to change it*, has the effrontery to declare, that the edition has the ſame object in view with the former editions, and is publiſhed in its preſent form with a no leſs benevolent and Chriſtian deſign.

He declares that "he is ſtudious to avoid involving the original author in any reſponſibility for the omiſſion of doctrines which were originally adopted by him, or clandeſtinely engrafting his own alterations on the labours of another."

But where does this ſtudious endeavour appear? In this declaration, we ſuppoſe, in the preface, but how will this prevent the reader from forming erroneous notions of the creed of Melmoth, who adopts his opinions of it from this work? Who will think it neceſſary to trace every alteration and omiſſion? How often alſo does it happen, that the preface of a work is not read? And what ſecurity have we from ſuch party ſpirit, that it will not be omitted in a ſubſequent edition, and the work ſold, (a cheat ſometimes practiſed in other caſes,

as for inſtance in Watts's Hymns,) as the original work of Melmoth? We muſt therefore contend, that there is cauſe, and very great cauſe of offence, even to thoſe who are not tenacious theologians, for the omiſſion of occaſional language and ſentiments, though conſidered by Socinians as derogating from the general ſenſe of the Goſpel.

Why if Mr. Melmoth's work is to be publiſhed, is he not to ſpeak his own ſentiments? Could not theſe profound reaſoners and men of enlarged minds, allow, when they read the work, for the warm prejudices of a member of the Church of England; particularly as there was nothing violently obtruſive in his theological convictions, and they admit that it was juſtly ſaid of him, that he left others to contend for modes of faith, and inflame themſelves and the world with endleſs controverſy?

Nothing can be more canting and diſguſting than the language of ſectarians upon theſe occaſions; every zeal is narrow but their own; every attachment to opinions bigotted, but that which they maintain.

If a member of the Church of England contends for the faith, which thoſe profound ſcholars and divines vindicated, who laid down the doctrines of that Church, in conformity to their conſtruction of ſcripture after the fulleſt examination, he is pronounced intolerant; but ſectariſts, while they clamour againſt his earneſtneſs, are themſelves moſt intolerant. Thus, while the Catechiſm of the Church is objected to in our preſent *liberal* ſchools, the cards which contain the creed of the Quakers, and which are noticeable for all the omiſſions of doctrine for which they are ſolicitous, are univerſally to be uſed; and while the influence and funds of many ſocieties are improperly applied to promote the increaſe of ſectariſts, there is an immediate outcry wherever the Members of the Eſtabliſhment attempt to take the lead.

The age is extremely unjuſt upon theſe points.

To expoſe the extent of contrivance upon this occaſion, and to prevent the ſucceſs of an attempt to deprive the Church of an able and impreſſive ſupporter of its doctrines, we ſhall point out a few inſtances in which omiſſions and changes have been made, obſerving only that the whole contrivance of the Edition is ſuch, as might fairly ſubject the Editor to a proſecution, if the term of the copy-right had not been extinct.

At Page 2. "*For ever* happy or miſerable:" *for ever* is left out.

P. 3. "Live for ever, *either in happineſs or miſery*:" *either in happineſs or miſery* left out.

P. 6. "That death which God has threatened to the impenitent ſinner,—*even Death eternal;*" theſe laſt words omitted: and "*finally impenitent,*" added before Sinners.

P. 6. Rom. ii. 6. 9. Here a citation from Scripture is altered according to what is called the *improved* verſion of Scripture, and the ſame is the caſe in other places.

P. 7. A long paſſage in Italics is omitted, probably becauſe it ſpeaks of endleſs Torments and of the Illumination of the Holy Spirit.

P. 9. "*Eternity of Horror* and deſpair," is changed into *a continuance* of Horror and deſpair: in one inſtance, a paſſage, which ſpeaks of eternal happineſs ſeems (inadvertently we ſuppoſe) retained.

P. 9. "Who can dwell with *implacable* fiends in everlaſting pangs?" *Implacable fiends* is omitted.

P. 10. Inſtead of "It has been the great artifice of the Devil to poſſeſs the minds of unthinking men;" in the new Edition it ſtands, "The minds of unthinking men are not ſeldom poſſeſſed." Here the Devil, of whom the influence and inſtigation is admitted in the wiſdom of our law, as well as in all the repreſentations of the ſpiritual conflict, to which men are by Revelation deſcribed to be expoſed, is left out.

P. 10. "But as the Devil is the Father of lies, it is no wonder that he ſets every thing before us in a falſe and deceitful light:" this is changed into—"This is to ſet every thing before us in a falſe and deceitful light." A ſyſtem fully illuſtrated in the preſent publication.

Here again in this paſſage:—"It was by theſe means he deceived our firſt unhappy Parents, and it is by theſe methods he endeavours to betray their too credulous poſterity. He is continually repreſenting," &c. is entirely omitted.

P. 15. "Holy Spirit," is put for Holy Ghoſt, Heb. vi. 4.

P. 14. "Slaves of *Sin and Satan:*" of *Satan*, left out.

P. 16. "In whom we have Redemption through his Blood:" Col. i. 14. *Through his Blood,* is left out.

P. 16. "To make Interceſſion," is put, "to interpoſe for Men."

P. 30. "*Better things within his Soul:*" a quotation is changed to "*better things within himſelf.*"

P. 41. The word "*Saviour,*" is changed for *Maſter.*

P. 49. "Falling into the *pit of deſtruction,*" is changed into "*put from the favour of God.*"

P. 49. "*Endleſs,*" omitted before *Miſery*:—ſee alſo P. 61.

P. 52. "*Partakers of the Inheritance of the Saints in Light through the Merits and Interceſſion of our eternal Advocate and Mediator:*" changed into "Partakers of the Inheritance in the World to come, prepared for thoſe that love and obey the great and merciful Father, agreeably to the Word revealed to us by our Lord and Maſter Jeſus Chriſt."

P. 54. "Taketh *away his Soul:*" is put, taketh away his Life.

P. 55. "Stand at the latter Day upon the Earth:" is changed, *to aſcend at Laſt* upon the Earth.

P. 60. "Entering upon this unchangeable State from which he knows that there is no Redemption:" is omitted.

P. 62. "The next moment he may ſink into the terrible Abyſs of endleſs Miſery and Torment:" omitted.

P. 65. "Loſt and undone to all eternity:" changed to "their Service will be fruitleſs and unavailing."

P. 66. "And without that grace it is impoſſible he ſhould repent:" left out.

P. 70. Part of a paſſage cited from Kettlewell is omitted, we ſuppoſe becauſe he expreſſes his belief in it, "that through the tender mercies of God and the merits of his bleſſed Saviour Jeſus Chriſt, he ſhould be carried into Abraham's Boſom." A Prayer alſo is omitted in which he profeſſes to wait for his everlaſting reſt.

P. 71. "Through *Jeſus Chriſt* our Lord:" omitted.

P. 73. "As *a reconciled Father* in Chriſt Jeſus:" changed to with Mercy and Forgiveneſs.

P. 74. "An humble reliance on thy mercies and the infinite merits *of my* dear Redeemer:" left out. "Reſign *my Soul,*" is changed to, *reſign my Life.* "My Soul *may be united* to thee," changed to, that *I may be united* to thee.

P. 75. "Grant this, O Lord, through the merits and for the ſake of thy beloved Son, Jeſus Chriſt, our only Saviour:" changed to, Now unto thee, the only true God, be praiſe and thankſgiving for ever.

P. 75. It is aſſerted, "that through the merits of Chriſt Jeſus, a good Life will entitle him to an inheritance incorruptible:" in the Edition, *through the merits of* our *Chriſt Jeſus,* is omitted, and thus a good life alone is ſtated to entitle men to eternal Life, contrary to expreſs declarations in many places, that "we are ſaved by grace."

P. 76. "That we ſhall then converſe with Saints and Angels, and for ever be ſinging Anthems of Praiſe to our great Creator and Redeemer:" left out.

P. 84. A long paragraph is omitted which ſpeaks of the Redemption being a deſign worthy the Son of God, and of

of the Souls of Men being of great value in his ſight, and that he eſteemed nothing too much to ſuffer for their ſakes, and therefore condeſcended to humble himſelf to the death of the Croſs.

P. 86. " The merits of our Redeemer:" left out.

P. 87. " Saviour and Redeemer," changed to Maſter and Judge. Similar change, p. 89. and 94.

P. 88. " When they ſhall behold Hell open to receive them:" omitted.

P. 89. " If he that once died to purchaſe them Salvation, will not ſave them:" omitted.

P. 90. A long Paſſage, with citations from Scripture, relating to lakes of Fire, &c. " where the worm dieth not, and the fire is not quenched," is omitted, and a quotation from Tillotſon relating to Hell.

P. 91. " Who that believes that the wicked ſhall be turned into Hell," &c. omitted.

P. 92. " That every Man is haſtening to an eternal and invariable ſtate," changed to the inſipid phraſe, that eternity has neither end or change.

P. 93. " Which moved him to ſend his only begotten Son into the world to be the propitiation for our ſins," &c. omitted.

P. 95. A paſſage relating to ſouls in regions of everlaſting darkneſs, omitted.

P. 101. A paſſage relating to thankſgivings to the Lamb, omitted.

P. 104. " Through the mediation of his Son," changed into, " by his meſſenger and prophet Jeſus Chriſt."

P. 105 " Our Saviour has made a full, perfect, and ſufficient ſacrifice, oblation, and ſatisfaction, for the ſins of the whole world;" and again, " the ſacrifice which Chriſt offered upon the croſs," are left out.

P. 106 and 107. Paſſages relating to endleſs happineſs, and Hell, and the Devil, omitted.

P. 108. " In Jeſus Chriſt," omitted. See alſo P. 112, 115, 116, 117, and 131.

P. 110. " Through the only merits, and for the ſake of my eternal advocate and mediator Jeſus Chriſt," changed into, " the one only and true God be praiſed. See alſo P. 123 and 127.

P. 120. " Bleſſed Saviour," changed to " bleſſed Lord and Maſter."

P. 121. " Love in reconciling the world into thyſelf by the death and ſuffering of thy Son," changed to " love in revealing thy will by Jeſus Chriſt."

P. 122. " My tender mercies in Chriſt Jeſus," changed to " derived from the evidence of the Goſpel."

P 134. " Sovereign Lord King George," changed to " our Sovereign King."

P. 135. " Give thy Holy Angels charge over us," omitted.

P. 136. " Through the merits of our bleſſed Saviour and Redeemer," and again, " in the name of our bleſſed Redeemer," omitted.

P. 128. " Only Son," changed to " beloved Son," and a paſſage relative to his taking our nature for the redemption, to the " reſurrection and aſcenſion and to eternal life and the Holy Spirit."

P. 157. " Saviour," changed to " Maſter," and " Redeemer," left out. See alſo P. 141 and 142.

P. 138. " Through interceſſion of Jeſus Chriſt," changed to the words of Jeſus Chriſt."

Thus an attempt is made to diſcard from the creed of Melmoth, and keep out of the view of his readers the doctrines of Eternal Puniſhment;—of the Illumination of the Holy Ghoſt;—of Evil Spirits, and particularly of the Devil;—of the Fall of our firſt Parents by the ſeduction of the Serpent, and of the continued temptations to which their deſcendants are expoſed;—of Redemption through the Blood of Chriſt, and of the interceſſion of Chriſt as Mediator;—of the Eternal generation of Chriſt as the Son, and of the diſtinct and immaterial nature of the Soul.—And an endeavour is exerted to diminiſh reſpect for the authorized tranſlation of our Church, which all parties have agreed to circulate, as of the higheſt authority, and to introduce and familiarize a verſion, of which the miſrepreſentations are ſo groſs, that they cannot have proceeded from mere ignorance, and may be detected by all who have the ſlighteſt knowledge of the Greek language. We would fain offer our ſuggeſtion to this Editor, diſpaſſionately to reconſider his notions, and to aſk himſelf, whether opinions which require ſuch modes of defence, may not have been founded on error and maintained by a party ſpirit; and whether after all the endeavours made to get rid of ſome of theſe doctrines, he has not, even in this work, been conſtrained to retain ſome texts which ſufficiently ſupport them.

ART.

ART. VIII. *The Lives of John Selden, Eſq. and Archbiſhop Uſher; with Notices of the principal Engliſh Men of Letters with whom they were connected. By John Aikin, M. D.* pp. 440. 8vo. 10s. 6d.. Mathews and Leigh. 1812.

"THE compilation of this volume," ſays the author, "has been the reſult of a work in which I was ſome time ago engaged—a Tranſlation of the Memoirs of the learned Huet, Biſhop of Avranches *. Having thought it expedient to elucidate that piece with an introductory view of the general ſtate of literature, at the period whence his career commenced, I was neceſſarily led to caſt an eye upon that of our own country; and the curſory ſurvey I took of it gave me an intereſt in the ſubject, which urged me to further enquiry. On tracing backwards the hiſtory of Engliſh erudition, I ſoon came to two names which ſeemed to form an era, previouſly to which our contributions to the ſtock of critical literature were comparatively inconſiderable; whilſt thoſe names themſelves were annexed to writings quoted and applauded by the moſt eminent contemporary ſcholars in Europe. Theſe were Selden and Uſher, men whoſe celebrity (that of the former eſpecially) was not confined to mere authorſhip; but who acted important parts in the church and ſtate, at a period of extraordinary intereſt in Engliſh hiſtory. I was therefore induced carefully to examine the extant narratives of their lives, together with the biographical documents afforded by their own writings; and this reſearch convinced me, that a clear and unprejudiced account of the ſervices they rendered to letters, and of the conduct they purſued in the momentous tranſactions of their time, might ſtill be rendered worthy of the public notice."

We conſider this ſtatement a very ſufficient reaſon for undertaking two pieces of biography, which we have peruſed with conſiderable, though not unallayed, pleaſure; but we much doubt whether the number of readers will be very great. During a period of forty-ſix years, Selden was an active and indefatigable writer, producing, according to Dr. Aikin's enumeration, thirty-three works, of different magnitudes, but all on learned, and ſome on very abſtruſe ſubjects. Theſe fill, when collected, three large folio volumes, which, for conve-

* We have not yet noticed this work; but, as it is chiefly a tranſlation, it is of leſs conſequence. We ſhall ſoon ſpeak of it.

nience of binding, are divided into ſix, and of which two-thirds are in Latin. Of theſe works, the enumeration cannot be intereſting to many, and an extended criticiſm, had it been attempted, would have been fatiguing to almoſt all.

The Life of Selden compriſes an intereſting and eventful period. It begins, as one of action, in the reign of James the firſt, and ends a little before the reſtoration of Charles the ſecond. In this period, perhaps, more than in any other in the annals of man, the human character ſtood conſpicuouſly exalted; for although fanaticiſm and pretended patriotiſm produced the moſt diſgraceful exceſſes, yet learning, virtue, honeſt zeal, and true courage, were diſplayed with a profuſion, and to an extent which knew no precedent, and has found no parallel. Selden was gifted with learning in an eminent degree, but he wanted that firmneſs and elevation of mind, which alone could make him great, or even uſeful, in the days in which he lived. This want is adverted to by Clarendon, and not diſguiſed by Dr. Aikin; but, in our opinion, the bad effects of it are not ſo enforced, as to give the beſt moral, which might be extracted from his biography. Selden was ſufficiently learned and able to have been a guide to others, but, far from directing, he ſeems to have yielded to the courſe of opinions. He was not, in himſelf, corrupt, vicious, or cruel; but he never ventured effectually to exert himſelf againſt corruption, vice, or cruelty, in others. The ſame flexibility of ſpirit, which made him crouch before the reprehenſion of James the firſt, diſfigured the reſt of his life, and deprived him of that dignity and importance which would have reſulted from his ſtanding erect in any place he might have choſen. This unworthy timidity is ſtrongly diſplayed in the following anecdote.

"One Dr. Sibthorp, in a ſermon delivered at the aſſizes at Northampton, entitled "Religious Obedience," proceeded ſo far as to aſſert, "that the king might make the laws, and do what he pleaſed." On applying for a licence for the printing of this diſcourſe to Abbot, archbiſhop of Canterbury, that prelate, whoſe doctrine and character cauſed him almoſt to be ranked among the Puritans, gave him a refuſal, (for which he was ſuſpended from his functions); upon which Sibthorp addreſſed himſelf to Laud, Biſhop of London. His chaplain, Dr. Worral, a learned man, but of an unſteady diſpoſition, ſigned an *imprimatur*; but not ſatisfied with what he had done, he ſent the ſermon to Selden, *requeſting his opinion of it. Selden was too cautious to commit this to writing;* but, ſending for Worral, he ſaid to him, "What have you done? You have given your ſanction to a work full of erroneous principles, which, if they were true, would aboliſh all ideas of

of *meum et tuum*, and leave no man in England poſſeſſed of property. When the times ſhall change, and the late tranſactions ſhall be ſcrutinized, you will gain a halter, inſtead of promotion, for this book." The poor chaplain, in great alarm, then begged Selden's advice as to what he ſhould do, ſince his name was ſubſcribed to the licence; *upon which he was directed to eraſe the letters ſo completely, that not a tittle ſhould remain apparent*."

So mean an act, far from being the criterion of a learned and eminent lawyer at this day, would be diſdainfully rejected by the humbleſt junior, who by patient efforts is ſtruggling into notice, and whoſe apprehenſions might be moſt ſenſibly alive to any thing which could retard his intereſts. The repute and conduct of Selden were in a great degree conformable to this ſpecimen. On the occaſion of his commitment to the Tower in 1629, with Hollis and ſome other members of parliament, indeed, he diſplayed ſufficient firmneſs not to deſert them; this induced the popular movers to place him in ſome committees of their own forming: but although he drudged for them in the meaſures preparatory to the ſacrifice of the Earl of Strafford, he was not one of their committee for managing the impeachment, and his name was inſerted in a liſt of members, poſted up in Old Palace Yard by ſome party zealots, and branded with the appellation of "Enemies to Juſtice."

On the ſubject of church-government, although he ſeems to have entertained ſome predilection for the eſtabliſhment, yet he made no effort to prevent its fall, at all commenſurate to his knowledge and credit. He is ſaid by his biographer to have ſteered a middle courſe, as one who was an enemy to the uſurpations of eccleſiaſtical power, yet was friendly to the doctrine and diſcipline of the Church of England.

His friendſhip was ſhown, on one occaſion, by a quibbling anſwer to a quibbling argument of Harbottle Grimſtone: and by an attempt, in January 1640-1, to reſiſt the declaration againſt biſhops and epiſcopacy, an attempt ſo *moderate*, that the *reforming party*, as Dr. Aikin calls them, procured a bill to be twice read, "for the aboliſhing of ſuperſtition and idolatry, and the better advancing of the true worſhip and ſervices of God;" and appointed Selden himſelf on the committee, to whom the buſineſs was delegated. Complaints having been made to the houſe, of the interference of ſome clergymen in political queſtions, a reſolution was adopted to diveſt the clergy of all temporal authority. In the debates on this ſubject, it was enquired whether biſhops ſat in parliament as barons and peers of the realm, or as prelates. On this queſtion Selden gave an opinion, that they ſat in neither capacity,

capacity, but as repreſenting all the clergy in their dioceſe. This opinion influenced the framing of the motion, which was in the following terms:

"1. That the legiſlative and judiciary power of biſhops in the upper houſe is an impediment to their ſpiritual functions, and is injurious to the ſtate; whence it is juſt that it ſhould be aboliſhed by act of parliament. 2. That if the office of a juſtice of the peace, or judiciary authority in the ſtar-chamber, or in any other civil court, be granted to biſhops or other clergymen, their ſpiritual functions will be impeded, and detriment accrue to the ſtate; whence it is juſt that they ſhould be deprived of ſuch power by law."

In May, he was one of thoſe members of the Houſe of Commons, who ſigned a proteſtation, that they would maintain the Proteſtant Religion according to the doctrine of the Church of England, and would defend the perſon and authority of the king, the privileges of Parliament, and the rights of the ſubject; but, ſays Dr. Aikin, as almoſt the whole houſe appears to have concurred in the ſignature, its object was probably no other than to obviate any charge of unconſtitutional intentions. The proſecution of Archbiſhop Laud, who had already been committed to cuſtody, he proceeds, was now entered upon by the Commons; and Selden was nominated, in June, among thoſe who were appointed to draw up articles of impeachment againſt him. Whatever were his private feelings towards this prelate, he probably could not decline an office impoſed upon him by the houſe, of which he was a member.

The royaliſt party, as is ever the caſe when lawful authority is ſinking, could not believe that a man ſo learned and well-informed as Selden, could be ſeriouſly hoſtile. Accordingly, when the king was at York, it was in contemplation to make this learned perſon keeper of the great ſeal. They who knew him beſt, counteracted the intention, alledging that his age, and his conſequent love of eaſe, would make him unwilling to accept the place. In all probability theſe adviſers ſaw that his want of firmneſs, and his love of ſafety, were the real impediments. The king was, however, aſtoniſhed when Selden oppoſed the commiſſion of Array; he vindicated himſelf by argument, and declared his intention equally to oppoſe the ordinance for the militia, moved by the factious party, and which he juſtly declared to be without any ſhadow of law, or pretence of precedent, and moſt deſtructive to the government of the kingdom.

He kept his word; and this ſignal difference attended his efforts:

efforts: his oppoſition to the commiſſion of Array did the king great injury among many of his ſubjects; the ordinance, which armed the parliamentary leaders againſt the crown, was carried; and, if we may believe Whitelock, whoſe authority, in this inſtance, Dr. Aikin ſeems to doubt, Selden himſelf was made a deputy-lieutenant under it. The king and his friends, convinced that he acted honeſtly, bore no reſentment againſt him; but the popular leaders, moſt characteriſtically, inferred from this, that he muſt be hoſtile to their cauſe, and made vain endeavours to induce Waller, when fear had bereft him both of his wits and his honour, to implicate him in the plot, which he diſcloſed in 1643. Nor was his exculpation ſufficient; he was obliged, by an oath, to teſtify his hoſtility againſt the traiterous and horrible plot for the ſubverſion of the Parliament and State.

He continued to ſit in Parliament after the murder of the king; and, in his feeble and negative way, did ſome good. He preſerved Uſher's library from being ſold; rendered conſiderable ſervices to the Univerſity of Oxford by his interpoſition; and he was inſtrumental in preſerving the books and medals at St. James's, by perſuading his friend Whitelock to accept the charge of them. He adhered to the Parliament after the ſword was drawn againſt the king, conceiving, ſays Dr. Aikin, their aſſumption of arms the more conſtitutional of the two. He had, however, the negative virtue to ſhut himſelf up, as much as poſſible, in his cloſet, while "things tended," (we uſe his biographer's own words) "to ſo violent an extreme as the capital condemnation of the chief magiſtrate." He alſo refuſed the taſk of writing an anſwer to the Eikon Baſilike, a taſk which was better confided to the more rugged republicaniſm of Milton.

Upon the whole, Selden appears to us to have been a man who rather diſliked evil than loved good; as one utterly unfit to have his virtues brought to the teſt of troubleſome times, for he was always ready to accept ſafety as the price of ſilence. His literature was vaſt, and his induſtry not leſs. In an age when moderation was never uſed among diſputants, he does not appear to have gone ſo far as precedent would have warranted. An inſtance of his petulance is recorded by Dr. Aikin in terms of approbation, in which we by no means concur.

On June the 12th, 1643, a bill paſſed for the aſſembling of a ſynod, compoſed of divines and laymen, at Henry VIIth's chapel in Weſtminſter, for the eſtabliſhment of church government. Several members of both houſes ſat in this aſſembly,

bly, and joined in debate, and gave their votes, as well as the divines.

"In theſe debates," ſays Whitelock, "Mr. Selden ſpake admirably, and confuted divers of them in their own learning. And ſometimes, when they had cited a text of Scripture to prove their aſſertion, he would tell them, 'Perhaps in your little pocket bibles with gilt leaves,' which they would often pull out and read, 'the tranſlation may be thus, but the Greek or Hebrew ſignifies thus and thus:' and ſo would ſilence them. As the divines in thoſe days were not remarkable for "bearing their faculties meekly," this air of ſuperiority aſſumed by a learned layman, who was conſcious of enquiry unſhackled by the neceſſity of ſupporting a particular ſyſtem, might be pardoned."

We need hardly obſerve, that among the giants of that century, as Dr. Johnſon called them, the clergy were not ſuch pigmies but that they underſtood their Bibles in the original tongues. Had they brought any but the tranſlations to a mixed ſynod of divines and laymen in thoſe pretending days, they would have been clamorouſly cenſured as preſumptuous pedants, who would not allow that any man could be ſaved without the help of Hebrew and Greek. After all, what was Selden's victory? Moſt probably none preſent, except the Clergy, knew whether he was right or wrong in ſuppoſing he could tranſlate the Scripture better than thoſe whoſe tranſlation the Clergy were content to quote? What was his triumph? He might have tried the value of it by repeating the experiment on the firſt bawling-tub preacher, and he would have been pelted to death by his flock. It was a piece of wanton inſolence; effectual only becauſe thoſe againſt whom it was aimed had learning and ſenſibility; and we forbear from uttering the reflection to which the vindication of it by Dr. Aikin gives birth.

The Life of Archbiſhop Uſher is leſs expanded than that of Selden, and will claim from us leſs notice. He was alſo an able and learned writer, but his publications were almoſt altogether confined to divinity, or to ſubjects connected with it. His firſt work appeared in 1613, when he was 32 years old; his laſt in 1655: they were ſixteen in number, and four were publiſhed after his death.

After a ſevere courſe of ſtudy, for the better proſecution of which he reſigned his patrimony, incumbered with ſome law-ſuits, to his younger brother, he ſtood acknowledged as a ſcholar of the higheſt attainments, having in his twentieth year taken the degree of M. A. and been choſen proctor and catechetical

catechetical lecturer of the Univerſity of Dublin. Two years before this, he had diſtinguiſhed himſelf by accepting the challenge of one Henry Fitz Simons, a Jeſuit, who, while a priſoner on account of his religion in the caſtle of Dublin, offered to maintain, in diſputation, thoſe points in the Catholic doctrine, which by Proteſtants were thought the weakeſt, and to oppugn thoſe in their doctrine, which they thought the ſtrongeſt. The reſult is variouſly ſtated; and the truth not exactly known.

The following anecdote, ariſing from his zeal againſt the errors of Popery, is extremely curious.

At this time (about 1600) the Catholics were endeavouring to obtain a toleration, or at leaſt a connivance, for the exerciſe of their worſhip, the zeal of our young divine was excited to oppoſe this indulgence, however reaſonable, regarding their religion as ſuperſtitious and idolatrous, and endangering the eſtabliſhed government in Church and State. To this purpoſe he preached a remarkable ſermon from the following text in Ezekiel: *And thou ſhalt bear the iniquity of the houſe of Judah forty days: I have appointed thee each day for a year.* This prophetic denunciation he applied to the caſe of the Iriſh Catholics, and ſaid, "From this year (1601) I reckon forty years, and then thoſe whom you now embrace ſhall be your ruin, and you ſhall bear their iniquity." That he ſhould hazard ſuch a prediction, how lax ſoever in its expreſſion, denoted a temper inclined to enthuſiaſm; but when it appeared to be in an extraordinary manner fulfilled by the Iriſh rebellion, which broke out in 1641, ſome who recollected it were ready to attribute to him a real prophetic ſpirit; and the concurrence ſeems to have made an impreſſion upon his own mind.

Uſher's ſtruggles againſt Arminianiſm and Popery brought him, according to his biographer, into great troubles and difficulties. Indeed, as he had not the caution of Selden, but always avowed his opinions, and acted up to them, he was very open, in thoſe dreadful times, to the rancour of many parties. In the horrible and diſgraceful Iriſh rebellion of 1641, which, however, Dr. Aikin apologizes for, as

"The natural, though deplorable, conſequence of treating a half-barbarous people with all the injuſtice and indignity uſually laviſhed upon a conquered nation, and refuſing even to tolerate the religion to which they were devotedly attached, the primate, though out of the reach of perſonal injury, was a great ſufferer in his property, his country-houſes being pillaged, his cattle ſlaughtered or driven away, his rents ſeized, and nothing left to him

ſurgeon, who was dreſſing a boil on his breaſt. The dialogue that enſued was remarkable. Cromwell, addreſſing him, ſaid, "If this core (pointing to the boil) were once out, I ſhould quickly be well."—"I fear," replied Uſher, "the core lies deeper; there is a core at the heart that muſt be taken out, or elſe it will not be well."—"Ah!" returned the unhappy great man, "ſo there is indeed!" And though he ſpoke with an unconcerned air, a ſigh followed his words. When the primate, however, introduced the buſineſs on which he came, Cromwell told him, that having more maturely conſidered it with his council, he was adviſed againſt granting any indulgence to men who were reſtleſs and implacable enemies to his perſon and government; and thus diſmiſſed him with civility and good words. The venerable delegate returned to his lodgings, deeply lamenting the ill ſucceſs of his endeavours, and complaining that he had been deceived by this falſe man, whoſe ſpeedy fall, and the return of the king, he predicted, adding that he himſelf ſhould not live to ſee it."

"The event juſtified his anticipation: he died in March 1656, and was, by Cromwell's command, buried in Weſtminſter Abbey. Uſher is an eminent inſtance of a man ſo intirely devoted to the ſtudy of divinity, and ſo excluſively anxious for the advancement of chriſtian knowledge, that nothing for a moment diverted his attention. The gifts of fortune were received or rejected only as they promoted or impeded that great end, and afflictions loſt their force, while they left untouched the means of pious ſtudy, and the conſequent improvement of the Chriſtian world."

The volume before us is eked out with about ninety pages of notes, containing brief biographical ſketches of perſons who ſeem to have been ſometimes named for that purpoſe in the main narratives. We have read with little ſatisfaction, nor can we expect any one to be much entertained or improved by notes of two, three, or four pages, diſplaying the characters of ſuch men as Camden, Cotton, Ben Jonſon, and Hale. On the ſtyle of the work there is little to remark: the author ſhows ſome affectation in calling the perſon to whom a book is dedicated, a *dedicatee*, (p. 168); and leſs correctneſs than might have been expected, when he ſtyles (p. 228) the *Prebendaries*, the *prebends* of Weſtminſter.

ART.

ART. IX. *The Claims of the Roman Catholics considered, with Reference to the Safety of the Eſtabliſhed Church, and the Rights of Religious Toleration. Second Edition.* 8vo. 176 pp. 5s. Cadell and Co. 1813.

THIS DEMONSTRATIVE pamphlet, for ſuch we cannot heſitate to call it, contains in itſelf a complete and deciſive argument againſt every plea adduced by the Roman Catholics themſelves, or the moſt prejudiced of their advocates, in behalf of their preſent unconſtitutional claims: nor do we conceive it poſſible for a ſingle real Proteſtant, who has ever advocated theſe claims, to read it, without feeling, for the time at leaſt, aſhamed of the part he has taken. How ſoon prejudice, and party, and the canting plea of miſunderſtood liberality, may reſtore him to his former opinion, we cannot gueſs; but that, while he reads this tract, he muſt feel an entire conviction of its truth and juſtice, we are perſuaded beyond all power of doubt.

To put our readers at once in poſſeſſion of the general ſubjects of the pamphlet, we ſhall here ſtate the contents of its ſeveral chapters.

"Chap. I. Church-Eſtabliſhments are eſſential to the true Intereſts of Society; and Teſt-Laws are an indiſpenſable Bulwark to Church-Eſtabliſhments. Chap. II. Teſt-Laws involve neither Diſgrace nor Hardſhip; they are favourable to Toleration.—The Danger attending their Relaxation. Chap. III. The Subject conſidered, with Reference to the Roman Catholics, as diſtinguiſhed from Proteſtant Diſſenters; and particularly to the Roman Catholics of Ireland. Chap. IV. The contumacious Diſpoſition, and jeſuitical Character, manifeſted by the Iriſh Roman Catholics, in their Violation of the Convention-Act. Chap. V. The Proceedings reſpecting the *Veto* are little calculated to increaſe the Claims of the Iriſh Roman Catholics to Confidence. The Queſtion of *Securities* conſidered. Chap. VI. Expoſure of the Pretext with which Roman Catholic Claims are uſually accompanied: that their Object is *Admiſſion to the Benefits of the Conſtitution*. Chap. VII. The Claims of the Roman Catholics conſidered with Reference to the Principles of the Revolution in 1688. Chap. VIII. Popery is unchanged, and as hoſtile as ever, both to civil and religious Liberty, and to the Independence of States—notwithſtanding the Opinions of Foreign Univerſities. The real practical Tenets of that Religion, as deduced from the higheſt Authorities, and as inculcated at the Royal College of Maynooth. Chap. IX. Abſurdity of the Suppoſition, that the Iriſh Roman

Catholics will be ſatisfied with the Conceſſion of their preſent Claims. The State of public Feeling in this Country is decidedly adverſe to further Conceſſion."

When we add, that every propoſition here announced is proved in the moſt complete and ſatisfactory manner, we may ſeem almoſt to ſuperſede the neceſſity of quoting from the body of the work. But as readers naturally wiſh to ſee ſome ſpecimens of what they are called upon to examine, we ſhall not fail to gratify this deſire. Let us firſt ſay very briefly, that it is here demonſtrated, that the preſent claims of the Roman Catholics are ſubverſive of the fundamental principles of the Conſtitution, as ſettled at the glorious Revolution; deſtructive of civil and political liberty; and, if granted, certain not to obtain even the advantages for the ſake of which they are urged, being founded on a principle of diſcord and diſorganization (p. 92), which can end only in the ſubverſion of our free conſtitution, as we alſo have endeavoured, on former occaſions, to prove. With reſpect to the principle of excluſion, by which Roman Catholics are prevented from holding offices of truſt and power in our Proteſtant ſtate, it is thus juſtified by this able writer.

" Nor does the excluſive principle afford any ground for complaint of hardſhip or injuſtice. Its object is ſolely the welfare of the community; and to denominate any reſtriction or diſqualification, which that object renders neceſſary, hard, or unjuſt, is to ſet up individual intereſts in competition with thoſe of the public, and, indeed, to give the former the preference. All laws are in their nature reſtrictive; and thoſe which impoſe the neceſſity of qualifications are excluſive alſo. The leaſt reſtriction, which is not conducive to the general good, is wanton and oppreſſive. The greateſt excluſion which is neceſſary for that purpoſe, is reaſonable and juſt. The only queſtion therefore is, whether the excluſion complained of is conducive to the public weal? and, that it is ſo, cannot be diſproved, unleſs by ſhewing, either that the country may, without injury, part with its Eſtabliſhed Church; or, that the excluſive principle of the Teſt-Laws is not neceſſary for the ſecurity of that eſtabliſhment:—points to which the reader's attention has been already directed.

" The complaints which are ſo frequenly urged againſt the excluſion of thoſe, who are not members of the church, from power in the ſtate, ſeem indeed to be founded upon the fallacious aſſumption, that power is conferred for the benefit of thoſe who poſſeſs it. But the truth is, that the real object of power is the benefit of thoſe who poſſeſs it not—that is, of the community at large; and no otherwiſe of thoſe on whom it is beſtowed, than as they are intereſted in the general welfare. On all ſuch occaſions, the intereſts

intereſts of individuals ought to be entirely loſt ſight of, and thoſe of the public ſhould engroſs the whole care and attention. If this were not the caſe it would be abſurd, and, indeed, unjuſt, to require any particular qualification for office; and all perſons would have an equal right to ſuch ſituations, as they might have an intereſt or influence to obtain. But as this ſelfiſh principle can have no place in a well-regulated ſtate, where the exiſtence of the neceſſary qualification muſt be deemed indiſpenſable, no one has the leaſt ground for complaint, who is excluded for want of ſuch qualification. In the caſe of the Crown, the right to which is hereditary, and which, of courſe, deſcends *perſonally* on the individual next in ſucceſſion, the conſtitution makes conformity with the Eſtabliſhed Church an indiſpenſable qualification. Surely, then, it can in no caſe appear harſh or unreaſonable, if the ſame rule which is preſcribed to the Sovereign himſelf, be applied to all who hold offices of power and truſt under his ſupreme authority." P. 25.

On the point of how far the profeſſions of the Catholic are to be truſted, we are told to contemplate their actual conduct in direct oppoſition to the Convention act in Ireland; and are led to notice the groſs fallacies by which ſuch oppoſition has been defended.

"Their conduct on this occaſion ſeems indeed to ſhew that, when the intereſt of their church are concerned, they do not conſider themſelves under any obligation of ſincerity with regard to heretics. Such, however, are the candidates for power, who are endeavouring to obtain admiſſion to the adminſtration of the government, the higheſt courts of juſtice, and the chief commands of the army and navy. But will any pure friend to the Proteſtant eſtabliſhment venture to entruſt power into ſuch hands? They have been long beſieging us with clamorous importunity.—ſhall we, at length, think them entitled to our confidence, and admit them into the garriſon, becauſe, while they were profeſſing amity and ſoliciting favour, they ſuddenly commenced an aſſault, and endeavoured to carry the place by ſtorm? Our attention is often called to the noble perſons who are at the head of this formidable body, and we are aſked, whether any danger is to be apprehended from ſuch a quarter.—Whether ſuch men as Lord Fingal, and a few others, can be ſuſpected of views hoſtile to government, and ſubverſive of public order and tranquility. But is it quite certain that theſe noble perſons, even admitting their own pretenſions to be unexceptionable, will be at all times competent to controul their aſſociates *? Are they able even now, when appear-

* "Of the compoſition of the aſſemblies, at the head of which theſe noble and other reſpectable perſonages appear, and of the incompetence

appearances of moderation would be ſo favourable to their views, to reſtrain thoſe aſſociates from the uſe of language the moſt ſeditious and inflammatory? Are they not themſelves reluctantly drawn along, by the ſtream of diſaffection, to ſanction proceedings which they cannot approve; and even to join in an attempt to trample upon the laws of their country? How, then, can they be expected to reſiſt that ſtream when it ſhall be ſwoln by ſucceſs into an overwhelming torrent of diſloyalty and treaſon?

competence of their leaders, *even now*, to enforce reſtraints upon them, the following apologetical admiſſions of the Edinburgh Reviewers are calculated to convey ſome notion:—'In the crowded meetings of the Dublin Catholics there had recently ariſen a ſet of raſh, turbulent, ambitious, or bigotted men, who evidently aimed at getting the management of this great cauſe, and, in ſome meaſure, the command of the great population, into their own hands; and they employed, for the attainment of this object, the common arts that are reſorted to by all who are more deſirous of popularity than ſcrupulous about the means of procuring it. They flattered and *inflamed* their auditors, by ſpeaking in exaggerated terms of their wrongs, their numbers, and their power; and mingling *ſomething like the language of intimidation* with their arguments and remonſtrances, affected a much *warmer zeal* for the rights of the body, and a much more *lofty determination to bring the cauſe to a ſpeedy iſſue*, than had ſuited the cautious policy of their more experienced leaders.'—No. 33, p. 29.

"The following ſtatement, in the ſame number, is alſo deſerving of notice:—'There has long been in Ireland a deſperate and diſaffected party, who, without much regard for the Catholic or for any religion, are bent upon the complete ſeparation of that country from England, and would not, in general, ſcruple to take the aſſiſtance of a foreign power to effect that ſeparation.'

"In conſidering the compoſition of theſe aſſemblies, it ſhould not be forgotten, that, at a meeting of the Roman Catholic committee, on the 13th July, 1810, Mr. John Keogh denominated the late Mr. Theobald Wolfe Tone his 'lamented friend.' This Mr. Tone, it is well known, entered upon a negotiation with the French government under Robeſpierre, for an army to ſeparate Ireland from England: he afterwards went to France, where he entered into the ſervice, and obtained the rank of lieutenant-colonel. In the year 1798, he accompanied the army commanded by General Hardy, deſtined for the invaſion of Ireland; being taken and convicted of high treaſon, he cut his throat to evade the ſentence of the law. Friendſhip to ſuch a man, Mr. Keogh did not ſcruple to avow to the Roman Catholic committee; which committee, at the ſame meeting, unanimouſly paſſed a reſolution, 'That the thanks of the Catholics of Ireland are eminently due to John Keogh, eſq. for his long, faithful, and unparalleled ſervices to the cauſe of Catholic emancipation.'"

Do

Do they imagine that, when thoſe elements of diſorder which they are now contributing to ſet in motion, and which already menace us with ſome dreadful convulſion, ſhall have produced a furious tempeſt, they ſhall be able *to ride in the whirlwind and direct the ſtorm?* If they condeſcend to conſult hiſtory, they will learn a leſſon which may prove of incalculable value at the preſent moment; they will there find it recorded, that when moderate men, intending only to go a certain length, lend themſelves to promote the views of the deſperate, if the latter ſucceed in gaining an aſcendancy, their ſober-minded colleagues are either forced along to the utmoſt extremes of violence, or become victims to their endeavours to check the progreſs of that miſchief, which at firſt they preſumed it would be in their power to keep within certain bounds." P. 67.

The author of this pamphlet points out the complete fallacy of taking the preſent character of the Romiſh Church from the declarations of the Univerſities of Paris, Douay, Louvain, Alcala, Salamanca, and Valladolid, which never were conſidered as authorized to be the organs of that Church, or to declare its principles. For a true view of theſe, he refers us to her canons and decrees; and, as an authority more immediately connected with the preſent enquiry, to the inſtructions drawn up for the College of Maynooth, on which the riſing generation of Iriſh prieſts are formally inſtructed to act. From all theſe it appears, that the Romiſh Church is, and of neceſſity muſt be, unchanged; and that if ever ſhe was formidable to Proteſtant governments, ſhe muſt always continue to be ſo. The argument is thus purſued.

"It may be ſaid, perhaps, that the Church of Rome, far from attempting to enforce her exterminating and perfidious principles, ſuffers them to repoſe quietly in her judicial code, and that, in the preſent enlightened ſtate of ſociety, mankind can have nothing to fear from thoſe thunders of the Vatican, which formerly convulſed and terrified the world. Satisfactory as this change of policy may appear, it proves nothing more than that the above Church, without any ſacrifice of principle, knows how to accommodate herſelf to times and circumſtances. There is an elaſticity in her ſyſtem of policy, which enables it to dilate or compreſs itſelf, according to the weight of the incumbent atmoſphere; but, at all times, and under all circumſtances, ſhe will be found to act upon one general principle,—that the good of the Church, being paramount to every other conſideration, muſt ever be promoted by all *practicable* means. This principle, which ſerves to explain and to reconcile the whole of her conduct, flows naturally from the doctrine uniformly maintained by her—that out of the Church

there is no ſalvation; for, as ſalvation is infinitely the moſt important object of human purſuit, nothing can excite ſo deep an intereſt, or furniſh ſo invariable a rule of action, as the good of a Church—out of which that object cannot be attained. Accordingly, the principle in queſtion, not only governs the policy of the Romiſh Church, to whoſe ambition it always affords a fair and ſpecious pretext, but ſupplies a ſtandard of morality to her members. The ſame principle furniſhes the true ſolution of her obnoxious tenets,—and, particularly, of that moſt pernicious of all her tenets—that faith is not to be kept with heretics. The true meaning of this tenet is not, as has been ſuppoſed, that the Romaniſt is under no obligation to keep faith with the Proteſtant;—on the contrary, the former feels the force of moral obligation, when the intereſt of his Church does not interfere, quite as ſtrongly as the latter. But his higheſt obligation is to the Church; with her his firſt engagement is formed; and the promotion of her influence, he conſiders as his firſt duty to God and man.—Whatever, therefore, comes in competition with the good of the Church, muſt, even on the ground of *moral obligation*, give way to this all-ſuperior conſideration.—Conſequently, his engagements with heretics are no farther binding, than as they are compatible with this his paramount engagement; and faith plighted to them may, nay, muſt be broken, whenever its obſervance would be injurious to the Church—though in no other caſe whatever." P. 113.

This interpretation of the true meaning of the maxim of not keeping faith with heretics, is highly important, and is exemplified completely in the conduct of the Council of Conſtance (an *infallible* council) with reſpect to the ſafe conduct granted to John Huſs. It is quite evident, that from ſo maſterly a tract, we might continue quoting to more than the extent of the remainder of this number. But we muſt deſiſt, adding only the concluding words of the publication, which we moſt cordially adopt as our own. "We know the value of unanimity, and we have gone very far in the road of conceſſion to obtain it. But we can go no further, without endangering whatever deſerves defence. We feel, that at this awful juncture, union is more than ever the intereſt and the duty of Britiſh ſubjects: but we know of no other centre of union—of no other rallying point—than THE CONSTITUTION IN CHURCH AND STATE."

The pamphlet is anonymous, and reaſonings ſo concluſive could not derive additional weight from any name. If we were to give him a title, inſtead of a name, it ſhould be that of A TRUE FRIEND TO HIS COUNTRY.

BRITISH

BRITISH CATALOGUE.

POETRY.

ART. 10. *Comedies of Ariſtophanes, viz. The Clouds; Plutus; The Frogs; The Birds, tranſlated into Engliſh, with Notes.* 8vo. 12s. Lackington. 1812.

We are informed in the preface to this new edition of the Clouds, the Plutus, and the Frogs, to which is ſubjoined a tranſlation of the Birds, now for the firſt time printed, that duplicate verſions of the Clouds and Plutus have been made by White and Theobald. The curious reader will thank us for the information, that we alſo poſſeſs in our language, "Hey for honeſty, down with knavery," a comedy tranſlated out of Ariſtophanes, his Plutus by Thomas Randolphe, augmented and publiſhed by F. I. 1651-4to." There is alſo "Plutus," a comedy written by Ariſtophanes, tranſlated into Engliſh by H. H. B. 1659.

In the hiſtory of philoſophy by Stanley will be found a tranſlation of the Clouds. Dr. Young alſo in conjunction with Fielding, tranſlated the Plutus. The Greek Theatre of Brumoy contains extracts from various parts of Ariſtophanes, which were tranſlated by Mrs. Charlotte Lenox. Having premiſed this, we muſt add that we do not entirely agree with the tranſlator of the Birds, that a ſort of "comico proſaic ſtyle" is adapted to Ariſtophanes. We rather think that a tranſlation of Ariſtophanes better ſlides into that which Mr. Dunſter has uſed in the Frogs, Thornton and Warner in the general tranſlation, and Cumberland in his inimitable verſion of the Clouds,—a certain eaſy but pure, familiar, colloquial, dramatic blank verſe. We are, however, thankful for this verſion of the Birds, and recommend to this author to try his ſkill upon the Waſps and the Acharnenſes. The volume in its preſent form cannot fail to be generally acceptable.

ART. 11. *Eccentric Tales in Verſe. Aſcribed to George Colman the Younger, Eſq. Forming a new Volume to his broad Grins. The ſecond Edition.* 12mo. 5s. Tegg. 1812.

There is much both of wit, and humour, and ability in theſe Tales, and there ſeems to be no neceſſity of aſcribing them to George Colman, Eſq. to whom, in our apprehenſion, they do not belong. There are twelve tales, all well told, and the laſt is not the leaſt deſerving of commendation. The humour is ſometimes a little coarſe, and the precincts of delicacy in a little occaſional danger, but we can eaſily imagine that the volume has really paſſed through two editions.

ART. 12. *The Times, or the Prophecy. Second Edition with other Poems; by George Daniel.* 12mo. 5s. Wilson. 1813.

The principal poem in this collection, which is called the Times, has, it seems, been printed before; it now makes its second appearance with the addition of several hundred lines. The reader will find notes on this poem, with a prologue on the opening of Drury Lane Theatre, an epistle to a young poet, a hymn and an ode. In dipping into the *main* poem, we see want of sense imputed to Lord Byron, which argues no overflow of this essential ingredient in the composition of a poet, in the author. In *The Ode* at the conclusion of the volume, we find *morn* made to rhime to *gone*.

The best poem in the volume is the Epistle to the Young Poet, which contains certain salutary maxims of prudential counsel, and which the author may himself apply to his own improvement. We highly commend the pious conclusion of this Poem, and willingly insert it.

"One task remains,—nor dare the task forego,—
(Too oft forgot by mortals here below;)
Oh! be it thine the grateful song to raise
And teach the nations their Creator's praise,
Whom Saints adore as Heaven's eternal King,
While holy Angels hallelujahs sing!
Whose hand protects, whose wisdom rules the ball,
Whose mercy pardons and provides for all,
Such themes as these shall endless honors claim,
And prove thy passport to the gates of fame;
Though envious wits thy moral verse assail,
Though blockheads jeer, and *paltry critics* rail.
Still shall thine honest and instructive page
Delight the world, and charm a future age:
Truth shall approve and vindicate her lays,
And crown thy labours with immortal praise."

ART. 13. *The genuine Rejected Addresses presented to the Committee of Management for Drury Lane Theatre, preceded by that Written by Lord Byron, and adopted by the Committee.* 8vo. 6s. Hatchard. 1812.

The editor of this volume from the wish that the poetical addresses really presented to the Committee of Management, should have an opportunity of appealing from their decision to that of the public, has accordingly here collected them, and there is no doubt of their authenticity. We should be subject to an imputation similar to that thrown upon the managers were we to introduce a specimen from any one of them. Fifteen would flesh its maiden sword at our expence, and Sixty once more draw its conquering weapon against us. We shall only therefore admo-

niſh our readers that the addreſſes in this collection, in addition to the ſucceſsful one by Lord Byron, were ſupplied by Meſſrs. Horace Twiſs, Fitzgerald, Taylor, a young Lady of fifteen, Alicia Lefanu, Dr. Buſby, and a long catalogue of names of equal reſpectability.

This collection will naturally call to mind the pretended Rejected Addreſſes, of which the editor of this volume with equal good ſenſe and truth ſpeaks as follows.

"The authors are men of fancy and poſſeſs very admirable powers and ambition. There is an urbanity in their wit which keeps it from offending, and a purity in their taſte which may ever influence modern compoſition."

ART. 14. *Themes of Admiration, a Philoſophical Poem, with other Metrical Specimens. By T. Heming.* 8vo. 7s. 6d. Sherwood. 1812.

This author ſpeaks with ſo much modeſty of himſelf and his compoſitions, that we would willingly cheer him for other and greater exertions. His greater poem, which is in blank verſe, has many ſpirited parts, and is of admirable tendency in exciting the gratitude of man towards his Maker. The Scene of Sorrow is a pathetic repreſentation of the ſufferings and death of the late King and Queen of France. The Reverie is alſo a pious compoſition, but the metre adopted is not well ſuited to the ſubject; and the ſame remark may be made on the monody at Nelſon's tomb which ſucceeds. The poetical trifles which follow are of no importance or value.

ART. 15. *The Taſt of Virtue, and other Poems. By the late Miſs P. Barrett, Author of Riches and Poverty; a Tale.* 12mo. 7s. Chapple. 1812.

As the author of this collection is no more, or, for the deſignation in the title-page is ambiguous, is no more Miſs P. Barrett; the motive for publiſhing this volume is not very obvious. We have looked through them, but not met with any thing which ſeems to require particular obſervation.

NOVELS.

ART. 16. *A Series of Tales from a Preceptor to his Pupils, written for the Inſtruction and Admonition of Youth of both Sexes; rendered from the German of the celebrated Alderlung. By William Wennergh.* 8vo. 3s. Chapple. 1812.

Theſe Tales are intereſting and inſtructive, and each and all communicate a uſeful moral leſſon. We think them, however, ſomewhat too much detailed, as the individuals for whoſe benefit they

they are more immediately intended, are apt to be wearied with too long a ſtory. We, however, by no means intend or wiſh to depreciate them, and readily acknowledge, that the peruſal of this little volume has afforded much entertainment.

ART. 17. *Scotch Law Suits; or a Tale of the Eighteenth and Nineteenth Centuries By the Author of the Two Brothers, &c.* 12mo. 5s. Robinſon. 1812.

This ſtory is ſomewhat intricate and perplexed in its detail, but by no means devoid of intereſt. It has been frequently our lot to find expanded into two, or even three volumes, leſs curious incidents than are here compriſed in one.

LAW.

ART. 18. *The Complete Practical Underſheriff. Comprehending the Duties of the Office, as exerciſed by the Sheriff in Perſon, or by his Under Sheriff, from his firſt coming into the Office to the Paſſing of his Accounts, and obtaining his Quietus, in a regular and progreſſive Way, as the Subjects ariſe. With the full Inſtructions as to the Election of Members of Parliament, Coroners, and Verderors of Foreſts, Precedents of Returns of Writs, &c. On a Plan entirely new. By George Skirrow, of Gray's Inn, Solicitor.* 8vo. pp. 410. 10s. 6d. Reed. 1811.

On his intentions and views in compiling this work, the author may be allowed to ſpeak for himſelf.

"Various books," he ſays, "have been written and publiſhed on the duties and practice of the office of Sheriff. An office of ſuch antiquity, and ſo great authority, would naturally force itſelf frequently on the hiſtorian, and it is ſo involved in the forms and proceſſes of our common law, that every gentleman in the profeſſion muſt at one time or other be compelled to make himſelf acquainted with its practice. To the landed gentry of this country; a complete inſight into the nature of an office which every one (with very few exceptions) is liable to be called on to fill, is peculiarly neceſſary. It is an office of great truſt, and ignorance of its duties, or inattention to its forms, may involve them in inextricable difficulties. They are allowed it may be ſaid, to have an Under-Sheriff, and happy is he who has an Under-Sheriff competent to all the duties of the office he has undertaken to ſerve; but it may happen that the deputy has to learn his leſſon as well as the principal, and in no caſe whatever ſhould the principal be wholly ignorant of the duties which his deputy has to perform. Every one has read or heard of Dalton, Impey, and other writers on this ſubject, but theſe writers had each his

his different ends in view, and to detract from their merits is not the object of this publication; on perusing them it seemed that the subject might be treated in a manner that would make the work more generally useful, that should give the Sheriff or his Under-Sheriff a complete view of every part of the office *as it presented itself.* Brevity was consulted, as far as such comprehensive duties admitted it, but in this compendium of the practice of the office, nothing, it is hoped, is omitted with which it is necessary that the Sheriff or his deputy should be acquainted."

To us it appears, that Mr. Skirrow has executed his task in a manner which does him great credit. His arrangement is clear, luminous and methodical, his view of the law correct, and his memorandums and precedents likely to be eminently useful.

ART. 19. *A Treatise on the Law of Vendors and Purchasers of Personal Property; considered chiefly with a View to Mercantile Transactions. By George Ross, Esq. of the Inner Temple.* 8vo. pp. 380. 12s. Bickerstaff.

We can safely recommend this as a very useful book of reference, not to professional men only, but to merchants, tradesmen, brokers, and all others whose dealings require precision. We should presume the author to be a young man, from the great, and often unnecessary labour which he uses in explaining that which every one who can read must understand, and in deducing from remote antiquity, acts and practices the origin of which it is of no importance to ascertain; for example. He says

"The practice of buying and selling seems to have been substituted in very early times for the primitive method of commutation by barter, though the latter method is still practised in many barbarous nations, where the use of money, as a common medium, is unknown. One of the most early sales we meet with in history is related in the Book of Genesis, on the transfer of the field of Machpelah from Ephron the Hittite, to Abraham, where it is said that Ephron agreed to give the field, and Abraham to give *money* for it. Ephron then declared the price to be four hundred shekels of silver, "and Abraham weighed to Ephron the silver which he had named, in the audience of the sons of Heth, four hundred shekels of silver current money with the merchant." We have another instance of a sale in the same sacred book; the sale of corn in Egypt to the brethren of Joseph; where we are told that "Joseph commanded to fill their sacks with corn, and to restore every man's money in his sack." We might also refer to the sale of Joseph to the Ishmaelites for twenty pieces of silver, as a further proof of the antiquity of sales for money.

The great mischief of such quotations is, that they may be applied to almost every subject. Had Mr. Ross been writing on coin,

coin, on the forms of conveyances, on weights and meaſures, on the corn laws, or on the ſlave-trade, ſome or all of theſe inſtances might have been adduced. We notice this, however, rather as an example of ſuperfluous care, than as a matter derogatory from the general utility of the work.

ART. 20. *Conſiderations on the Royal Marriage Act, and on the Application of that Statute to a Marriage contracted and ſolemnized out of Great Britain. By John Joſeph Dillon, Eſq. Barriſter at Law. Second Edition, reviſed and conſiderably enlarged.* 8vo. pp 100. 3s. 6d. Ridgway. 1811.

The learned author of this pamphlet, after ſpending a reaſonable portion of his preface in attempting to convince the reader that he is quite unbiaſſed in the diſcuſſion to which he invites him, endeavours alſo to convince him of its propriety.

"The matter," he ſays, "cannot be too ſpeedily, as well as too maturely conſidered, in order that, if the character of the children of the marriage in queſtion ſhall hitherto have been miſtaken, they may receive an education ſuitable to their rank; that they may learn how to diſcharge the duties and maintain the dignity of their high ſtation; that, by proper cultivation, their minds may be directed to cheriſh a reſpect for the conſtitution, *not perverted under the guidance of faction, nor led to entertain a ſecret wiſh of popular commotion as the only chance of obtaining public exaltation;* that it may be found by the tenor of their deportment throughout all the ſocial relations in which they may be placed,

> 'Senſere quid mens rite, quid indoles
> Nutrita fauſtis ſub penetralibus
> Poſſet, *quid auguſti paternus*
> *In pueros animus Nerones:*'

On the other hand, that if it be their misfortune to be held not entitled to ſucceed to the royal honours of thoſe from whom they are born; no falſe hopes may be ſuggeſted or entertained;—that the queſtion may be accurately decided at the proper period, in a manner to obviate detriment to themſelves, and confuſion in the ſtate; that the country may experience hereafter no new convulſions, or witneſs a renewal of the bloody ſcenes that have been acted at former periods of Britiſh hiſtory; that we may not again behold a monarch's favourite ſon, engaging firſt in rebellion, and afterwards dragged almoſt from the feet of a royal uncle, whilſt ſupplicating mercy by the manes of his departed father, to ſuffer on the ſcaffold an ignominious death—or the more tragic and heart-rending ſpectacle of a beautiful, pious, and unoffending female, cut off in the bloſſom of youth, and immolated a devoted and hapleſs victim of parental ambition."

As we cannot eaſily diſcover how all theſe advantages can flow from Mr. Dillon's pamphlet, we cannot refrain from thinking that

that the publication is only prevented from being miſchievous, by its flimſineſs and inſipidity. It has not much intereſted the public; for it is eaſy to perceive that no edition of it has been ſold. That before us takes the title of ſecond, from thirty pages ſeparately numbered, and tacked on at the end, and an advertiſement of a ſingle page, prefixed to the preface.

Mr. Dillon firſt gives the Royal Marriage Act, and then, as a hiſtory of its progreſs, all that can be collected from the debates and journals as argument or proteſt againſt it. But in ſpite of argument and proteſt it is a law, a moſt beneficial one, and one of ſuch enlarged enactment as to defy all attempts at evaſion. It does not merely declare that marriages contracted between the deſcendants of George the Second, and other perſons, without the conſent required by the ſtatute ſhall be null and void, but it enacts that all ſuch deſcendants ſhall be incapable of contracting. Are we now to be told that a ſtate has no power to limit the capacity of making contracts in any of its ſubjects? If, by a Divorce Act, an adulterer and adultreſs are rendered incapable of contracting marriage with each other, can any man believe, that, by a contract before a Romiſh prieſt, in a foreign country, they can conquer the legiſlative proviſion, and intitle their after-born iſſue to inherit, either in England, Scotland, or Ireland? Even in the caſe of an eſtate, limited by will or deed to a man or woman, on condition of their not contracting marriage with any given individual, is it to be ſuppoſed that a contract, ſuch as before mentioned, could evade the proviſion? The deſcendants of the monarch are, in a peculiar degree, children of the ſtate; and their marriages, inſtead of being leſs, ought to be, and evidently are, more fitly and neceſſarily the objects of legiſlative proviſion than any other; and, where the enactment is clear, as moſt emphatically it is, in the preſent caſe, every good ſubject will not only concur in enforcing, but feel ſome reſerve in needleſsly diſcuſſing it. We abſtain from making many obſervations to which the pamphlet before us, and the tranſactions which occaſioned it, would give birth. We wiſh well both to the lady and her offspring, and hope they will always ſhow more diſcretion and moderation than can be derived from attending to ſuch reaſoners as Mr. Dillon.

MEDICAL.

ART. 21. *Familiar Inſtructions for the Management of the Teeth and Gums, in order to prevent Caries of the Teeth, and its Conſequences on the general Health of the Body. By J. P. Hertz, Surgeon Dentiſt. Second Edition.* 48 pp. G. Sidney. 1811.

The author, or rather the compiler of this pamphlet, may boaſt of having done more than it falls to the lot of every author to perform. He has attained the only objects he can poſſibly

ſibly have had in view. He has informed the public that the areca charcoal is to be procured from Meſſrs. Burgeſs and Co. chemiſts, No. 20, Bedford Sreet, Covent Garden, and that Dr. Richard Reece has publiſhed what he chuſes to give out as a very excellent Treatiſe on Popular Medicine, entitled the Medical Guide. If any thing elſe was meant by this ſingular performance, we muſt ſay that it is the moſt impudent publication we have for ſome time had occaſion to examine.

POLITICS.

ART. 22. *Elements of Reform, with a ſummary View of the Ways and Means, and other incidental Matter. By a Freeholder of Hampſhire.* 8vo. 55 pp. Wincheſter, printed; Longman and Co. London. 1811.

Though theſe Elements of Reform come from a Freeholder of Hampſhire, they are not from Bottley, nor contain any thing like Bottleian principles. The author ſhall give his own account of himſelf.

" The principal ſources, from which information is drawn, are obſervation and experience. The humble author has nothing to recommend his opinions, but impartiality and independence: placed where he is, he cannot lead, but muſt follow the fate of his country; yet he is above want, and happily below ambition; unconnected with any party, the advice he ventures to give is free. He is a man, who deſires no diſtinction or emoluments: it is a matter of indifference, whether he inhabits an humble cottage on the Grampian hills, or an elegant villa on the banks of the Thames. Who neither expects fame, or fears obloquy:—has no views but his country, which he has endeavoured to ſerve faithfully. His object is, the happineſs of mankind; and has no guide but common honeſty; under thoſe circumſtances, he is not afraid of having his principles freely canvaſſed. He owns himſelf a warm advocate of the hierarchy, and a powerful monarchy; becauſe he conceives thoſe inſtitutions moſt conducive to the repoſe and happineſs of the people. He further confeſſes feeling much, when the people forcibly take the ſceptre from their rightful ſovereign. And that the hiſtory of the horrors of the Caſtle of Berkley, and Pomfret, and the Tower of London, to unhappy monarchs, gives no ſmall pain. It is ſaid, that kings are of reſtleſs ambition, the ſource of wars: but all experience and hiſtory ſhew, republican ſtates are equally fond of power and dominion as the proudeſt prince. No veneration of kings ſhall abate the writer's love of his country." P. 52.

Though the author's diſpoſition is ſo good, we do not always think his notions correct, or his plans practicable; but in recommending private reform, in all poſſible ways, as the moſt eſſential ſervice

ſervice to the ſtate, we fully and heartily agree with him. We not only approve, but highly applaud, the following ſentence.

" With reſpect to the noiſy rabble of patriotic orators, whoſe indecent and indiſcriminate oppoſition to *every* meaſure of government, proceeding from a greedy deſire of the emoluments of office, and a moſt diſhonourable conteſt for power; they certainly are undeſerving of public confidence." P. 37.

In a word, there is much good intention, mixed with ſome errors of judgment, and ſome incautious modes of expreſſion, in this pamphlet. We eſteem the man while we read, but cannot, without exception, recommend his tract.

ART. 23. *A practical Treatiſe on the Law of Nations, relative to the legal Effect of War on the Commerce of Belligerents and Neutrals; and on Orders in Council and Licences. By Joſeph Chitty, Eſq.* 8vo. 300 pp. 10s. 6d. Clarke and Sons. 1812.

As a queſtion in politics, the Orders in Council may be conſidered as at reſt, for ſome time, if not for ever; but the treatiſe before us, although it connects itſelf with them, does not derive from their enforcement or repeal any peculiar value, ſince the topics on which it is employed will always be found intereſting, and of conſiderable importance. The analyſis of the work, given by its Author, in his Preface, will beſt explain his views in compoſing it; and we ſhall only obſerve that, in the execution, he has ſhown great care and exactneſs.

" In the firſt chapter," he ſays, " I have conſidered the principle of the rule which prohibits commercial intercourſe between the ſubjects of belligerent ſtates, or their allies, without the permiſſion of the ſovereign, and the conſequences of its violation, together with the futility of the various attempts to evade this law.

" In the ſecond chapter, the legal definition of war, and of the term alien enemy, is conſidered, and what conſtitutes an hoſtile character as to commercial purpoſes, ſo as to ſubject the property of the party to ſeizure, though he may not in other reſpects be an alien enemy; as, by having poſſeſſions in the territory of the enemy, by reſidence there perſonally, or by agent, by particular modes of traffic, by ſailing under the enemy's flag; and the rule which precludes the tranſer of property from an enemy to a neutral whilſt in tranſitu.

" The third chapter relates to the rights of belligerents to capture each other's property, and how far the property of neutrals may, in certain caſes, be affected by this right; and here are particularly conſidered, the principles and rules on which the right of capturing property engaged in commerce is founded; the legality of embargoes on the breaking out of hoſtilities; the right of granting letters of marque and repriſals; by whom they are to be granted; and how they may be vacated, either by expreſs

preſs revocation, ceſſation of hoſtilities, or by the miſconduct of the grantees, are next examined. It is then ſhown, that, according to the modern exerciſe of the King's prerogative, *choſes in action*, or contracts entered into before the breaking out of hoſtilities, are not forfeited to the king, but that the right of action is only ſuſpended. Next are conſidered, the right of capture out of the territory of the belligerent, and the law of nations relative to capture and recapture, poſtliminium and ſalvage.

"The fourth and fifth chapters relate to the effect of war upon the commerce of neutrals, their right to carry on their accuſtomed commerce, and the principle upon which that right is founded; the immunity of the property of neutrals in an enemy's ſhip; the protection afforded to enemy's property by a neutral territory or port, and the conſequent illegality of a capture within cannon ſhot of her ſhores. In the next place is conſidered the rule, that a neutral ſhip affords no protection to enemy's goods, and the conſequences of neutrals being engaged in illegal commerce, as contraband of war, violations of blockade, aſſiſtance to the enemy by conveying diſpatches or troops, and of the forfeiture of the immunities of the neutral character, by her unreſiſting ſubmiſſion to the outrages of one of the belligerents.

"In the fifth chapter are conſidered the conſequences of a neutral being engaged in commerce uſually interdicted by the enemy in time of peace, but permitted by her in time of war, viz. her coaſting and colonial trade; of the rule of the war A. D. 1756; the prohibitions that prevent the colonial trade being carried on by neutrals circuitouſly with the mother country, and the penalty for the infraction of theſe rules; and the rule as to what intereſt of the enemy in property, renders it liable to confiſcation. The remaining ſubjects of inquiry in this chapter, relate to the right of a belligerent forcibly to detain and employ neutral ſhips for her own emergent occaſions; the right of viſitation and ſearch, and conſequences of reſiſtance; and the papers and documents uſually required to entitle a neutral ſhip to the immunities of that character.

"In the ſixth chapter are conſidered the navigation laws of Great Britain, and the origin, progreſs and completion of that juſtly celebrated code of law which has rendered our country ſo paramount in her naval power.

"The ſeventh chapter compriſes the law relative to the prerogative of the king in peace and war, as it affects foreign commerce; and here are conſidered the authority of the king as to proclamations and embargoes, blockades, and other acts, and licences and orders in council, whether iſſued in virtue of the general prerogative of the king, or in purſuance of particular acts of parliament, extending the power of the king for temporary purpoſes."

ART.

NAVIGATION.

ART. 24. *Stereogoniometry, alſo Leeway and Magnetic Sailings. By John Cole, Purſer of H. M. S. Aboukir.* 8vo. Printed by R. J. Valpy, Took's-court.

We have been hitherto accuſtomed to conſider the practical part of aſtronomical calculations as ſo determined and preciſely laid down, by the adoption of the geometric relations of ſpherical triangles, that any attempt to impoſe a new method or order of elementary reſolution, muſt neceſſarily call forth a conſiderable degree of attention and inveſtigation, before we preſume to quit the beaten track of our predeceſſors. That the preſent mode is the beſt, no one at all verſed in the purſuits, or acquainted with the genius of mathematical reſearch, would venture to affirm; but that the mode of reſolution by the properties of the ſphere is of moſt extenſive application, and by analogy with things themſelves moſt likely to be the fitteſt, we may certainly aſſert. Nor can it be any ſolid objection to the practical utility, as this author hints, in the theoretic refinement of the ſcience, that it conducts a few ſimple propoſitions from triangle to triangle, and converts them, with all the art that the changes in ratio can ſuggeſt, into ſo many modes of relation; this is rather the wantonneſs of experiment than any fault in the ſcience itſelf. The ſimplicity of the *Stereogoniometrical* calculus may, we have no doubt, be modified into all the various relations which now exiſt in the former, however conciſe and confined the limits may be within which it is now compreſſed. We have ſaid thus much in defence of the application of the old method to aſtronomical calculations, as well becauſe we have not found greater ſimplicity in the one here propoſed, and becauſe it is certainly of equal, if not more extenſive and accurate application. The work before us is rather the adaptation of a few rules to diſcover the ſides and angles of ſolid triangles, from data ſimilar to thoſe in ſpherics, than an elementary inveſtigation of all the relations ſubſiſting in that geometrical figure. From this the author proceeds to explain and apply theſe fundamental propoſitions to the ſolution of thoſe problems in aſtronomy, dialling, &c. which have been hitherto reſolved by ſpherical trigonometry. It might rather be called deductions from ſtereogoniometry, than a treatiſe on that ſcience itſelf. Theſe elementary propoſitions are exhibited and reſolved in a variety of modes, and certainly do credit to the ingenuity and patience of the author, but we do not think them leſs difficult and tedious in the firſt comprehenſion and ſubſequent retention than thoſe of ſpherics. They are eaſily derived from Euclid's 11th book; a circumſtance, however, which would rather tend to embarraſs and prolong the introductory labours of the ſtudent. As

it is, the firſt part is certainly worth the pains, and will no doubt obtain the patient examination of the more advanced ſcholar. The ſubject has not as yet been paid much attention to, and conſequently not been rendered equally perſpicuous with other mathematical ſpeculations; and we muſt do Mr. Cole the juſtice to ſay, we think him capable of preſenting us with a treatiſe on the ſame ſubject, more elaborate and extended than the one now offered.

Having laid down the rules, illuſtrated them by a variety of examples, the mode of finding the ſeveral parts of trilateral ſolid angles, either right angled or obtuſe, from certain data, he proceeds to apply and compute many of the ſimple problems of the ſphere, together with the logarithmic calculus both in aſtronomy and dialling; problems which certainly, although in themſelves ingenious, will not afford much ſatisfaction to advanced mathematicans; who only will or can be his readers, and, of courſe, who are anxious on the invention of any new mode of analyſis, to diſcover the utility of it, in the working out thoſe calculations which in the higher parts of aſtronomy, &c. are ſo tedious and prolix by the ſpherical method. This fault in the author is ſtill more glaring in the definitions, &c. prefixed, with which moſt ſchool-boys are or ſhould be acquainted, and to any more advanced ſcholar muſt appear frivolous and ſuperfluous. Indeed, were we to hazard an opinion, we ſhould gueſs that on the final production of all that was new and good, the amount was ſo puny, that both printer and author found it neceſſary to ſet to work again, the one by large margin, numerous blank half-pages, large types, &c. &c. the other by redundant and trifling matter, to emblazon the book, and enhance the price as much as poſſible; a fault which can never be too ſeverely reprehended by the literary world. Of the remaining part of this work, which we think by far the moſt ſcientific and uſeful, the firſt is the application of the fluxional calculus, to determine the ratio of the ſeveral parts of the trilateral ſolid, of which one part is invariable, while the reſt are variable both in caſes of right angled and other ſolids. The inveſtigation of this, if not quite new to us, is here certainly ably conducted and conſiderably extended. In the next ſection, a method is propoſed to find the leeway, firſt by obſervation to obtain the angle of correction (a new term for the difference between the courſe ſteered and the courſe made good), prefuppoſing, however, that the leeway once known, and the weather continuing nearly the ſame, the angles of correction for every rate the veſſel goes at, may be calculated, and thereby the courſe made good, become known. How far this is preferable to the method now in uſe, we do not feel ourſelves competent to determine; we hail, however, with praiſe, every attempt, eſpecially among our nautical men (like Mr. Cole) and therefore practical, to advance our knowledge in maritime ſcience, and give confidence and cer-

tainty to the intrepid navigator. In the laſt ſection, is a ſhort practical rule, from the magnetic difference of latitude and departure, to find the true courſes and diſtances. This, as it is a bare rule of operation, and probably the reſult of experience, it cannot be now judged of by any philoſophical teſts. On the whole, we think this treatiſe diſplays much ingenuity, contains much original inveſtigation, and with variety of matter, illuſtrations, and perſpicuous diagrams, is worthy of the attention of our land as well as nautical mathematicans.

GEOGRAPHY.

ART. 25. *The Account of the Gold Coaſt of Africa, with a brief Hiſtory of the African Company. By Henry Meredith, Eſq. Member of the Council, and Governor of Winnebah Fort.* 8vo. 9s. Longman and Co. 1812.

Since the time of Boſman, whoſe work is very curious and now become exceedingly ſcarce, we have had no account of the Gold Coaſt of Africa. Yet it is, in every reſpect, a portion of the globe well demanding curioſity and attention, whether we conſider it in a commercial point of view, its various habits, cuſtoms and manners, or the great abundance and variety of its ſubjects of natural hiſtory.

Mr. Meredith, the writer of this intereſting, and we may ſay valuable, Tract, was eminently qualified for the undertaking, having reſided for many years in the places which he deſcribes, in ſituations of truſt and importance. The object immediately in view, ſeems to be to point out to his countrymen, how the commercial intereſts of this country may receive compenſation for the changes which muſt neceſſarily enſue in conſequence of the abolition of the ſlave trade. Mr. Meredith thinks that much of the produce of the Weſt Indies may be obtained from this part of Africa, which has the advantage in point of ſoil and climate. Without entering at all into the ſubject, we willingly thank Mr. Meredith for this entertaining deſcription of places very imperfectly known, and of manners and cuſtoms which furniſh abundant matter for ſpeculation and reflection. The hiſtory of the Aſhantee war, and the attack of Annamaboe, in which the author took a diſtinguiſhed and honourable part, is highly entertaining. Not leſs intereſting is the account, though ſuccinct, of the diſeaſes of the natives, and the regimen which ought to be obſerved by Europeans who here fix their reſidence. The Hiſtory alſo of the African Company cannot fail to be generally acceptable, and we conſider the volume altogether as an agreeable and uſeful communication to the public.

CATHOLIC QUESTION.

ART. 26. *The Neceſſity of Proteſtant Petitions againſt Popiſh Claims.* 12mo. 26 pp. 6d. Stockdale. 1812.

We cannot better announce this very important, though ſmall, tract, than by giving the opening of it entire. The actual ſtate of the queſtion is there moſt clearly ſtated.

"The moment ſeems to be faſt approaching, when the claims of Popery, if not oppoſed by the voice of the nation, will receive the ſanction of a Britiſh Parliament. Soon after the aſſaſſination of Mr. Perceval, who was a moſt ſtrenuous oppoſer of thoſe claims, the following Reſolution was paſſed by the Houſe of Commons:—'*That the Houſe will*, early in the next Seſſion of Parliament, take into its moſt ſerious conſideration the ſtate of the laws affecting his Majeſty's Roman Catholic ſubjects in Great Britain and Ireland, with a view to ſuch *final and conciliatory adjuſtment* as may be conducive to the peace and ſtrength of the United Kingdom, *to the ſtability of the Proteſtant Eſtabliſhment*, and to the general ſatisfaction and concord of all claſſes of his Majeſty's ſubjects.' A ſimilar Reſolution was rejected in the Houſe of Lords only by a majority of one. Since the late diſſolution of Parliament, indeed, the above Reſolution is no longer in force. The newly-elected Houſe of Commons is in no reſpect bound by it;—but it cannot be denied, that the paſſing of ſuch a Reſolution by one Houſe, and ſo near an approach to a ſimilar reſolve in the other, are circumſtances which the Roman Catholics may conſider as omens of a moſt favourable and encouraging nature.

"It is true, the words of the Reſolution, which are full of encouragement to the Roman Catholics, are qualified by ſubſequent expreſſions, denoting, that the propoſed adjuſtment muſt be of ſuch a nature, as to be 'conducive to the peace and ſtrength of the United Kingdom, to the ſtability of the Proteſtant Eſtabliſhment, and to the general ſatisfaction and concord of all claſſes of his Majeſty's ſubjects.' If we could be ſure that theſe wiſe and ſalutary conditions would be inſiſted upon, previouſly to any final and conciliatory adjuſtment being concluded, they would be no leſs calculated to inſpire Proteſtants with confidence, than the words that precede them are to fill Roman Catholics with hope. The very introduction of ſuch conditions into the Reſolution muſt be conſidered as an admiſſion, that no final and conciliatory adjuſtment with the Roman Catholics *ought* to be concluded, unleſs it be calculated to produce the effects here deſcribed. Every plan of adjuſtment ought, therefore, to be brought fairly to this teſt, and the utmoſt care ought to be taken to avoid any miſtake, in an inquiry of ſuch importance; for deplorable indeed would be our condition, if, after conceding all that is required of us, our expectations

expectations of thereby *promoting the peace and ſtrength of the United Kingdom, the ſtability of the Proteſtant Eſtabliſhment, and the general ſatisfaction and concord of all claſſes of his Majeſty's ſubjects*, ſhould end in diſappointment."

Here is, to our apprehenſion, the marrow of the whole queſtion, and the certain knowledge that great numbers of the Members choſen in the new Parliament are ready to concede every thing to the Roman Catholics, without ſufficient regard to theſe conditions, ought to prove, without further argument, the neceſſity of ſhowing the general ſenſe of the country by numerous petitions. The following apt quotation from the debates on the Excluſion Bill ſtands as a motto, and a better, perhaps, the whole circle of literature could not eaſily have produced.

> "I hear a lion in the lobby roar;
> Say, Mr. Speaker, ſhall we ſhut the door,
> And keep him out, or ſhall we let him in,
> To try if we can turn him out again?"

ART. 27. *The Conduct and Pretenſions of the Roman Catholics conſidered in a Letter to the Freeholders of Oxfordſhire. By F. Haggitt, D.D.* 8vo. 2s. 6d. Rodwell. 1813.

The ſentiments contained in this very able and excellent tract were originally propoſed to be delivered at a county meeting aſſembled to deliberate on the Roman Catholic Queſtion. There were ſo many able ſpeeches made on that occaſion, that Dr. Haggitt has thought it more expedient to make his opinions generally known in the form of a pamphlet. It may juſtly be obſerved, that the advocates of the Roman Catholics will find it no eaſy matter to reply to the powerful arguments which are here introduced in ſtrong, plain, and perſpicuous language. As to Emancipation, the term is ridiculous; if the Engliſh Roman Catholic be a ſlave, we are all ſlaves; his perſon and property are as well ſecured and defended as our own. Ireland, it is ſaid, is diſturbed and diſcontented—who has made it ſo. Theſe very men who now inflame and exaggerate the miſchief. As to conciliation, they know little of the annals of papacy, who for a moment think of conciliating its prieſthood. Our ſubmiſſion, as has been dearly proved by experience, will only make them more preſumptuous. The next conſideration is the propoſed ſecurities. The Roman Catholics now ſpurn all ideas of conditions—conceſſions will only plunge us in peril and diſaſter. Is the papiſt of the preſent day different from him of former times? When has any Pope renounced the Popiſh tenets, or any Iriſh Papiſts renounced the Pope? Their own writers affirm that the modern Roman Catholics differ not one iota from their anceſtors. The aſſembly at Kilmainham on the 5th of laſt month is next animadverted upon with great acuteneſs and ability. A poſtſcript is added, in which Lord Grenville's ſpeech is conſidered, and we ſhould be glad to know how his lord-

ſhip will reply to it. Such is a ſummary, very imperfect indeed, of the matter diſcuſſed with great force and effect in this tract. The author, although he aſſumes no deſignation in the title-page, fills the high ſituation of a Prebendary of Durham, and is alſo Rector of Newnham in Oxfordſhire.

DIVINITY.

ART. 28. *An Eſtimate of the Principles of the Times, as affecting the National Eſtabliſhments. A Sermon preached at St. Mary's Church, in Truro, at the Viſitation of the Right Honourable and Right Reverend the Lord Biſhop of Exeter, on Friday, the 21ſt Day of Auguſt, 1812. By the Rev. Jeremiah Triſt, M. A. Vicar of Veryan; and publiſhed at the Requeſt of the Biſhop and Clergy there aſſembled. With Notes, (ſince added,) illuſtrative of the Subject.* 4to. 47 pp. 2s. Truro, printed; London, Rivingtons, &c. 1812.

We wiſh to call the attention of our readers to this ſermon, as a ſound and very able diſcourſe on the duty and neceſſity of "ſtanding in the ways, and ſeeking for the old paths." After a very ſuitable introduction, the preacher propoſes it as the object of his ſermon, to enquire into the two following topics.

Firſt, "Whence that ſpirit has ariſen, which has led men aſtray from the good old paths into new ways, manifeſtly tending to the prejudice of their temporal and eternal intereſts."

Secondly, what is the true meaning of the precept, which "requires men to ſeek after and recover the good way, and to walk therein, that they may find reſt for their ſouls."

How much of important conſideration is implied in theſe two queſtions, it cannot be neceſſary for us to ſtate to any intelligent reader. We will endeavour to excite their curioſity to ſeek a further acquaintance with this diſcourſe, by ſhowing how a part of the ſubject is handled in it.

"The cauſes which ſeduce mankind from well-approved and ſettled principles to a love of novelty and innovation, are as various as their different tempers and purſuits.

"Sometimes men, not at all impelled by a ſpirit of controverſy, but ſeduced by motives leſs violent, deviate from well-approved and ſettled principles, and perſuade others to follow them. The pride of ſingularity influences the leader, and the deſire *to tell and to hear ſome new things,* corrupts the follower, till the deluſion, extending itſelf by degrees, becomes at length general, and overſpreads a people" P. 9.

After mentioning one or two other cauſes of ſuch change, the author proceeds thus:

"Some again are powerfully wrought on by what is of no common influence in theſe days, an exceſſive deference to wild and undefined

undefined notions of candour and liberality, *with which even well-inclined minds* are apt to be *immoderately captivated;* with these men, disunion among Christians seems to be no evil, and schism no sin. Now, although religious dissension be not criminal in a legal sense, a diversity of forms being permitted by the state, yet the case stands at this hour as it did in the days of the Apostles. In their days, it was required that the Church be at unity in itself, and schism was pronounced a sin, not only as it opposed that harmony which it was the leading object with Christ and his Apostles to inculcate, but as it opened wide the door to false doctrine and heresy, as well as *to envyings, strife, and confusion.*" P. 10.

In this discourse also, the grand proposal for innovation, by giving political power to the Roman Catholics, is very accurately and ably considered; and the whole will be found very amply to justify all those who united to desire its publication.

EDUCATION.

ART. 29. *The Village School improved; or, the New System of Education practically explained, and adapted to the Case of Country Parishes. By John Poole, M. A. Fellow of Oriel College, Oxford; Rector of Exmore, Somerset, and Chaplain to the Right Hon. the Earl of Egmont.* 12mo. 3s. 6d. Rivingtons. 1812.

The very respectable and meritorious author of this tract has established a school in the parish over which he presides, on a plan of his own, in which he has introduced what he considers as the best parts of the two systems of Dr. Bell and Mr. Lancaster. The modifications and additions do not appear to be very material. Mr. Poole, which is of the highest importance, adheres without variation to Dr. Bell's plan of religious instruction, and the mode of communicating it. He proceeds, however, some steps beyond both, by having the scholars taught English grammar, and the higher rules of arithmetic; the reasons given for these additions, as far as they regard his own or similar situations, seem sufficient and satisfactory; yet it will always be matter of controversy, how far these extended branches of education are suitable to those individuals who have to procure their food and maintenance from manual labour. The general arrangement and the modes of description and instruction adapted to each particular class of scholars, are communicated by Mr. Poole with much perspicuity, and whoever shall engage in an undertaking of the kind, will find many useful and important hints in this publication.

The great success which has attended Mr. Poole's efforts, sufficiently warrant his perseverance in adhering to it. We agree with him entirely, that it will be an object well worth the consideration of the National Society for promoting the Education of

the Poor in the Principles of the Eſtabliſhed Church, to ſanction REGULAR SETS OF LESSONS in all ſuch branches of learning as it may be thought adviſable to teach.

ACCOUNTS.

ART. 30. *The Readieſt Reckoner ever invented, for aſſiſting the Tradeſman, the Merchant, the Gentleman, &c. for finding the Amount, at any given Price, of any Number from One to Ten-Thouſand. By this novel Arrangement, Accounts may be examined with a Facility and Diſpatch, hitherto unexampled; and even the Value of complicated fractional Parts, at any Price, may in a Moment be determined. Thoſe who are ignorant of Arithmetic may, with the leaſt Trouble to themſelves, be aſſured of the Correctneſs or Inaccuracy of their Statements; and thoſe fully converſant in the Matter may ſave all the Loſs of Time the Practice of it occaſions. The whole conſtructed and ſeparately calculated by Stephen Simpſon and Edward Wiſe, Accountants.* 12mo. 5s. Sharpe and Haile. 1811.

Ready Reckoners we have had many, but this profeſſes to be the *readieſt*. The little preface introduced into the title-page will ſhow how high its pretenſions are, and we ſee no reaſon, on examination, to contradict the aſſertions of its authors. In this book, contrary to the uſual method of ſuch works, the number ſtands at the top, and marks two contiguous pages, or one opening, while the ſhillings and pence, from 1 penny to 1 pound, are arranged in perpendicular columns, with the correſponding amount oppoſite. Thus in page 47 we find, firſt, that forty-ſeven times one penny is 3s. 11d. and at the end, that forty-ſeven times nineteen ſhillings and eleven pence is 46l. 16s. 1d. There is a redundancy in this, becauſe it might have been ſufficient to calculate the odd pence once over, but then an addition muſt have been made by the enquirer, in which he might have made an error. As it is, ſix perpendicular columns contain firſt the pence, and then every number of ſhillings with the pence over, up to twenty ſhillings.

The fractional tables are novel, and may be very uſeful. On the whole, therefore, Mr. Simpſon and Mr. Wiſe, Accomptants, have performed a valuable ſervice to the public.

MISCELLANIES.

ART. 31. *The Accompliſhed Youth, containing a familiar View of the true Principles of Morality and Politeneſs.* 12mo. 2s. 6d. Croſby. 1811.

This pleaſing little volume contains admonitory and inſtructive leſſons for youth, ſelected from Dr. Blair principally, but alſo

from the beſt parts of Lord Cheſterfield's Letters, Sir W. Raleigh, the Marchioneſs de Lambert, and various other writers of reputation.

It will be found a very convenient and ſuitable Chriſtmas preſent; for a character formed upon the principles which this volume inculcates cannot fail of exciting admiration and eſteem.

Art. 32. *The Mirror of the Graces; or the Engliſh Lady's Coſtume; combining and harmonizing Toſte and Judgment, Elegance and Grace; Modeſty, Simplicity, and Economy, with Faſhion in Dreſs; and adapting the various Articles of Female Embelliſhments to different Ages, Forms, and Complexions; to the Seaſons of the Year, Rank and Situation in Life: with uſeful Advice on Female Accompliſhments, Politeneſs and Manners; the Cultivation of the Mind, and the Diſpoſition and Carriage of the Body: offering alſo the moſt efficacious Means of preſerving Beauty, Health and Lovelineſs. The whole according with the general Principles of Nature, and Rules of Propriety. By a Lady of Diſtinction, who has witneſſed and attentively ſtudied what is eſteemed truly graceful and elegant amongſt the moſt refined Nations of Europe.* 18mo. 241 pp. 5s. Croſby and Co. 1811.

Ladies who are inclined to conſult this *Mirror*, muſt be at the expence of ſending for it to the publiſher; for we totally deſpair of giving a correct analyſis of an *elaborate* work, ſo far removed from our ordinary line of criticiſm. The title-page indeed may amply ſerve to ſhow what it promiſes: but how far thoſe elegant promiſes are fulfilled, or otherwiſe, can only be decided by a Committee of *Ladies of Diſtinction*. The book contains four plates of ladies, in morning dreſſes, in walking or carriage habits, in evening dreſſes, and in full dreſs; and to ſay the truth, theſe plates, though ſmall, are well executed.

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TO THE EDITOR OF THE BRITISH CRITIC.

SIR,

One object of your Publication being evidently to contribute to the ſatisfaction and edification of the Chriſtian world, by making known the increaſing diffuſion of evangelical truth, and the effects it produces; and *another* to furniſh a directory to your opulent readers who have at heart the proſperity of our Sion, how they may profitably employ the pecuniary means which their Lord hath given them, to his glory, and ſalvation of ſouls purchaſed by his blood; I take the liberty of ſending you an account which I truſt will ſubſerve to both theſe purpoſes. Your kindneſs in giving it an immediate place in your work may prove beneficial to many now living, and to generations yet unborn. I muſt, however, premiſe to the narration of facts which I am about to give, that it is with great reluctance I make the preſent application, conſidering how frequently the liberality of the public is appealed to, and what wide and important channels have been opened for receiving the effects of that liberality; but the neceſſity of the caſe conſtrains me, and its patriotic character encourages me to preſent to thoſe "who are not weary in well doing," a claſs of people, whoſe wants in a moral and religious view are many; a claſs of people little regarded, whoſe caſe was never '*publicly*' advocated, "the poor families in his Majeſty's foreſt of Dean, in the county and dioceſe of Glouceſter." The pariſh of which it hath pleaſed Divine Providence to appoint me the miniſter, lies adjacent to this foreſt, which contains about 22,000 acres, and is inhabited by poor miners and colliers, who as the foreſt is *extraparochial*, have no claim upon the ſervices of any clergyman, and have been conſequently left to the guidance of their own untutored underſtandings. Of the doctrines of the Eſtabliſhment they were groſly ignorant. The Church of Newland, of which I am vicar, having been, from immemorial uſage, generally conſidered as the pariſh Church of the foreſt for marriages, baptiſms, and burials: I was frequently called upon to viſit the ſick. In the diſcharge of this charitable office, I became an eye witneſs to their poverty, and was led to a more immediate

mediate knowledge of the ſtate of their moral and religious views, which produced in my mind moſt painful and anxious feelings. The manners of an untutored people, are too well known to need any explanation. On my firſt coming here, (nine years ago,) I obſerved them profanely inattentive to the ſabbath day, and regardleſs of a judgment to come. Moved by compaſſion for their ignorance, I determined to make an effort to reclaim them from the error of their ways, and for this purpoſe appropriated one evening in the week for viſiting the foreſt, in order to inſtruct them '*there*,' after the cloſe of their daily labours, in the principles of the Chriſtian religion; this was done in one of their cottages, I had no other means of communicating inſtruction to them, as they felt themſelves under no obligation to attend divine worſhip. I have now the pleaſure of being able to ſay, from ſeven years experience, that the deſire of ſerving them has been attended, under the Divine bleſſing, with great ſucceſs. Thoſe of them who are able to walk ſo far, are regular and exemplary in their attendance on the ordinances of the Church, a general reformation of morals has been produced: to myſelf they are reſpectful, affectionate, and grateful; many of them attend the ordinance of the Lord's ſupper, and live in the faith, the fear, and the love of God. The population of that part of the foreſt, which has been the ſcene of theſe labours, conſiſts of nearly 200 families, and 500 children, many of whom are fatherleſs, from the perils attendant on the employment of the men. Frequent ſolicitations have been addreſſed to me by theſe poor people, to eſtabliſh a ſchool among them, where their numerous families might be trained up to fear God, and to honour that day which they once ſo wickedly violated. The great benefit, the unſpeakable bleſſing of ſuch an inſtitution, can only be eſtimated by contraſting the perſonal, domeſtic, and civil conſequences, the preſent and eternal effects of moral and religious impreſſions, with extreme ignorance and depravity of life. That the effort which has already been made, in dependence on the Divine bleſſing, to improve the civil and religious character of theſe long neglected people, has not been in vain, may be demonſtrated by contraſting their preſent ſpirit and conduct with what occurred in the year 1800. That year was a ſeaſon of grievous trial to the poor throughout the country. The ſcarcity which prevailed was ſeverely felt by the lower claſſes of people. At that period the foreſters proved diſorderly and riotous to ſuch a degree, that two of them were brought to an ignominious death. The preſent year is a ſeaſon of ſimilar difficulty; but, from the effect of religious knowledge and habits, inſtead of a riotous behaviour, or even of indulging in complaint or diſcontent, they bear their privations patiently, and under their preſſure brought me a ſum of money collected from their daily earnings, a ſum inconſiderable of itſelf, but large for them to produce. In conſequence of this mark of their earneſt wiſhes, I ventured to lay the foundation ſtone of a building among them, to

be

be devoted to religious purpoſes, which I will preſently explain. In the proſecution of my plan, I have received, after a full and plain expoſition of my views, the moſt encouraging countenance from my worthy dioceſan, from the Right Hon. the Earl of Liverpool, the Right Hon. the Chancellor of the Exchequer, from many of the Nobility, Clergy, and Gentry, alſo from the National Society for the Education of the Poor. Thus encouraged by the favour of Divine Providence and the liberality of the public, our building is nearly completed, and an eligible perſon has been ſent up to the central ſchool, in Baldwin's Gardens, to be qualified to manage our inſtitution, on the plan of the National Society.

But there is another object in view; it is intended that the ſame building which is employed during '*ſix days*' for the inſtruction of children, ſhall be uſed as a place of divine worſhip on the ſabbath day, and I hope I ſhall be able to obtain its conſecration, or an epiſcopal licence, for the exerciſe of the Chriſtian miniſtry therein. But in order to this, and to perpetuate religious inſtruction among theſe foreſters, I am anxious to endow the place, both as an epiſcopal chapel and a ſchool-houſe, and when the means of ſuch an endowment is procured, to veſt it in truſtees, who will feel for the ſalvation of theſe objects of my concern, and place among them a clergyman who will feed them in their deſert with the true bread that cometh down from heaven. I cannot entertain a doubt of being able to realize theſe pleaſing hopes, the ſupport I have already received is a pledge of their accompliſhment. I receive it as ſuch, and confidently appeal to the religious and patriotic feelings of the public, that while the inhabitants of diſtant lands are cared for, our own countryman will not be neglected. The caſe is now made known, and I can leave the reſult with *Him* who "*careth for the ſtranger.*" I ſhall only add, that if any, who are diſpoſed to aſſiſt in this good work, ſhould wiſh for further information, I ſhall be truly happy and thankful to afford it, and ſhall be ready to receive advice as well as pecuniary aid.

I am, Mr. Editor,

Your much obliged friend and ſervant,

P. M. PROCTER.

Newlund Vicarage, Colford, Gloucesterſhire,
December, 1812.

LITERARY INTELLIGENCE.

We underſtand that *Dr. Valpy* has in the preſs a new *Greek Delectus*, on the plan of his very uſeful Latin Delectus.

A *Hiſtory of Windſor*, adorned with many plates, is alſo in the preſs; to be printed on imperial quarto.

Dr. *Thomas*

Dr. *Thomas Thomſon*, who during the autumn of laſt year, made a tour through Sweden, principally with a view to geological and other ſcientific reſearches, availed himſelf of the opportunity to become acquainted with the preſent political ſtate of that kingdom, its ſtatiſtics, &c. The reſult of his obſervations will be laid before the public in March next.

A Hiſtory of the Life of Martin Luther, with an Account of the Reformation in Germany, from the pen of *Mr. Bower*, will be ſhortly publiſhed.

Mr. *Toone*, of *Brentford*, will ſpeedily publiſh *The Magiſtrate's Manual*, compriſing the Duties and Power of a Juſtice of the Peace; with a copious collection of Precedents of Warrants, Convictions, &c.

A volume of *Poems*, *Odes*, *Prologues*, and *Epilogues*, ſpoken on public Occaſions at Reading School, will ſhortly appear.

Mr. *Thomas Yeates*, late of Oxford, has in the preſs *A Hebrew Grammar*, with principal Rules; compiled from ſome of the moſt conſiderable Hebrew Grammars extant; with a Preface, containing ſuitable Directions to Learners; and new Tables, never before publiſhed.

A third Edition of the late Mr. *Peter Waldo's Commentary on the Liturgy*, is in the preſs.

Mr. *Phillippart*, Author of *Remarks on Military Subjects*, has printed for private diſtribution, *Obſervations on the Military Syſtem of the Britiſh Empire*, with a Plan for affording Incomes to General Officers, adequate to the ſupport of their rank.

A new edition of *Johnſon's and Stevens's Shakeſpeare*, as reviſed and augmented by the late *Iſaac Reed*, is finiſhed, and will appear in a few days. The bookſellers, in compliance with the prevailing taſte for fine books, have printed ſome copies on royal paper.

The ſubſcribers to *Dr. Rees's Cyclopædia*, will be pleaſed to hear, that there is a probability of the work being finiſhed in about three years. It is expected that it will be completed in about ſeventy parts.

The Third Part of *Wild's Cathedrals*, containing an illuſtration of the Architecture of the Cathedrals of Lichfield and Cheſter, on ſixteen plates in atlas quarto, will be delivered in April.

A new Edition of a ſcarce Work, intitled, *A Scripture Account of the Faith and Practice of Chriſtians*, reviſed by *Mr. Joſeph Strutt*, will be publiſhed next Month.

APOCRYPHA TO MACKLIN'S BIBLE.

MESSRS. CADELL and DAVIES respectfully inform the Possessors of the magnificent Edition of the SACRED SCRIPTURES, published by the late MR. MACKLIN, that it will shortly be completed by the Publication of the APOCRYPHA, printed in the same size and manner by MR. BENSLEY, and forming a Volume similar to those of the OLD and NEW TESTAMENTS.

It will be illustrated with Historical Engravings by MESSRS. C. HEATH, LANDSEER, BROMLEY, GOLDING, &c. and Head and Tail Pieces wholly by Mr. LANDSEER, from Pictures and Drawings which were the last Work of the late Mr. de LOUTHERBOURG.

No more copies will be printed than are previously subscribed for.

The Impressions of the Plates will be faithfully appropriated according to the dates of the Subscriptions.

The price of the APOCRYPHA, with the Engravings complete, delivered in extra boards, will be Twelve Guineas; one half whereof is to be paid at the time of subscribing.

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This Work, elegantly printed in large folio, will consist of numerous engravings by the best Artists, from Drawings made on the spot by the Author, representing the most remarkable Remains of the Spanish Arabs now subsisting in the Peninsula, including their Gates, Castles, Fortresses, and Towers; Courts, Halls, and Domes; Baths, Fountains, Wells, and Cisterns; Inscriptions in Cufic and Asiatic Characters; Porcelain and enamel Mosaics, Encaustic Paintings, and sculptured Ornaments; Town-houses and Villas; Bridges, Mills, subterraneous Granaries, &c. accompanied by Descriptions of these various Objects; an Illustration of the Architecture, Sculpture, Painting, and Mosaics of the Arabs; an Account of their Progress in Sciences and Arts, under the Eastern and Western Caliphs. To which will be prefixed a general History of the Arabs, their Institutions, Conquests, Arts and Manners, from the earliest Accounts, to the expulsion of the Moors from Spain.

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THE

BRITISH CRITIC,

For FEBRUARY, 1813.

Αἰεὶ μὲν ἀπειρήτων νόος ἀνδρῶν
Δύσμαχος, οὐ δὲ θέλῃσι καὶ ἀτρεκέεσσι πιθέσθαι. OPPIAN.

Hard is the taſk to deal with men untaught,
Who ſcorn advice, and ſet the truth at nought.

ART. I. *Travels in the Iſland of Iceland, during the Summer of* 1810. *By Sir George Steuart Mackenzie, Baronet, Fellow of the Royal Society of Edinburgh*, &c. &c. &c. Edinburgh, Conſtable and Co. London, Longman and Co. 4to. 512 pp. 5l. 3s. 1811.

IN our journal for October we gave an account of a Tour in Iceland, communicated in a very agreeable and intereſting manner by Mr. Hooker, and we lamented with others that for ſome reaſons not immediately obvious, the circulation of the volume was either ſuppreſſed or limited to the author's friends. However this may be, the public will have full and ample compenſation in this production by Sir George Mackenzie, which exceeds in value and importance all the works which have hitherto been printed on the ſubject of Iceland. As we have ſo recently drawn the attention of our readers to the ſubject, we ſhall not here detain them by any preliminary remarks, but exhibit a ſummary of the contents of the volume before us.

The Preface informs us, that the principal object of the voyage, the circumſtances of which are ſubſequently detailed, was mineralogical reſearch; but as the traveller had the opportunity of ſeeing more of Iceland than any Britiſh

ſubject who preceded him, and having alſo beſtowed conſiderable attention upon every thing which appeared intereſting in the Iſland and its inhabitants, he conceived himſelf bound to communicate the information he had obtained, notwithſtanding the priority, and recent appearance of Mr. Hooker's book. The preſent work is the production of the united labours of Sir George Mackenzie and two gentlemen of the Univerſity of Edinburgh, who were the Baronet's companions, Dr. Holland and Mr. Bright. The preliminary diſſertation on the hiſtory and literature of Iceland, the account of the preſent ſtate of letters, the chapter on the government, laws, and religion, with the account of the diſeaſes of the Icelanders, which is found in the Appendix, are by Dr. Holland; who, it ſeems, has obtained no inconſiderable reputation from his Agricultural Report of Cheſhire. What relates to the zoology and botany of Iceland, is from the pen of Mr. R. Bright. For the obſervations on rural affairs, commerce, and mineralogy, Sir George Mackenzie is reſponſible.

From the very curious and entertaining diſſertation on the hiſtory and literature of Iceland, by Dr. Holland, we make the following extract.

"Thorſtein and Illugi, both men of wealth and power, dwelt in the great vale of the Borgar-Fiord, in the weſtern part of Iceland. The former, who was ſon to the celebrated poet Egill, had a daughter named Helga, the pride of her family, and the loveliest among the women of the iſland. In the houſe of Illugi, the moſt remarkable perſon was his youngeſt ſon, Gunnlaug. Born in 988, he early acquired reputation from his ſtature, ſtrength, and proweſs, both of body and mind; but his temper was turbulent and unyielding, and being oppoſed by his father in his deſire to travel, he abruptly left his home, when only fifteen years of age, and took refuge in the houſe of Thorſtein, by whom he was hoſpitably received. Here, while his mind was inſtructed by the father, his heart was ſubdued by the gentleneſs and elegance of the daughter. Living with Helga, and partaking in all her occupations and amuſements, a mutual affection was quickly formed; and the reſtleſs impetuoſity of the boy paſſed into the refinement and delicacy of the youthful lover. His character thus changed, Gunnlaug was reconciled to his father, and, during three years, reſided ſometimes with him, ſometimes at the houſe of Thorſtein. When he had reached the age of eighteen, Illugi conſented to his going abroad; but he would not leave Iceland, till he had obtained from the father of his ſecretly betrothed Helga, a ſolemn promiſe that the maiden's hand ſhould be given to him, if, after three years had expired, he returned to claim it. Departing from his native country, Gunnlaug viſited the courts

courts of England, Ireland, Norway, and Sweden, and was every where received with the honours to which his perſon and talents entitled him. His extempore poetry was admired and munificently rewarded: this art he had early cultivated, though with ſo much tendency to ſatire, that he was called *Ormſtunga*, or the ſnake-tongue. At the court of the Swediſh king, Olave, he found the celebrated poet Rafn, likewiſe an Icelander, and of noble birth. A friendſhip formed between them, was ſpeedily broken by a diſpute, which took place in the royal preſence, reſpecting the comparative merits of their poetry. Rafn, thinking himſelf diſgraced, declares his determination of revenge; and, in purſuance of this, returns to Iceland, where he ſeeks to obtain in marriage the maiden betrothed to his rival. The three years being gone by, and no tidings received of Gunnlaug, Thorſtein, after ſome delay, gave to Rafn the unwilling hand of Helga, whoſe heart meanwhile remained with her former lover. The unfortunate Gunnlaug, haſtening home to claim his bride, was accidently detained by a hurt received in wreſtling, and reached the abode of his father on the very day on which Helga became a wife. A nuptial feaſt was prepared, with all the ſplendour ſuited to the condition of the families concerned. Gunnlaug ſhewed himſelf on a ſudden among the aſſembled gueſts, eminent above all from the beauty of his perſon and the richneſs of his apparel. The eyes of the lovers hung upon each other in mute and melancholy ſorrow; and the bittereſt pangs went to the heart of the gentle Helga. The nuptial feaſt was gloomy and without joy. A conteſt between the rivals was prevented by the interference of their friends, but they parted with increaſed animoſity and hatred.

"The revenge of Rafn, though thus accompliſhed, gave him little ſatisfaction. Helga, refuſing all conjugal endearments, ſpent her days in unceaſing ſadneſs. At the great public aſſembly at Thingvalla, the enſuing ſummer, Gunnlaug challenged his rival to ſingle combat; and the challenge being accepted, they met on an iſland in the river, which flows into the lake of Thingvalla. The combat, however, though ſevere, was indeciſive; and a renewal of it was prevented by an edict of the aſſembly, paſſed the following day, prohibiting the practice of duels in Iceland. Gunnlaug here ſees his beloved Helga for the laſt time; and in the empaſſioned language of poetry laments their mutual affliction and ſorrows. Reſtrained from deciding their quarrel in Iceland, and each purſued by his own unhappineſs and reſentments, the rivals paſs over to the territory of Sweden, and meet, attended by their reſpective companions, at a place called Dynguines. A combat takes place: the companions of each party fall victims to the bloody fray, and Gunnlaug and Rafn are left alone to decide their conteſt. The foot of the latter is ſevered by the ſword of Gunnlaug, who wiſhes now to diſcon-

tinue the combat; but Rafn exclaims that he would perſevere in it, could he procure ſome water to alleviate his thirſt. The generous Gunnlaug, truſting to the honour of his adverſary, brings him water in his helmet from an adjoining lake. Rafn, ſeizing the critical moment, when the water was preſented to him, ſtrikes with his ſword the bare head of Gunnlaug; crying out at the ſame time, "that he cannot endure that his rival ſhould "enjoy the embraces of the beautiful Helga." The fight is fiercely renewed, and Gunnlaug ſlays his perfidious opponent; but dies ſoon afterwards of the wound he has himſelf received, when yet only in the twenty-fifth year of his age.

"The remainder of the ſtory is ſhort and melancholy. The ſorrowing Helga, her huſband and lover both deſtroyed, is compelled to give her hand to Thorkell, a noble and wealthy Icelander. But theſe nuptials are equally joyleſs as the former. Her mind is wholly devoted to miſery and gloom; and ſhe ſinks an early victim to the grave, bending her laſt looks upon a robe ſhe had received from Gunnlaug; and dwelling with her laſt thoughts upon the memory of her unhappy lover." P. 30.

The whole of this diſſertation will amply repay the reader's time and attention. We have next an intereſting account of three diſtinct excurſions. The ſituation of theſe travellers was ſuch as to give them every facility and advantage, and enabled them to enjoy every poſſible opportunity of ſeeing the domeſtic manners and habits of the natives. At Reikiavik they gave a ball, and as the deſcription of a ball in Iceland can be of no common occurrence, we inſert it, and add, (which ſucceeds) an account of a marriage.

"The company began to aſſemble about 9 o'clock. We were ſhewn into a ſmall low roofed room, in which were a number of men; but to my ſurpriſe I ſaw no females. We ſoon found them, however, in one adjoining, where it is the cuſtom for them to wait till their partners go to hand them out. On entering this apartment, I felt conſiderable diſappointment at not obſerving a ſingle woman dreſſed in the Icelandic coſtume. The dreſſes had ſome reſemblance to thoſe of Engliſh chambermaids, but were not ſo ſmart. An old lady, the wife of the man who kept the tavern, was habited like the pictures of our great grandmothers. Sometime after the dancing commenced, the biſhop's lady, and two others, appeared in the proper dreſs of the country.

"We found ourſelves extremely awkward in dancing what the ladies were pleaſed to call Engliſh country dances. The muſic, which came from a ſolitary ill-ſcraped fiddle, accompanied by the rumbling of the ſame half-rotten drum that had ſummoned the high court of juſtice, and by the jingling of a ruſty triangle, was to me utterly unintelligible. The extreme rapidity with which it was neceſſary to go through a multiplied ſeries of complicated

plicated evolutions in proper time, completely bewildered us; and our miſtakes, and frequent colliſions with our neighbours, afforded much amuſement to our fair partners, who found it, for a long time, impracticable to keep us in the right track. When allowed to breath a little, we had an opportunity of remarking ſome ſingularities in the ſtate of ſociety and manners, among the Danes of Reikiavik. While unengaged in the dance, the men drink punch, and walk about with tobacco pipes in their mouths, ſpitting plentifully on the floor. The unreſtrained evacuation of ſaliva ſeems to be a faſhion all over Iceland; but whether the natives learned it from the Danes, or the Danes from the natives, we did not aſcertain. Several ladies, whoſe virtue could not bear a very ſtrict ſcrutiny, were pointed out to us. One was preſent, who, ſince her huſband had gone to Copenhagen on buſineſs, had lived with another merchant by whom ſhe had two children. Another, thinking her huſband too old, had placed herſelf under the protection of a more youthful admirer, and left the good eaſy man to brood over his misfortune, or to find a partner more ſuited to his age. Theſe ladies, and others who paid as little regard to character, were received into company, and treated with as much complaiſance and familiarity as the moſt virtuous. This total diſregard to moral character, and the rules of decorum, may, without breach of candour, be regarded as impeaching the virtue even of thoſe who maintain the appearance of greater ſtrictneſs in their behaviour. It is no overſtrained inference, that their aſſociating with ſuch ladies as thoſe whoſe conduct has been deſcribed, is owing to ſome fellow feeling, ſome neceſſity for keeping ſecrets which it might be dangerous to divulge. Where no guardian of morals is preſent; or where there is one, if he winks at ſuch indecorum; if he converſes with thoſe who have broken the deareſt ties of affection; there may, indeed, be ſome excuſe. Here we ſaw the biſhop himſelf countenancing vice in its worſt ſhape, and appearing perfectly familiar with perſons who, he muſt have known, bore the worſt characters. I was informed, that when a couple are diſſatisfied with each other, or when a lady chuſes to change her helpmate, the ſeparation is ſanctioned without any inquiry into the cauſe, and new bands ſolemnly unite thoſe who have moſt openly ſlighted their former engagements. Such are the morals of the people of Reikiavik.

"During the dances, tea and coffee were handed about; and negus and punch were ready for thoſe who choſe to partake of them. A cold ſupper was provided, conſiſting of hams, beef, cheeſe, &c. and wine. While at table, ſeveral of the ladies ſung, and acquitted themſelves tolerably well. But I could not enjoy the performance, on account of the inceſſant talking, which was often loud enough to overpower the harmony. This was not conſidered as in the leaſt unpolite. One of the ſongs was in praiſe of the donors of the entertainment; and during the chorus, the

ceremony of touching each other's glaſſes was performed. After ſupper, waltzes were danced, in a ſtyle that reminded me of ſoldiers marching in cadence to the dead march in Saul. Though there was no need of artificial light, a number of candles were placed in the rooms. When the company broke up, about three o'clock, the ſun was high above the horizon.

"During our ſtay in the town, my friends had an opportunity of ſeeing the marriage-ceremony of the Icelanders, which was performed in the church. The bride, in full dreſs, was ſeated on one ſide of the church, accompanied by an elderly woman, probably her mother. Oppoſite to her, on the other ſide, was the bridegroom. His ſeal-ſkin ſhoes were faſtened by croſs bands of white tape; and his ſtriped garters were croſſed about his legs. He was attended by ſeveral of his friends, who, during the whole of the ceremony, indulged themſelves with a profuſion of ſnuff. The prieſt ſtanding at the altar oppoſite to the party, began the ceremony by chaunting, in which he was joined by all preſent. This was followed by a prayer, and a long exhortation to the bride and bridegroom, who were now brought forward. Three queſtions, ſimilar to thoſe uſed in the Engliſh ſervice, were then put to them; firſt to the man. The prieſt afterwards joined their hands, laid his hands upon their ſhoulders, and gave them his bleſſing. They were then conducted to their reſpective ſeats, and the ſervice concluded by chaunting. In going from the church, the bride preceded the bridegroom, both being attended by their friends of the ſame ſex. They uſually go, on ſuch occaſions, to the houſe of ſome relation. When the bride retires after ſupper, ſhe is accompanied by her female friends. When the huſband arrives, he finds them all ſeated by his wife's bedſide, and is refuſed admittance. On his perſiſting, he is told he muſt pay; and he offers a ſnuff-box, or any trifle he may have in his pocket, which is refuſed. At laſt he promiſes ſome preſent of value, from twenty to a hundred dollars, according to his circumſtances; and the women tell him that he muſt give it to his bride. This altercation ſometimes continues for an hour, in perfect good humour. In the morning, the huſband makes a preſent to his wife of ſome articles of dreſs, money, or ſilver ſpoons. They now go to their own houſe. We did not ſee the proceſſion to the church; but were informed, that from the houſe of the miniſter, or ſome cottage near the church, girls go firſt two and two, then the bride attended by a female relation, or the moſt reſpectable woman in the company. She is followed by the women, after whom goes the bridegroom with a friend. Next in order is the prieſt, and the men cloſe the proceſſion." P. 94.

The modes of travelling, the deſcription of the School at Beſſeſtad, the Cave at Haynefiord, the Sulphur Mountains, more particularly, are ſucceeding objects of curious detail. Not leſs intereſting will be found the account of the Eider-

Ducks

Ducks at Vidoe, and of the Church ceremonies, with which the firſt excurſion concludes.

The object of the ſecond excurſion was to examine the peninſula on the weſtern ſide of the Iſland. The travellers proceeded by Mount Eſian along the ſhore. The height of the mountain is 1500 feet, which it preſerves for an extent of ſeveral miles. A pleaſing account is given of the hoſpitality of the natives at Houls. At Saurbar they ſlept in the church, and at p. 143 is a curious repreſentation of an Icelandic pariſh regiſter. At Saurbar, Sir George Mackenzie vaccinated the miniſter's eldeſt daughter, and we ſhall be happy to learn that a diſcovery ſo important, and ſo beneficial to mankind, has thus been ſucceſsfully introduced in thoſe remote regions. At Indreholm they were entertained with the Icelandic inſtrument called the Lang-Spiel, which conſiſts of a monochord, with two additional ſtrings, to form a baſs. The effect is repreſented as pleaſing, and the form of the inſtrument is delineated. The travellers, from Indreholm, aſcended the mountain of Akkrefell, the mineralogical curioſities of which, amply repaid the labour and the difficulties. At Leira is the only printing office in the Iſland. Unluckily, the ſuperintendant of this preſs is himſelf an author, and does not much like that any compoſitions but his own ſhould be printed. They have, however, both Greek, Roman, and Gothic founts, and here alſo, were a few books printed for ſale, and among them Pope's Eſſay on Man, tranſlated into Icelandic verſe.

As they proceeded towards the interior, they were better ſatisfied with the domeſtic habits of the people, with reſpect to neatneſs and cleanlineſs. The volcanic hills, the aerated ſpring, Miklaholt, Stadarſtad, the lava of Buderſtad, the bay of Stappen, were the next objects of attention, and places viſited, till they came to the Columnar rocks. A moſt beautiful and picturesque natural arch is delineated at p. 174, but the moſt important and intereſting feature in the ſecond excurſion, is the deſcription of the aſcent of the Snæfell Jokul, the narrative of which is ſubjoined in the words of Mr. Bright. The peak of this formidable mountain is 4460 feet above the level of the ſea.

"The extenſive view which we might have obtained from this elevated point, was almoſt entirely intercepted by the great maſſes of cloud, which hung upon the ſides of the mountain, and admitted only partial and indiſtinct views of the landſcape beneath. It has been ſaid by Egbert Olafson, and others, that from one part of the channel which lies between Iceland and Greenland, the mountain of Snæfell Jokul may be ſeen on one ſide, and a

lofty mountain in Greenland on the other. It is difficult to aſcertain how far this is an accurate ſtatement. The diſtance between the two countries at this place cannot be leſs than eighty or ninety leagues.

"The clouds now began rapidly to accumulate, and were viſibly rolling up the ſide of the mountain; we were therefore anxious to quit our preſent ſituation as ſpeedily as poſſible, that we might repaſs the chaſm before we were involved in miſt. Our firſt object, however, was to examine the ſtate of the magnetic needle, which Olafson in his travels aſſerts to be put into great agitation at the ſummit of this mountain, and no longer to retain its polarity. What may be the caſe a hundred feet higher, we cannot affirm; but at the point we reached, the needle was quite ſtationary, and, as far as we could judge, perfectly true. We then noted an obſervation of the thermometer, which we were ſurpriſed to find ſcarcely ſo low as the freezing point; and after an application to the brandy bottle, began with great care to retrace the footſteps of our aſcent. We found re-croſſing the chaſm a work of no ſmall danger; for whenever we ſtuck our poles into the ſnow bridge, they went directly through. The firſt perſon, therefore, who croſſed thruſt his pole deep into the lower part of the wall, thus affording a point of ſupport to the feet of thoſe who followed; Mr. Holland, however, who was the ſecond in paſſing over, had, notwithſtanding, a narrow eſcape, for his foot actually broke through the bridge of ſnow, and it was with difficulty he reſcued himſelf from falling into the chaſm beneath. We were ſcarcely all ſafe on the lower ſide of the chaſm, when the miſt ſurrounding us, made it extremely difficult to keep the track by which we aſcended the mountain. When we came oppoſite to a ſmall bank which we had remarked in our aſcent as being free from ſnow, we deſired our guide to remain where he was, that we might not loſe the path, while we went to examine that ſpot. We found the bank to be almoſt entirely compoſed of fragments of pumice and volcanic ſcoriæ. After our return to the former track, we made the beſt of our way back to Olafsvik, which we reached at about a quarter paſt ſix, to the great ſurpriſe of every one; for we were ſcarcely expected till the following morning; ſuch is the reverential awe inſpired by the Jokul. None of our party ſeemed more gratified with the exploit than our guide, who having always been accuſtomed to look upon the Jokul as ſome invincible giant, greatly exulted in this victory over him; but we afterwards learned, that he found conſiderable difficulty in making his friends credit his narrative of the aſcent." P. 180.

The limit of the northern journey was Snokſdalr. The hot ſprings of Reikholt, p. 197, are deſcribed, and delineated in a well-executed vignette, but the moſt extraordinary aſſemblage of ſprings is the Tunga-hver, p. 199. To one of theſe ſprings, from the alternations of the jets, the author

author gave the name of the alternating geyſer. At the concluſion of the ſecond excurſion, the Snæfell Jokul is beautifully repreſented. The third excurſion was to the Geyſers and Mount Hekla. The Geyſers are about ſixteen miles from Skalholt, and may certainly be ranked among the greateſt of natural curioſities. Theſe were examined by the author with the eager attention of a naturaliſt, and the acute diſcernment of a man of ſcience, and it may certainly be ſaid that they have never before been ſo circumſtantially or faithfully deſcribed, and the narrative is elucidated by engravings of the very beſt execution. We do not mean to detract from the merits of Sir John Stanley's intereſting account, but as this was conveyed in private letters to Dr. Black, it can hardly be conſidered as having been ſubmitted to the public. It is no leſs ſingular than true, that theſe very remarkable hot ſprings have never been particularly animadverted upon by the Icelandic authors themſelves. We have only room for the following ſhort extract.

"After yielding a little to impatience, we were gratified by ſymptoms of commotion in the Great Geyſer. At three minutes before two o'clock, we again heard ſubterraneous diſcharges, and the water flowed over the edge of the baſon; but no jet took place. The ſame happened at twenty-five minutes paſt five o'clock, and at five minutes before ſeven. At thirty-five minutes paſt eight, it boiled over again, and immediately the new Geyſer began to play, and continued till a quarter paſt nine. This Geyſer gives no warning before it ſpouts, and it is therefore neceſſary to be cautious in looking down the pipe, unleſs it is known what time has elapſed ſince the preceding jet. While the ſpray and vapour are ruſhing out, one may approach with perfect ſafety, and ſtand quite cloſe to the very brink of the pipe on the windward ſide. The pipe is nine feet in diameter, not perfectly round, and rough and uneven within.

"Having been buſily engaged in packing our ſpecimens, and being ſomewhat tired, we went to ſleep a little earlier than uſual. We lay with our clothes on, ſeparated from the ground by ſheepſkins and a rug, in order that we might ſtart up at a moment's notice. Mr. Fell and Mr. Floed had left us to return to Reikiavik; and we had ſoon cauſe to regret that they had departed before the next eruption of the Great Geyſer took place. On lying down, we could not ſleep more than a minute or two at a time; our anxiety cauſing us often to raiſe our heads to liſten. At laſt the joyful ſound ſtruck my ears; and I ſtarted up with a ſhout, at the ſame moment when our guides, who were ſleeping in their Iceland tent at a ſhort diſtance oppoſite to us, jumped up in their ſhirts, and hallooed to us. In an inſtant we were within ſight of the Geyſer; the diſcharges continuing, being more frequent

frequent and louder than before, and reſembling the diſtant firing of artillery from a ſhip at ſea. This happened at half-paſt eleven o'clock; at which time, though the ſky was cloudy, the light was more than ſufficient for ſhewing the Geyſer; but it was of that degree of faintneſs which rendered a gloomy country ſtill more diſmal. Such a midnight ſcene as was now before us, can ſeldom be witneſſed. Here deſcription fails altogether. The Geyſer did not diſappoint us, and ſeemed as if it was exerting itſelf to exhibit all its glory on the eve of our departure. It raged furiouſly, and threw up a ſucceſſion of magnificent jets, the higheſt of which was at leaſt ninety feet. At this time I took the ſketch from which the engraving is made: But no drawing, no engraving, can poſſibly convey any idea of the noiſe and velocity of the jets, nor of the ſwift rolling of the clouds of vapour, which were hurled, one over another, with amazing rapidity.

"After this great exertion, the water, as before, ſunk into the pipe, leaving the baſon empty. At ſeven minutes before ſeven o'clock on Sunday morning, the Geyſer boiled over; and again at twenty minutes paſt nine; and this was the laſt time we ſaw it in motion." P. 227.

The deſcription of the Geyſers is continued to p. 231, where the party are repreſented as returning to Skalholt, formerly an epiſcopal reſidence. From hence they proceeded to viſit Hekla. In this very intereſting journey the travellers had the good fortune to have the advantage of a clear ſky and favourable weather, and the account of this wonderful mountain will be peruſed with particular gratification. Hekla is inferior as a volcano both to Etna and Veſuvius, with regard to the frequency and magnitude of its eruptions. Its height hardly exceeds 4000 feet, as meaſured by Mr. Bain, who accompanied Sir John Stanley. The appearance of the Weſtmann Iſlands is repreſented, p. 257, as very picturesque; one of them only is inhabited. Views of Hekla are given in every direction. The deſcription of the hot ſprings of Reikum is given at p. 261, from Sir John Stanley's communication to Dr. Black, as it appears in the Tranſactions of the Royal Society of Edinburgh.

It would be unjuſt to the natives not to introduce the character which is given them by their intelligent viſitors.

"We were now about to take leave of a people whoſe ſituation had often excited our pity. Being of quiet and harmleſs diſpoſitions; having nothing to rouſe them into a ſtate of activity, but the neceſſity of providing means of ſubſiſtence for the winter ſeaſon; nothing to inſpire emulation; no object of ambition; the Icelanders may be ſaid merely to live. But they poſſeſs innate good qualities, which, independently of the conſciouſneſs of their

former

former importance, have preſerved their general character as an amiable community. They have indeed become negligent with reſpect to the cleanlineſs of their perſons and dwellings; but they deſerve a high place in the ſcale of morality and religion. The example of the Danes has done very material injury to the moral character of thoſe with whom they have conſtant intercourſe; but beyond the precincts of Reikiavik, the people are found poſſeſſed of their priſtine worth and ſimplicity. To religious duties they are ſtrictly attentive; and though the clergy are not in general raiſed above the level of the peaſantry, in any reſpect but in their ſacred office, yet they have been able to preſerve the regard due to thoſe who are conſidered as peculiarly the ſervants of the Supreme Being.

"To ſay that crimes are rare, is perhaps a ſlight compliment to people who have few temptations to commit them. Except at Reikiavik, vice is hardly known; and even there, when we reflect on the looſe lives of the Danes, it is aſtoniſhing how little progreſs it has made among the natives.

"To the laws of hoſpitality they are particularly attentive. If they give little, it is becauſe they have little to give. To meaſure their diſpoſition by their power of beſtowing, would be a very unjuſt eſtimate.

"The hiſtory of the Icelanders points out ſufficient reaſons for the decline of activity and enterprize. In pronouncing upon their character, therefore, ſome caution is neceſſary. Travellers, when they find themſelves obliged to ſubmit to privations before unknown to them, when they experience a deficiency of alacrity in ſupplying their wants, and a great degree of indifference in the behaviour of the people among whom they ſojourn, are too apt to form a haſty and partial judgment of their character. Some of the occurrences I experienced in Iceland might have entitled me to ſpeak unfavourably of the inhabitants, had I been diſpoſed to judge of them inconſiderately. But when I recollected what Icelanders once were; when I ſaw the depreſſed ſtate of this poor, but highly reſpectable people; and perceived that they ſtill retained that mild ſpirit (once, too, an independent and an enterpriſing one) which taught them to regulate their affairs with prudence, and to live together in the utmoſt harmony, I could not help admiring their patience and contentment.

"Yet ſtill, e'en here, content can ſpread a charm,
Redreſs the clime, and all its rage diſarm.
Tho' poor the peaſant's hut, his feaſts tho' ſmall,
He ſees his little lot, the lot of all;
Sees no contiguous palace rear its head,
To ſhame the meanneſs of his humble ſhed;
No coſtly lord the ſumptuous banquet deal,
To make him loathe his *hard-earn'd ſcanty* meal;

But

But calm, and bred in ignorance and toil,
Each wiſh contracting, fits him to the ſoil.

"I truſt, that in theſe pages enough will be found to excite compaſſion in every Britiſh breaſt, for the calamitous ſituation of an innocent and amiable people, at that critical period when oppreſſion or neglect may overwhelm them in miſery. The diſtracted ſtate of Europe will not, I truſt, be conſidered as a reaſon that Britain ſhould diſregard their wants, or withhold relief. Iceland requires no ſacrifice of blood nor treaſure. Though very rarely a complaint was uttered, I ſometimes heard the wiſhes of the people expreſſed in the relation of an ancient prophecy delivered in theſe terms,—'When the Danes ſhall have ſtripped off our ſhirts, the Engliſh will clothe us anew.'" P. 269.

The remainder of the volume is occupied by remarks on the rural affairs of the iſland by Sir George Mackenzie, on the government, laws, religion, literature, and education of Iceland by Dr. Holland, on the zoology and botany by Mr. Bright. The ſubjects of mineralogy and mineral waters, as before obſerved, are by the author, whoſe name is prefixed to the volume.

The appendix contains eight papers; the firſt of which on the diſeaſes of the Icelanders, by Dr. Holland, is exceedingly curious. Of theſe the moſt common are cutaneous diſeaſes, conſequent principally to their diet and neglect of cleanlineſs; the moſt formidable is the leproſy. With reſpect to the ravages of the ſmall pox, hitherto ſo deſtructive, it may be hoped, that the introduction of vaccination will prove a powerful antidote. Syphilis is unknown. The moſt ſingular complaint, and moſt deleterious, though fortunately confined to the Weſtmann Iſlands, is what is called by the natives Ginkloſe, the Tetanus or Triſmus Neonatorum of medical writers. In the ſpot where it exiſts, ſcarcely a ſingle inſtance has been known in the laſt twenty years of a child ſurviving the period of infancy. The other papers are miſcellaneous, but all more or leſs curious.

Our opinion of this work may be inferred from the detailed account which we have given of it, but we muſt add, that a more elegant, intereſting, and curious volume has ſeldom, if ever, been preſented to our examination. The plates which are numerous, are all executed with peculiar beauty. As the expence places it beyond the reach of ordinary purchaſers, we could wiſh to ſee it republiſhed in an octavo form.

ART.

ART. II. *Sketch of the Political Hiſtory of India, from the Introduction of Mr. Pitt's Bill, A. D.* 1784, *to the preſent Date. By John Malcolm, Lieutenant-Colonel in the Honourable Eaſt India Company's Madras Army, reſident at Myſore, and late Envoy to the Court of Perſia. Second Edition.* 8vo. 549 pp. W. Miller. 1811.

OF the ſeventeen millions of inhabitants compoſing the population of the United Kingdom, but a ſmall proportion is converſant in the important ſubject treated in the volume before us. Theſe are well aware, how much the beſt intereſts of the Britiſh Empire are connected with the welfare and proſperity of Britiſh India; and of what vaſt conſequence it is, that the government of theſe remote poſſeſſions ſhould be adminiſtered, ſo as to ſecure the happineſs of the natives, and all the benefits due to the mother country. In recent numbers of the Britiſh Critic, we had occaſion to animadvert to this ſubject; pointing out ſome ſalutary changes requiſite in the India Government at home, and the extreme danger of making ſerious innovations in the commercial ſyſtem of the Company. It is there diſtinctly made out, that the throwing open of the China and general trade, would be a ruinous meaſure; occaſioning a defalcation of revenue, to the amount of four millions ſterling, annually. It was ſtated, that the portion of the trade hitherto granted to foreigners, was that only which could be ſafely conceded; and that the returns of this to the port of London, muſt, neceſſarily, be a *ſine qua non*; to prevent ſmuggling and frauds on the public revenue, to a vaſt amount. The clamours of cupidity, avarice, and ignorance, are blind to theſe truths, luminouſly expoſed in documents there alluded to, where calculation is brought to the aid of clear and forcible reaſoning, which cannot fail to impreſs conviction on every mind inclined to conſider this momentous queſtion in all its bearings. Fifty millions of oriental ſubjects are now happy under Britiſh adminiſtration, conſiſting of thoſe who have ſpent half their lives in acquiring the knowledge indiſpenſable for this purpoſe. We deprecate hazardous experiments in policy, or commerce, which may diſturb the harmony of this tried ſyſtem, and, ultimately, occaſion the loſs of the country. An army of 150,000 highly diſciplined natives, ſecures the peace of theſe extenſive dominions. So formidable did that eminent character, the late Marquis Cornwal-

lis, find them, when led ſucceſsfully againſt the enemies of the Company, by ſuch officers as the writer before us, that he deemed a counterbalance of European force requiſite, till he became acquainted with their mild and docile habits, and with their attachment to the Britiſh Government. It is the local experience of the Company's civil and military ſervants alone, that is beſt calculated to manage, advantageouſly, this mighty maſs of ſtrength. We have witneſſed the danger of an ignorant interference with their prejudices and religious cuſtoms, and truſt, that no innovation will be admitted which may introduce into India, agents unacquainted with the habits, modes of thinking, manners, and cuſtoms of the natives. The ſepoys of India have already ſerved in Egypt. They could eaſily be prevailed on to proceed to garriſon the Weſt Indian poſſeſſions, places in the Mediterranean, and, in ſhort, all ſituations the climate of which might be ſuitable to their conſtitutions. The reader will readily perceive that this meaſure would be attended with much benefit to Great Britain, as it would ſpare her ſcanty population, and ſave the lives of multitudes who annually fall ſacrifices to unwholeſome climates. At an expence not to be put in competition with the advantages, theſe garriſons could be periodically relieved, by our extenſive ſhipping. The preſent author informs us in his preface, that he paſſed twenty-five years in India, during a great part of which time he filled ſtations which gave him a near and full view of the political adminiſtration of that country. His great object is to illuſtrate, by an appeal to experience, the nature of the powers, which the condition of India requires to be inveſted in the ſupreme Government; and of thoſe general maxims of policy which ſeem to him preſcribed, by the nature of things, in our intercourſe with neighbouring ſtates. If he is charged with prejudices, he deſires it to be recollected, that there are alſo Engliſh prejudices. He does not write with any view to gratify reſentment, but to contribute towards forming a proper eſtimate of the government of India.

In the firſt chapter we have a conciſe view of the hiſtory of the Company, from their origin in 1600, till the failure of Mr. Fox's bill in 1783; a ſtatement of errors in the theory of its government, probable changes, and principles on which they ſhould be made. His general ſtyle may be judged of from the following opening paragraph.

"The great empire which England has eſtabliſhed in the Eaſt, will be the theme of wonder to ſucceeding ages. That a ſmall iſland

iſland in the Atlantic ſhould have conquered and held the vaſt Continent of India as a ſubject province, is in itſelf a fact, which can never be ſtated without exciting aſtoniſhment. But the ſurprize will be increaſed, when it is added, that the great conqueſt was made, not by the collective force of the nation, but by a Company of merchants, who, originally veſted with a charter of excluſive commerce, and with the privilege and right to protect their property, and to retaliate attack, were in a few years hurried by the enterpriſe and ambition of their agents, the hoſtile and rival ſpirit of the other nations of Europe; and the weakneſs and perfidy of the princes of Aſia, to whom they became from their encroachments or their riches, an object of jealouſy or plunder, into the poſſeſſion of royal power; and actually found themſelves called upon to act in the character of ſovereigns, over extended kingdoms, before they had ceaſed to be mercantile directors of petty factories."

The Eaſt India Company began to acquire political power and conſequence at the period of the downfall of the imperial houſe of Timour. The princes of India ſaw too late the error of allowing it to gain a ſtrength which they could not ſhake. Seeing the Company deriving conſtant ſupport from Great Britain, they felt their empire eſtabliſhed on the firmeſt baſis. One of the ableſt uſurpers, Hyder Ally Khan, ſtrongly expreſſed this feeling, by ſaying, "I am not alarmed at what I ſee of the force and reſources of the Company, but at what is unſeen." It was the opinion of Mr. Pitt, that any plan ſuggeſted for the government of a country, ſo ſituated as the Britiſh Empire in the Eaſt, muſt be inadequate; and that the option of a form of government was only a choice of inconveniencies. His plan, which he deemed an experiment, has, however, ſucceeded in ſecuring the power and proſperity of the Company, with the exception of the Board of Controul; whoſe delays in adopting meaſures, from their imperfect acquaintance with the general policy of India, in relation to Britain, has created embarraſſment in buſineſs, which it might be eligible to avoid in future arrangements.

The hiſtory of the Eaſt India Company is ſo generally known, that it may be unneceſſary to follow the author in a copious abſtract of it given in this well-written chapter, which after ſtating Mr. Fox's object to have been the perpetuating of his own power, by the creation of ſeven Commiſſioners, concludes as follows.

"From this violence of party-rage the right of regulating the Company's affairs became a political conflict between two great

and nearly equally balanced parties; and the ſcale was turned by a coalition between Mr. Pitt and the Court of Directors, or rather the great majority of proprietors of India ſtock; who, though originally adverſe to any interference in their concerns, when they found they could not avert that event, naturally choſe that ſide which was leaſt unfavourable to what they conſidered as their eſtabliſhed rights and privileges."

In juſtice to Mr. Haſtings, we muſt quote another paragraph from this chapter.

"It is admitted by thoſe who condemned part of his conduct, that Mr. Haſtings, during a time of unexampled public embarraſſment, and at a moment when he had to contend againſt thoſe from whom he ſhould have derived ſupport, ſhewed all the active energy of a great ſtateſman; and, by his ſpirited and extraordinary exertions, ſaved the intereſts of his country in India from the ruin with which they were threatened; and in which they undoubtedly would have been involved, had a man of leſs reſolution, fortitude, and genius, held the reins of government."

Chapter the Second contains a hiſtory of Lord Cornwallis's adminiſtration in India; with general reflections on the ſtate of India at that time. We find here ſome ſtrictures on the nature of the Board of Controul; and theſe confirm ſome opinions on that ſubject, publiſhed in a former number of this Review. The ability and influence of the firſt preſident, and the firmneſs and integrity of the nobleman juſt mentioned, contributed, in the opinion of this author, to cover the defects of this Board.

"Since the diſſolution of Mr. Pitt's firſt adminiſtration in 1801, they (the Court of Directors) have been engaged in continual contentions with the Board of Controul. During almoſt the whole period that Lord Dartmouth preſided at that Board, theſe contentions literally prevented the neceſſary orders being ſent to India; and it may be doubted whether the conciliatory policy which his immediate ſucceſſor (under nearly ſimilar circumſtances) thought it expedient to purſue, was not attended with equally bad effects to the public intereſts. Mr. Burke ſaid truly, that the ſcheme of reconciling a direction, really and truly deliberative, with an office really and ſubſtantially controlling, is a ſort of machinery that can be kept in order only a ſhort time. If both ſhould affect activity, colliſion, procraſtination, delay, and, in the end, utter confuſion muſt enſue."

An additional Secretary of State in communication with the Court of Directors, would, in general eſtimation, conſtitute a more efficient ſyſtem. The multiplied aggreſſions of

of Tippoo Sultaun fully juſtified the war, the termination of which deprived him of the one half of his dominions. Lord Cornwallis had his complete annihilation fully in his power, but the anxiety for peace entertained at home, and the then ſtate of political relations in Europe, induced that prudent and able nobleman to accept of terms which eſtabliſhed a ſort of balance of power in India, which might be more ſerviceable to the Company, than the dethronement of the tyrant of Myſore. The Nabob of the Carnatic, and the Vizier of Oude, are two native princes, whom a long courſe of events has rendered immediately dependent on the ſupport and protection of the Eaſt India Company; and whoſe intereſts are, from their political connection with the Company, quite identified with their own. The alliance and treaty formed with the Nabob of the Carnatic, did not prove ſatisfactory at home, nor have they yielded thoſe advantages expected from their concluſion. At the ſame time it muſt be confeſſed, that they were prudent and wiſe under all the circumſtances of the time. The ſecurity and ſafety of the Company's poſſeſſions dictated the neceſſity of the arrangements which took place with the Vizier of Oude, who is depicted as a diſſipated character, in whom no ſteady confidence could be placed. The proceedings in the Houſe of Commons on theſe ſubjects are ſo freſh in general memory, that it is unneceſſary to enter into any detail of theſe tranſactions, in which the wiſdom, foreſight, and political integrity of Marquis Cornwallis conſpicuouſly appear. He found himſelf compelled to depart from the ſyſtem of forbearance and neutrality which had been believed practicable at home; where it ſeems to have been erroneouſly imagined, that mild, moderate, and conciliatory councils would ſecure the laſting tranquillity and proſperity of the Britiſh poſſeſſions in India. Subſequent events went to prove that a timid and cautious policy was not the beſt adapted to political relations there.

The third chapter contains a detailed narrative of the adminiſtration of Sir John Shore, now Lord Teignmouth, with ſome concluding remarks on the ſyſtem of policy purſued by him. The rupture between the Nizam and the Mahrattas, was the event of greateſt political conſequence that took place during his government. This once more brought Tippoo Sultaun on the ſtage, as he threatened to come forward as the ally of the Mahrattas againſt the Nizam. It happened fortunately for the Engliſh nation that this war terminated ſpeedily; and that the occupation of Tippoo in his own country ſaved it from a great loſs of reputation and

many alarming evils which the Governor-General thought it better to encounter, than to face the many difficulties attendant on a different line of conduct and general policy. The supreme Government seemed justified in this policy by an Act of Parliament, which forbade the declaration of war, excepting in the event of the actual commencement of hostilities, or of preparations for that purpose. Attempts were made during this administration, by Lord Hobart, to induce Omdut ul Omrah, the Nabob of the Carnatic, to agree to modifications in the treaty of 1792. The entire cession to the Company was required of the countries mortgaged for the regular payment of the pecuniary instalments. The right of sovereignty over the Poligars was demanded; as also the cession of some of the forts in the Carnatic. Lord Teignmouth endeavoured also in vain to effect these desirable measures. A sincere and conscientious wish to govern India, according to the act of the British Legislature, and to the wishes of his superiors, guided his views in general.

"The result of this experiment offers an important lesson to those who are intrusted with the administration of British India. It has proved, from the events of this administration, that no ground of political advantage could be abandoned, without being instantly occupied by the enemy; and that to resign influence was not merely to resign power, but to allow that to pass into hands hostile to the British Government. The consequence of political inaction was equally obvious. No one measure of importance was taken, except the elevation of Saadat Ally to the Musnud of Oude, which the Governor-General states, in express terms, was forced upon his adoption. But this inactive system of policy, so far from attaining its object, which was to preserve affairs upon the footing in which it had found them, had only the effect of making the British Government stationary, while all round it advanced, and of exposing it to those dangers which resulted from the revolutions of its neighbours, while it was even denied the power of adapting its policy to the change of circumstances. The ultimate consequences were such as might have been expected. A period of six year's peace, so far from having added to the strength, or improved the security of the British dominions in India, had placed them in a situation of comparative danger. Though the British strength was not lessened, the power and resources of the other states of India had increased. The confidence and attachment of our allies was much shaken, if not destroyed; and the presumption and hostile disposition of the principal native powers in India, too clearly shewed, that it was to a principle of weakness and of selfish policy, and not of moderation, that they ascribed the course which had been pursued by the British Government." P. 225.

In

In chapter fourth is recorded the adminiſtration of Marquis Welleſley. Though the writer does juſtice to the various adminiſtrations he handles, it appears obvious, that his object is to place that of this diſtinguiſhed nobleman, in a ſuperior point of view. His policy, and the vigour of his meaſures, are the continued theme of the author's praiſe and unqualified approbation. The Company are, unqueſtionably, much indebted to the very ſucceſsful and decided conduct of this eminent ſtateſman, who acted with great prudence and foreſight, and whoſe unity of deſign was followed by an efficient execution. Tippoo Sultaun's embaſſy to Mauritius was in itſelf a legitimate cauſe of war. His machinations with the enemies of Britain bent at that period on an invaſion of India, were clearly underſtood; and the formidable French force in the ſervice of the country powers, rendered the probable ſucceſs of invaſion a ſubject of anxious conſideration. The energy and deciſion of Marquis Welleſley removed theſe dangers, by the annihilation of the tyrant of Myſore, and the ſubjugation or diſperſion of the French force in India. This could not be effected without involving the Company in much financial difficulty, which the nobleman in queſtion unneceſſarily increaſed by the ill-timed eſtabliſhment of colleges and other plans, good in themſelves, but too coſtly for the time; and by expenſive vice-royal buildings. The pomp and ſplendour of the Government were maintained, it is ſaid, at an enormous expence; and the Company, to this hour, feel the ſerious inconvenience of this laviſh expenditure. It would be a wiſe meaſure of the Britiſh Legiſlature to adopt ſome ſalutary checks to prevent the recurrence of a ſimilar waſte of reſources by all future Governors-General, who will be apt to derive a ſanction to their conduct, from the example ſet by ſo diſtinguiſhed a perſonage. The Nizam had in his ſervice a French corps, whoſe ſtrength amounted to fourteen thouſand men, well diſciplined, and ably officered. In conſequence of prompt and able negociations, his Highneſs agreed to diſband this corps. By a ſpirited and firm procedure, this dangerous force was ſubdued without bloodſhed.

"A ſtrong body of horſe belonging to the Nizam, and the whole of the Britiſh detachment, ſurrounded the cantonments at day-light, on the 22d of October. The men of the French corps, who continued in a ſtate of mutiny, were promiſed a liquidation of their pay, and future ſervice, if they laid down their arms, to which, after ſome diſcuſſion, they conſented; and in a few hours a corps, whoſe numbers were nearly fourteen thouſand men, and who had in their poſſeſſion a train of artillery, and an

arſenal filled with every deſcription of military ſtores, was completely diſarmed, without one life having been loſt. Such is the ſhort hiſtory of this great political meaſure. The wiſdom with which it was planned, and the promptneſs and vigour diſplayed in the execution, gave alarm to the enemies of the Britiſh Government, and diffuſed joy and confidence among the ſubjects and allies of the ſtate; and theſe impreſſions, no doubt, greatly promoted its future ſucceſs." P. 243.

On conquering Tippoo, who fell in the conteſt, ſtrong conſiderations of policy militated againſt the continuation of that family on the Myſorean throne, ſuch, by compariſon, as would forbid the eſtabliſhment of Bonaparte's ſon, if, fortunately for the intereſts of human happineſs, that notable deſtroyer of mankind, were to fall. Marquis Wellesley, therefore, judiciouſly reſolved—

"That the eſtabliſhment of a central and ſeparate Government in Myſore, under the protection of the Company, and the admiſſion of the Mahrattas to a certain participation in the diviſion of the conquered territory, were the expedients beſt calculated to reconcile the intereſts of all parties; to ſecure to the Company a leſs invidious and more efficient ſhare of revenue, reſource, commerce, advantage, and military ſtrength, than could be obtained under any other diſtribution of territory or power; and to afford the moſt favourable proſpect of general and permanent tranquillity in India." P. 271.

The able uſurper, Hyder ally Khan, in the year 1761, dethroned the deſcendant of the ancient race of kings of Myſore. Kiſtna Raji Oudawer, a child of three years of age, was reſtored to the throne of his anceſtors; and a partition and ſubſidiary treaty ſecured the mutual intereſts of the prince, and of the Eaſt India Company. This grand and important political tranſaction has continued to operate favourably for the tranquillity and happineſs of the natives, and the ſecurity of the Eaſt India Company.

On the 25th of October, 1802, the army of Doulut Row Scindiah ſuſtained a ſignal defeat at Poonah. On this the Paiſhwah, or acting head of the Mahratta confederated ſtates, fled to Baſſein, on the coaſt of Malabar, where, on the 31ſt of December, a definitive treaty was concluded with him. It was mutually offenſive and defenſive, and extremely advantageous to the Company. The objects of this alliance were of the moſt vital importance. They had in view the complete reduction of the French influence and authority eſtabliſhed in Hindooſtan; and the extenſion of the Company's

Company's poſſeſſions to the Jumna, including Agra and Delhi, and a chain of poſts to command the navigation of the river. Lord Welleſley's policy alſo was, to have allies to the ſouth and weſt of this line, on principles of defenſive alliance, or tributary dependence, and thus forming a barrier of petty ſtates, poſſeſſing the rights of independent Governments, under the protection of the Britiſh Government. The Mahratta chiefs, Douſut Row Scindiah, and the Rajah of Berar, by a ſeries of aggreſſions, and by an unjuſtifiable conduct, brought on a war, marked by ſplendid and ſignal victories gained by the late Lord Lake, and by the Marlborough of the age, then Major-General Welleſley. The battles of Delhi, Laſwaree, Arghaum, and Aſſye, and the reduction of the very ſtrong forts of Agra, Allyghur, Gualier, &c. &c. are not excelled in military ſplendour, by any atchievements, ſince the commencement of that worſt of evils, the French revolution. The brigades of Scindiah, amounting to 40,000 well-diſciplined men, commanded and officered by Frenchmen, and ſupported by a powerful train of artillery, were completely deſtroyed. The ſubſequent peace with the Rajah of Berar, gave to the Company the province of Cuttack, of ineſtimable value, as it connected the territories of the Company uninterruptedly, from Madras to Bengal. A treaty conſonant to Lord Welleſley's political views ſoon followed with Scindiah. Jeſwunt Row Holkar, at the head of a numerous horde of freebooters, continued at war, and expreſſed his contempt of the Company's power, by arrogant and vain-glorious language, not unlike that of Bonaparte in his inſolent bulletins. A letter to General Welleſley, demanding the ceſſion of ſeveral provinces of the Deckan, was couched in the following lofty terms:

"Countries of many hundred coſs ſhall be over-run and plundered. Lord Lake ſhall not have time to breathe for a moment; and calamities will fall on lacks of human beings in continual war, by the attacks of my army, which overwhelms like the waves of the ſea." P. 315.

This boaſting chieftain, with an army of 40,000 cavalry, 20,000 infantry, and 100 pieces of cannon, was, by the battles of Deeg and Futtyghur, and the capture of his fortreſſes, ſoon ſo reduced as to ſue for peace.

In the years 1799 and 1800, Zemaun Shah threatened Hindoſtan with an invaſion. An embaſſy to Perſia, ably conducted by the author of this book, averted this danger, by inducing the king of Perſia to renew his attack on Khoraſſan, which event drew off Zemaun from India. A commercial and poli-

tical treaty was formed with Perſia, which, while it excluded the French, conferred great benefits on the Engliſh nation. The treaty with the Vizier of Oude ſecured the peace of his territory, and relieved him from a rabble of an army more formidable to friends than to foes. The principal article was a ceſſion of country, whoſe revenues defrayed the maintenance of Britiſh forces, to protect his Highneſs in caſe of invaſion.

It was clearly aſcertained that the Nabob of the Carnatic, Mahomed Ally Khan, and his ſon Omdut ul Omrab, had favoured the views of Tippoo Sultaun; and endeavoured to do a ſerious injury to the intereſts of the Company. A letter found among the records of the Sultaun, proved the treachery carried on by a correſpondence in Cypher, in which the Engliſh were denominated *Taza Wareeds*, or *New Comers*; the Nizam, *Fleech*, or *nothing*; and the Mahrattas, *Peyſh*, or *contemptible*.

The laſt act of Lord Welleſley's adminiſtration was the final adjuſtment of the Carnatic, by veſting the whole civil and military government in the Company, and by ſettling a handſome revenue on the Nabob, whoſe family in all its branches was liberally provided for. The author concludes this luminous chapter with a high panegyric on the adminiſtration of Marquis Welleſley.

"The great ſucceſs which attended Lord Welleſley's adminiſtration in Britiſh India, is, on a general view, calculated to excite aſtoniſhment; nor will that be diminiſhed by a nearer contemplation of the manner in which he ruled the large empire committed to his charge. His great mind pervaded the whole: and a portion of his ſpirit was infuſed into every agent whom he employed. His authority was as fully recognized in the remoteſt parts of Britiſh India, as at Fort William; all ſought his praiſe; all dreaded his cenſure; his confidence in thoſe he employed was unlimited; and they were urged to exertion by every motive that can ſtimulate a good or proud mind to action. He was as eager to applaud, as he was reluctant to condemn, thoſe whom he believed conſcientious in the diſcharge of their duty. It was the habit of his mind to be ſlow in council, but rapid in action; and he expected the greateſt efforts from thoſe he employed in the execution of his meaſures, whom he always relieved from every ſpecies of vexatious counteraction and delay which could ariſe from the untimely intruſion of official forms, or the unreaſonable pretenſions of leſſer authorities. It was, indeed, with him a principle to clothe them with all the power they could require, to effect thoſe objects they were inſtructed to attain; and though there can be no doubt of the great and extraordinary merit of the diſtinguiſhed

diſtinguiſhed officers who commanded the Britiſh armies during his adminiſtration, it is to that liberal confidence which gave them all the impreſſion of the fulleſt power, and the moſt complete ſcope for the exerciſe of their judgment, that their unparalleled ſucceſs is chiefly to be aſcribed. It could not be a matter of ſurpriſe to thoſe the leaſt acquainted with the claſhing of opinions that prevailed in England with regard to the government of India, and knew the various intereſts which are affected by the changes in that country, to find that a ſtrong and violent prejudice had been excited againſt Lord Welleſley; and that numbers were for a moment led, by partial and diſtorted ſtatements of his adminiſtration, to conceive that it had been as ruinous, as it was, in fact, glorious, to the Britiſh Government. Truth has already obtained a victory; and that nobleman now enjoys, in the juſt admiration of his country, the higheſt reward that can attend eminent public ſervice." P. 385.

The above is a true, though highly-coloured picture; but if ſome objects here thrown in ſhade could be perceived, this laboured portrait would loſe much of its attraction. It is too often greatly to be lamented, that there is almoſt as much to be cenſured in the private lives of eminent characters, as there is to be applauded in the energy of their public conduct. The reflection is indeed mortifying to human nature, that the moſt brilliant talents are frequently accompanied by private purſuits, which for being too common, are not the leſs to be reprobated, as injurious to the general cauſe of morality. The glory of monarchs, and the repute of eminent ſtateſmen, are often found in hiſtory obſcured by diſſipation behind the ſcenes of public life. We have ſeldom heard of a conduct ſo correct in theſe reſpects, as that of the late Mr. Pitt, whoſe private character the voice of ſlander never dared to ſully or traduce.

Chapter the fifth gives the ſecond adminiſtration of Marquis Cornwallis, and that of Sir George Barlow. The increaſe of the public debt in India, and the continued wars carried on there, created much alarm at home; and it was deemed eligible to ſend to India, without delay, a character marked by prudence, ability, and moderation; and alſo at the ſame time acceptable to all parties. Marquis Cornwallis united theſe requiſites. His conſtitution was not adequate to a ſecond encounter with the climate of India, and his health declined rapidly after his arrival. Peace was his great object, and on principles of policy oppoſite to thoſe of Marquis Welleſley. Lord Cornwallis formed a plan for diſpoſing of the countries conquered to the ſouthward and weſtward of Delhi. He propoſed dividing thoſe diſtricts among

chieftains, for whom we were bound to provide, on condition of their not claiming our protection. He propoſed giving a conſiderable ſhare of theſe countries to the Rajahs of Macherry and Bhurtpore, provided they relinquiſhed their alliance with the Britiſh Government. Lord Lake ſaw danger to the Company's intereſts in this plan, as theſe chieftains, thus abandoned, would ſoon be reduced by the great country powers, who would thus no longer have a barrier between them and the poſſeſſions of the Company. Amidſt theſe tranſactions this upright and diſtinguiſhed nobleman fell a victim to the climate. The author blames the policy of his ſecond government, with a view, it would appear, of juſtifying all the previous meaſures of Marquis Welleſley; but ſubſequent events have amply proved the wiſdom of Marquis Cornwallis's meaſures.

Sir George Barlow ſucceeded to the Government-General, and reſolved to follow the ſteps of Marquis Cornwallis, by ſhunning every thing which might give riſe to a renewal of war that had been carried on for ſix years. He deemed defenſive alliances and territories liable to invaſion, detrimental to the Company. Compenſations commuted for protection were ill calculated to eſtabliſh future allies who could not be depended on. The forſaking of the Rajah of Jypore, and the chief of Bândi, in the opinion of many, was injurious to the good faith of the nation. Allowances muſt, however, be made for a return to a ſyſtem of pacific neutrality, after all the powers in India had been long engaged in almoſt uninterrupted warfare, attended with uncommon viciſſitudes. Towards the concluſion of this chapter, the good ſenſe and juſtneſs of the following remarks appear truly applicable to the important ſubject before us.

"This empire, though raiſed by the operation of many and various cauſes, has been chiefly eſtabliſhed, and muſt be conſtantly maintained, by the ſword. But though we muſt continue to govern as conquerors, it is our duty to make our rule a benefit to mankind; and to carry among thoſe we have ſubdued the bleſſings of peace, knowledge, and improvement, in all the arts of civilized life; and at that ſtage which our power in India has attained, we will probably find the accompliſhment of ſuch an object eaſier, and more conducive to our ſecurity than all the wars and conteſts in which a ſelfiſh and neutral policy can ever involve our neighbours." P. 439.

Chapter the ſixth contains general reflections on the political, civil, and military government of Britiſh India. This chapter

chapter will be perused with a peculiar interest at a moment when dangerous innovations are threatened to be introduced into the management of our oriental dominions. The patronage of Government is at present fully as great as it ought to be, consistently with the safety of the British Constitution. Were the existing system of Government to be altertered, so as to increase the present influence of ministers, our monarchy, from being wisely limited, must soon, necessarily, become absolute and despotic, to the destruction of that wonderful fabric of human wisdom, the British Constitution. In the arrangements making for the renewal of the Company's charter, we must own we see considerable impending danger. The loss of India may be risked by making a commercial experiment to satisfy the clamours of a few ignorant and interested merchants residing at the out-ports, when it is notorious that the half of the tonnage assigned for their use under former concessions, *has never been occupied.* The Directors argue from experience with men who have yet to acquire it; and reasoning that cannot be refuted is met by intimidating threats of a total deprivation of power, proved to have been hitherto exercised in promoting the best interests of the nation. The grasping system of Mr. Fox seems in danger of being revived, and we should be sorry to see it pushed to a similar consequence. These sentiments appear to us perfectly just, as arising naturally from the information recently laid before the Public. We trust, however, in the wisdom of Parliament, to prevent all dangerous measures. In the present state of this country and of Europe, it would seem to be a strange degree of political rashness which should totally change the constitution of the East India Company, and make commercial experiments which might lead to the loss of the brightest jewel in the crown, without even a probability of benefit; if we are to judge from the able train of reasoning here submitted to our consideration. The author's forcible reasoning to prove the operation of the Board of Controul injurious to the interests of the public, by a constant, embarrassing collision with the measures of the Court of Directors, is deduced from experience of the past, and therefore clearly applicable to probable future consequences. The Directors who compose the Secret Committee, and Committee of Correspondence, are, generally, from long services in India, perfectly acquainted with the political, civil, military, and commercial affairs of that country; and the checks they experience from men deriving their scanty knowledge from contradictory records, must

muſt tend to render the whole ſyſtem of rule in India weak, wavering, and diſtracted. A ſingle public officer thoroughly converſant in India affairs, and connecting Government with the Eaſt India Directors, would be preferable in all reſpects to the Board in queſtion. Our empire in India muſt always be regarded as in a ſtate of danger: and on this account the heads of the three great Governments in that country muſt be diſtinguiſhed by a ſuperior energy of character, and a vigour of mind calculated to meet every poſſible emergency. An extenſive knowledge of human nature, and a commanding talent for rule, are indiſpenſable qualifications, which, if found in a military man, will evidently render him the moſt fit for the arduous office of Governor-General, or Governor of either of the two ſubordinate preſidencies. Once appointed they muſt receive the moſt liberal and fulleſt confidence, unfettered with jealous reſtraints, and devoid of vexatious interference. The complicated and extenſive empire of India muſt not be ruled under a ſyſtem of ſuſpicion and miſtruſt. As the reſponſibility is great, ſo the reliance on exalted ſtation muſt be unbounded. The conſequence muſt be, the beſt application of cultivated intellect to the exerciſe of unlimited power, which will be productive of the higheſt national advantages. Col. Malcolm, in handling theſe important queſtions in his laſt chapter, evinces a profound knowledge of his ſubject; and accurate thinking is conveyed to his readers with much felicity and ſtrength of expreſſion, which, indeed, pervade this luminous work in general.

The queſtion of propagating Chriſtianity in India is difficult and delicate; and this the author ſeems to feel. He aſcribes the downfal of the Portugueſe power in India to the ſpirit of bigotry which actuated them. He deeply deprecates the interference of authority, in attempting to convert the natives, as ſuch a ſudden ſhock given to their religious prejudices might lead to the loſs of our oriental empire.—The extenſive circulation of the Holy Scriptures tranſlated into all the leading languages of India, appears to be the immediate ſtep moſt conducive to the extenſion of Chriſtian knowledge to the natives of India. The ſpreading of the New Teſtament, with only the Prophecies from the Old, might ſuffice, by means of a limited fund, and produce a more ſpeedy effect. After this much may be expected from the *ſilent operation of time.* The author throws out many valuable hints for bettering the condition of the Company's officers

officers in India. He recommends the abolition of all distinctions arising from establishments, and a general consolidation of the Company's army; and to this may be added, the total abolition of all difference of rank between his Majesty's and the Company's officers. We earnestly recommend to the serious consideration of the Court of Directors, this writer's most clear, intelligent, and able dissertation on the India army. From it they might compile a most useful code of regulations, the want of which is but too evident in the accounts before us; and we fear this subject has not been attended to with all the care it merits, and that the defects stated, may, unremedied, lead to serious consequences. This valuable work concludes with a diplomatic curiosity in a copy of the Persian treaty, couched in the highest style of oriental metaphor.

We take our leave of General Malcolm's book, deeply impressed with a just sense of its political importance, and the utility of the various subjects discussed with equal ability and precision. The author is highly calculated for a leading Director at home, or an efficient member of any of the Governments in India. We have not the slightest acquaintance with the General, and these sentiments, therefore, arise merely from a strong conviction of his merits.

ART. III. *Tracts in Controversy with Dr. Priestley upon the historical Question of the Belief of the first Ages in our Lord's Divinity. Originally published in the Years* 1783, 1784, *and* 1786. *Afterwards revised, and augmented, with a large Addition of Notes and supplemental Disquisitions. By the Author, Samuel Lord Bishop of St. Asaph. The third Edition. To which is added an Appendix, by the Rev. Heneage Horsley, A. M. Prebendary of St. Asaph, and late Student of Christ Church, Oxon.* 8vo. 615 pp. 14s. Longman and Co. Rivingtons, and Hamilton, London; and Constable and Co. Edinburgh. 1812.

THE only parts of this volume, which are legitimate subjects of our criticism, are Mr. Horsley's *dedication* of it to THE PRINCE REGENT, the *preface* by him, and the *appendix*. The Tracts themselves are so well known to the learned, while their value is universally allowed, that any report of our's concerning their excellence would be absolutely

lutely ſuperfluous, even although they had not been firſt publiſhed at a period prior to the commencement of our critical labours. They have been ſo long, however, *out of print*, to uſe the bookſeller's phraſe, that it may not be unacceptable to the younger part of our readers—eſpecially of the clergy—to be informed what are the object and contents of the volume, which Mr. Horſley has thus brought within their reach; and this information they cannot receive in language more perſpicuous or more impartial than the language of the learned and right reverend writer. The controverſy took its riſe when he was Archdeacon of St. Alban's; and its origin and progreſs was thus detailed in the general preface to the whole of his part of it, when he firſt collected the ſeveral Tracts, of which that part conſiſts, and publiſhed them in one volume, ſoon after which he was promoted to the See of St. David's.

"In the year 1782 an open and vehement attack was made by Dr. Prieſtley upon the creeds and the eſtabliſhed diſcipline of every church in Chriſtendom, in a work in two volumes 8vo. entitled *A Hiſtory of the Corruptions of Chriſtianity*. At the head of theſe the author placed both the Catholic doctrine of our Lord's divinity, and the Arian notion of his pre-exiſtence in a nature far ſuperior to the human, repreſenting the Socinian doctrine of his mere humanity, as the unanimous faith of the firſt Chriſtians. It ſeemed that the moſt effectual preſervative againſt the intended miſchief would be to deſtroy the writer's credit and the authority of his name, which the fame of certain lucky diſcoveries in the proſecution of phyſical experiments, had ſet high in popular eſteem, by a proof of his incompetency in every branch of literature connected with his preſent ſubject, of which the work itſelf afforded evident ſpecimens in great abundance. For this declared purpoſe, a review of the imperfections of his work in the firſt part relating to our Lord's divinity, was made the ſubject of a Charge, delivered to the Clergy of the Archdeaconry of St. Alban's the ſpring next following Dr. Prieſtley's publication. The ſpecimens alledged of the imperfections of the work, and the incompetency of its author, may be reduced to ſix general claſſes. 1. Inſtances of reaſoning in a circle; 2. Inſtances of quotations miſapplied through ignorance of the writer's ſubject; 3. Inſtances of teſtimonies perverted by artful and forced conſtructions; 4. Inſtances of paſſages in the Greek Fathers miſinterpreted through ignorance of the Greek language; 5. Inſtances of paſſages miſinterpreted through the ſame ignorance, driven further out of the way by an ignorance of the Platonic philoſophy: 6. Inſtances of ignorance of the phraſeology of the earlieſt eccleſiaſtical writers. This diſcourſe is the firſt tract in the preſent collection; and its firſt

firſt publication gave no ſmall alarm to the well-wiſhers and admirers of Dr. Prieſtley's doctrines.

Dr. Prieſtley, however, kept up the ſpirits of his party by promiſing an early and ſatisfactory anſwer.

> " Per damna, per cædes, ab ipſo
> " Ducit opes animumque ferro——

was his vaunting language. He predicted that he ſhould riſe more illuſtrious from his ſuppoſed defeat; he promiſed to ſtrengthen the evidence of his favourite opinion by the very objections that had been raiſed againſt it; he ſeemed to flatter himſelf that he ſhould find a new convert in his antagoniſt himſelf; and his new performance had ſcarce made its appearance when he had the ridiculous vanity to boaſt, even in print, of the ſhame and remorſe with which he was confident his adverſary muſt be penetrated.—— It was late in the autumn of 1783 when the work which was to effect theſe wonders appeared in the form of *Letters to Dr. Horſley*. Theſe letters gave occaſion to the tract which is the ſecond in this collection, entitled, *Letters from the Archdeacon of St. Alban's in Reply to Dr. Prieſtley*, which was firſt publiſhed in the ſummer of the year 1784. Dr. Prieſtley in his letters expreſſed a great deſire to draw his adverſary into a tedious controverſy on the main queſtion,—the article of our Lord's divinity. His adverſary knowing that queſtion to have been long ſince exhauſted, and that nothing new was to ſaid on either ſide, choſe, in his *Letters in Reply*, to adhere cloſely to *his own* main queſtion. He defended his former argument, and he collected new ſpecimens from Dr. Prieſtley's new publication, of his utter inability to throw light upon the ſubject. Thus a uſeleſs and endleſs contention on the main queſtion was avoided; but many diſcuſſions neceſſarily aroſe upon ſecondary points, more or leſs connected with it. The authority of the writings that go under the name of the apoſtolical Fathers—the riſe of the two ſects of the Nazarenes and the Ebionites—the difference between the two—and the difference of both from the orthodox Hebrew Chriſtians—theſe the learned reader will probably eſteem the moſt intereſting parts of the controverſy."

Theſe are certainly very intereſting parts of the controverſy; but there is another part of it, into which the learned author was reluctantly drawn towards the concluſion of the correſpondence, which ſeems to be no leſs intereſting, and is perhaps more uſeful even than this. Dr. Prieſtley had urged the uſual metaphyſical objections to the doctrine of the Trinity in Unity, had accuſed the Trinitarians of the laſt (the 17th) century of *tritheiſm*; and repeatedly called on his antagoniſt, who had expreſſed his approbation of the language of the Platonic Fathers, to ſhow how *three divine perſons* could

be conceived to be but *one God.* The charge of Tritheiſm, as brought againſt the Trinitarians—at leaſt the Engliſh Trinitarians—of the 17th century, was perfectly groundleſs, as every one knows who has read the works of Biſhop Pearſon, Biſhop Bull, and Mr. Leſlie, on the ſubject; but it muſt be confeſſed that ſeveral men of eminence in the eighteenth, and ſome even in this, century, have repreſented the Trinity as conſiſting "of three perſons, all truly independent of each other*." On this opinion Dr. Prieſtley remarks that it makes theſe perſons three diſtinct Gods; and Biſhop Horſley concurs with him in the remark, ſhowing that the opinion to which they both object, was, in modern times at leaſt, firſt advanced by Calvin: or rather haſtily inferred from an unguarded expreſſion, which eſcaped from him in the ardour of controverſy. The learned prelate contends, as Biſhops Bull and Pearſon had both done before him, that the ſubordination of the Son to the Father is implied in the very relation ſubſiſting between them, that the Almighty Father is the fountain of the Divinity, that the Son is God *of* God, and that this ſubordination is as much a branch of the true faith, as the doctrine of the Son's eternity and conſubſtantiality. To do this was the more neceſſary, becauſe there exiſted very lately, if there exiſt not ſtill among us, a conſiderable party, maintaining Calvin's doctrine on this myſterious ſubject, in an extent to which Beza affirmed that Calvin himſelf never meant it ſhould be carried; and we hope that with theſe men, the authority of Biſhop Horſley's name, added to thoſe of Bull and Pearſon, and Beza and Melanćthon, and all the Platonic Fathers of the primitive church, will have ſuch weight as to prevent them from ſtigmatizing with the appellation of *heretics*, meaner men who may preſume to argue on the ſame ſide of the queſtion. In the former of the two articles referred to†, we have ſuggeſted one analogy, which ſeems to have occurred to the Nicene Fathers themſelves, by which the eternal generation and ſubordination of the Son may be conceived without derogating from his divinity or conſubſtantiality with the Father; and Biſhop Horſley, in one of his ſupplementary diſquiſitions, ſuggeſts another, which, though not perhaps ſo eaſily apprehended, is probably more exact, and certainly more Platonic. The reader, however, will do well to re-

* See Brit. Crit. vol. xxxiv. p. 259, and vol. xxxix. p. 325.
† We beg leave to refer likewiſe to our vol. xxxix. p. 31, &c.

member

member that theſe are *mere analogies*, intended for no other purpoſe than to aid his conception of a truth ſo ſublime and ſo myſterious. But we muſt return from this digreſſion, if ſuch it ſhall be thought, to the Biſhop's detail of the progreſs of the controverſy.

" Dr. Prieſtley mortified to find that his letters had failed of the expected ſucceſs; that his antagoniſt, touched with no ſhame, with no remorſe, remained unſhaken in his opinion; and that the authority of his own opinion was ſtill ſet at nought, his learning diſallowed, his ingenuity in argument impeached; and what was leaſt to be borne,—finding that a haughty Churchman ventured incidentally to avow his ſentiments of the divine commiſſion of the epiſcopal miniſtry, and preſumed to queſtion the authority of thoſe teachers who uſurp the preacher's office without any better warrant than their own opinion of their own ſufficiency,—loſt all temper. A ſecond ſet of *Letters to the Archdeacon of St. Alban's* appeared in the autumn of the year 1784, in which all profeſſion of perſonal regard and civility was laid aſide. The charge of inſufficiency in the ſubject was warmly retorted, and the incorrigible dignitary was taxed with manifeſt miſrepreſentation of his adverſary's argument; with injuſtice to the character of Origen, whoſe veracity he had called in queſtion; and with the groſſeſt falſification of ancient hiſtory. He was ſtigmatized, in ſhort, in terms as a *falſifier of hiſtory, and a defamer of the character of the dead.*"

Regardleſs of this reproach, the Archdeacon remained ſilent for eighteen months. " *A Sermon on the Incarnation*, preached in his pariſh church of St. Mary Newington, in Surrey, upon the feaſt of the nativity, in the year 1785, which is the third tract in this collection, was the prelude to a renewal of the conteſt on his ſide, and was followed early in the enſuing ſpring by his *Remarks on Dr. Prieſtley's ſecond Letters to the Archdeacon of St. Alban's, with Proofs of certain Facts aſſerted by the Archdeacon.* This tract is the fourth in order in this volume. It conſiſts of two parts. The firſt is a collection of new ſpecimens of Dr. Prieſtley's temerity in aſſertion. The ſecond defends the attack upon the character of Origen, and proves the exiſtence of a body of Hebrew Chriſtians at Ælia after the time of Adrian,—the fact upon which the author's good faith had been ſo loudly arraigned. — — — With this publication he promiſed himſelf that the controverſy on his part would be cloſed. But having at laſt yielded with reluctance to the ſolicitations of his friends to re-publiſh theſe four tracts in the preſent form, he took occaſion to give Dr. Prieſtley's Letters a ſecond peruſal; and to many things, which he had before paſſed unnoticed, he now replied, partly in notes, occaſionally interſperſed in the former tracts, and, where the matter ariſing upon any particular queſtion turned out to be more than could be conveniently comprized within the compaſs of a note, in ſupplemental

mental diſquiſitions of conſiderable length. The Remarks upon Dr. Prieſtley's ſecond Letters produced a *third* ſet of *Letters* from Dr. Prieſtley upon the two queſtions of Origen's veracity and the orthodox Hebrews of the Church of Ælia. Theſe too are anſwered partly in notes interſperſed in the Remarks, and partly in the two laſt of the ſupplemental diſquiſitions, which in all are ſix in number."

Such is Biſhop Horſley's account of his own work; and as a fairer view of it could not have been given by the moſt impartial critics, ſuch of our readers as are not already acquainted with the tracts will perceive from this detail what a treaſure of theological learning Mr. Horſley, by republiſhing them, has brought within their reach. They will indeed find more valuable information in the volume than ſome of them may be led to expect, even from this detail; for the Biſhop's accurate references to the authors, ancient and modern, whom he had occaſion to conſult, will lead them to all that they can wiſh to know on the important ſubjects which are here diſcuſſed. To the Editor, therefore, we conſider ourſelves in particular, and the Church of England in general, as deeply indebted for favouring us with this edition of his father's celebrated work; for we cordially unite with him in conſidering that work as one of the moſt complete defences of the Catholic faith, and its author as one of the ableſt champions of our apoſtolical Church that have appeared among us ſince the days of Biſhop Bull. It is our buſineſs now to make our report of the manner in which the Editor has performed a taſk which he was urged, he ſays, to undertake, not only by ſeveral of the Clergy of the Church of England, but alſo by many both of the eſtabliſhed, and of the epiſcopal, Church in the country * in which he now reſides.

It was with pleaſure that we read this account of the national Clergy of Scotland; for the tendency of ſome of the periodical publications, which ſeem to be patronized by thoſe Clergy, had led us to ſuſpect that the zeal for the Catholic faith, which once diſtinguiſhed that body, had of late evaporated in ſcurrilous invectives againſt epiſcopacy, and every thing connected with it. Of his intention, Mr. Horſley ſent us early notice, which we communicated to our readers, in the Britiſh Critic for October, 1811; but he has not given us all that he had led us to expect at that period. There are in this edition of the Tracts no obſervations by

* Scotland.

the

the Biſhop himſelf, which are not in the edition publiſhed in one volume by his Lordſhip ſoon after his promotion to the epiſcopal bench. For this omiſſion Mr. Horſley thus accounts, in a preface extremely well written.

"At the time when the Editor made that communication (to the B. C.) he had by him only copies of the Tracts as they were publiſhed in ſeparate pamphlets in the years 1783, 1784, and 1786. In each of theſe pamphlets, and in the Editor's copy of Dr. Prieſtley's part of the controverſy, he found numerous marginal notes in the Biſhop's hand-writing; and this led him, ſomewhat too haſtily he confeſſes, to ſtate that he was in poſſeſſion of new matter of the Biſhop's, and to promiſe the publication of it. But when he came to compare theſe marginal notes with the copy of the Tracts publiſhed by the Biſhop himſelf in the year 1789, he found that the greater part of them were already embodied in that edition, and that in the ſubſtance of what remained he had been completely anticipated by Mr. EDWARD NARES, Dr. LAURENCE, and Mr. RENNIE, in their able remarks on the Unitarian verſion of the New Teſtament."

This is certainly a ſufficient apology for his having miſled us, and more than a ſufficient apology to the public. Whoever is in poſſeſſion of Biſhop Horſley's Tracts, and of the three works, in which the Editor of theſe Tracts ſays he has been anticipated, cannot ſtand in need of any further aid to enable him to decide in the controverſy, between the Church and the modern Unitarians. Still we think that Mr. Horſley might have ſubjoined, to the twelfth of the letters in reply to Dr. Prieſtley, notes, written by his father, of the higheſt importance. Mr. Belſham, in his *Calm Inquiry*, &c. has a ſection, in which he endeavours to prove that the LOGOS of the New Teſtament is not the perſon called the JEHOVAH-Angel in the Old; that the incommunicable name of JEHOVAH is never given to him in the Old Teſtament; and that the Jews did not expect in their MESSIAH any pre-exiſting and divine perſon incarnate. In our review of that *Inquiry*, we truſt that we have completely expoſed the weakneſs, and indeed abſurdity, of Mr. Belſham's arguments; but the queſtions are of great importance, and in the four firſt ſermons of Biſhop Horſley's *third* volume, publiſhed about the ſame time with the volume before us, the Catholic doctrine on theſe queſtions is placed in a more ſtriking point of view, and ſupported by arguments at once more concluſive and more perſpicuous than we recollect to have met with in any other work. From theſe ſermons Mr. Horſley

ſley might have extracted at leaſt one note to the twelfth letter, which would have been a complete confutation not only of all that Mr. Belſham has written, but likewiſe of all that he and his fraternity ever will write on the ſubject. This too might have been done in ſuch a manner as to promote, inſtead of injuring, the ſale of the ſermons—a ſale which indeed cannot be too extenſive.

To a man of Mr. Horſley's underſtanding, all this muſt have appeared ſo obvious, that we can hardly account for his omiſſion of ſuch a note, but on the ſuppoſition of a fact, which, if it be indeed true, ſhows of how little value *literary property* is in this empire—at leaſt in Scotland—and how little encouragement any man receives from the law to devote his time and talents to the purſuits of literature, if he have little or nothing to leave to his family but the property of his own works.

When we announced to the public that Mr. Horſley was preparing for the preſs a new edition of his father's *Tracts*, we cautioned our readers againſt a *ſpurious* edition of the ſame Tracts, which was proceeding in *Dundee*—the very town in which Mr. Horſley lives! With the generous part of the public, our caution would undoubtedly have had the effect to prevent the ſale of that edition—even if it could not have been legally *interdicted*; but that the ſon and heir of the author would obtain ſuch an interdict we had then very little doubt. We had always underſtood that the ſtatute of Queen Anne gives to an author, or his aſſignees, alone the liberty of publiſhing or republiſhing his works for fourteen years, and no longer; but that, if at the end of that term the author himſelf be living, the right ſhall then return to him for another term of the ſame duration. Biſhop Horſley lived ſome time beyond the firſt term of fourteen years from the publication of his Tracts in 1789, when the *Supplemental Diſquiſitions*, and many of the *notes*, were *firſt* given to the public; and had he continued to live ſo long as another fourteen years, we believe that no other man could legally have publiſhed, during that period, an edition of theſe *diſquiſitions* or *notes*, which are certainly not the leaſt valuable parts of the volume. We had imagined too that whatever right to *property* a man dies poſſeſſed of, devolves to his heir at law, if not bequeathed to another by his laſt will; and it was that imagination (for with reſpect to *literary* property, at leaſt in Scotland, it ſeems to have been nothing more than imagination) that led us to ſuppoſe that the clandeſtine edition of the *Tracts* would be ſtopped by *injunction*. We have

been

been informed, however, and we believe our information to be correct, that Mr. Horſley was adviſed by counſel, that *he* could not interdict the publication, though his *father*, if alive, could have done it; and that his wiſeſt courſe would be to purchaſe the impreſſion, which was already thrown off, and to add what he might chooſe in an appendix. Strangers as we are to the Scotch law, we muſt believe the legal opinion to be correct; but the other part of the advice ought not to have been followed; for the generoſity of Engliſhmen is ſuch, that, on the caſe being made generally known, the ſpurious edition, we are perſuaded, would have been ſuffered to rot on the ſhelves of a bookſeller, whoſe conduct, though *legally right*, was certainly *mean*, and, we cannot help thinking, *morally wrong*.

The advice, however, was, we are told, followed throughout, and the inſertion of new notes at the proper places was thus rendered impracticable. This indeed is not much to be regretted by the reader; for except the note to the twelfth letter, which we have mentioned, the reader will find every thing in this edition which either his love of truth or his reſpect for the memory of Biſhop Horſley can induce him to wiſh for. The only queſtions at iſſue between Biſhop Horſley and Dr. Prieſtley, into which Mr. Belſham enters, are thoſe which reſpect the veracity of Origen; the exiſtence of an orthodox church of Hebrew Chriſtians at Ælia during the reign of Adrian; and the æra of the Epiſtle which goes under the name of St. Barnabas; and it is the object of Mr. Horſley, in the appendix, to vindicate the arguments of his father on theſe topics, againſt the ſophiſtry and petulance of this ſelf-ſufficient Unitarian.

He introduces the ſubject with a candid ſtatement of what was his father's object in that celebrated controverſy; animadverts on the authority of celebrated names, even among *philoſophers* themſelves; and proves that it is of the utmoſt importance to the diffuſion of truth, that the authority of ſuch names be duly appreciated. Having thus ſhown that Biſhop Horſley could not have employed his time or his talents to better purpoſe than in bringing down the name of Dr. Prieſtley to its proper level, he enters on the taſk, which he had preſcribed to himſelf, of vindicating the learning, and candour, and good faith of his father againſt the petulant objections urged againſt them by Mr. Belſham; and though he modeſtly ſays, in his preface, that "the taſk might have fallen into abler hands," we have no heſitation to add that, on the points at iſſue, the vindication of the Biſhop could not have been made more complete. For that vindication, how-

ever, we muſt refer to the work itſelf; for it is too conciſe to be abridged, and at the ſame time by much too long to be inſerted entire in our work. Suffice it to ſay that it conſiſts of a fair ſtatement of *facts*, which his antagoniſt had ſuppreſſed or perverted; of *quotations*, given at full length, which Mr. B. had garbled, to ſuit them to his own purpoſes; of *proofs* of *raſhneſs*, as ſtriking as that by which Dr. Prieſtley's aſſertions were ever characterized; and, on one occaſion, of that *ridicule* retorted on Mr. Belſham, which, by means of a ſhallow ſophiſm, too contemptible to be ſeriouſly anſwered, he has employed to deſtroy reaſoning of Biſhop Horſley's, as concluſive as it is ſerious. We ſhall extract this paſſage as a ſpecimen of Mr. Horſley's ſtyle, in a mode of writing attended with ſome difficulty.

The Biſhop had ſaid, as Moſheim had ſaid before him, and had proved the truth of the aſſertion by arguments ſatisfactory to every candid mind, that the Hebrew Chriſtians who had fled to Pella from Jeruſalem when beſieged by Titus, returned to Ælia in the reign of Adrian, and conſtituted that church of orthodox Jewiſh Chriſtians, for the exiſtence of which he was contending againſt Dr. Prieſtley. This Mr. Belſham holds up to ridicule, as an event *impoſſible* in itſelf. Affecting to underſtand the Biſhop's words as if he had ſaid that the very *ſame perſons** who had fled from the ſiege of Jeruſalem to Pella returned to Ælia during the reign of Adrian, he proves, by a fair enough calculation from ſuch premiſes, that "our holy brethren, the ſaints of the primitive church of Jeruſalem," (as the Biſhop with great propriety had called them) muſt, at the period of their return, have been, on an average, at leaſt *eighty years old*. Having got the victorious antagoniſt of Dr. Prieſtley, as he wiſhes his readers to believe, at this diſadvantage, he deſcants, in a very contemptuous ſtrain, on the *edification* to be derived from figuring to ourſelves thoſe illuſtrious *Octogenaries*—"our holy brethren"—abandoning all their habits and prejudices at the age of *fourſcore!* Then riſing in his triumph, he thus apoſtrophizes a man, with whom, could he have been ſenſible to it, no ſuch

* We wonder that Mr. Belſham did not lay hold of an expreſſion of St. Paul's (1 Theſſalonians iv. 17.) to ſink his authority ſtill lower than Dr. Prieſtley has ſunk it. The Apoſtle uſes the very ſame phraſeology with Dr. Horſley; and Mr. Belſham contends that he and St. John are the only writers in the New Teſtament who give countenance to our Lord's Divinity.

freedom

freedom would probably have been taken:—"How gratifying muſt it be to every pious mind to learn, upon the high authority of Epiphanius, that after all the fatigues and hazards of their journey, (from Pella to Ælia), they were ſtill in a flouriſhing ſtate, teaching and working miracles with great effect, at the time when Aquila, who was converted by them, was ſuperintendant of Adrian's works!"

To this ribaldry Mr. Horſley thus indignantly replies:—

"Whether Mr. Belſham was reſtrained by any *prudential* motive from making theſe obſervations on the reaſoning of Biſhop Horſley during that prelate's life, is probably known to Mr. Belſham himſelf; but I will venture to aſſure him that the Biſhop, were he now alive, and poſſeſſed of all his youthful ardour, would not deign to take the ſmalleſt notice of them. Even I, however inferior to him, will not condeſcend to make a *ſerious* reply to ſuch a tiſſue of petulance and abſurdity. I think it but fair, however, to obſerve, that Mr. Belſham has not employed this mode of *reaſoning* ſo ſucceſsfully as he might have employed it in confirmation of his favourite doctrine of Unitarianiſm; and to convince him that I have a greater regard for the truth than even for the memory of my ever-honoured father, I will here ſupply what he has ſo ſtrangely omitted.

"In the year 1682, the Engliſh Unitarians expreſſed a ſtrong deſire to convert the Mahometans to their Creed of Chriſtianity; and with that view preſented an addreſs on the ſubject to the Ambaſſador of the Emperor of Morocco, who refuſed to receive it*. About the ſame period, the Engliſh Unitarians diſtributed *gratis* among the people an immenſe number of pamphlets, printed on a *public ſtock*, of which one object was to prove that the Scriptures of the New Teſtament had been interpolated by the Trinitarians to ſupport their own doctrines†. When they were performing theſe notable exploits, the Engliſh Unitarians cannot, on an average, have been leſs than twenty years of age; and yet we find the *very ſame perſons*, the Engliſh Unitarians, a full century afterwards doing the very ſame things,—publiſhing Unitarian pamphlets by ſubſcription‡; expreſſing the ſame earneſt deſire for the converſion of Mahometans§, and accuſing the Catholics of having wilfully interpolated the Greek Scriptures‖. True indeed

* See Biſhop Horſley's 16th Letter to Dr. Prieſtley.

† See Pref. to Leſlie's Socin. Cont. diſcuſſed.

‡ See Dr. Prieſtley's Memoirs of himſelf.

§ See Dr. P.'s Hiſtory of the Corruptions of Chriſtianity, and the firſt Series of his Letters to Dr. Horſley.

‖ See the writings of the Unitarians in general, and of Mr. Belſham in particular, ſince the commencement of the nineteenth century.

it is that they had ſo completely forgotten their addreſs to the Ambaſſador of the mighty Emperor of *Morocco*, that, in the year 1784, they denied that ſuch an addreſs had ever exiſted *. This, however, was not wonderful in men *a hundred and twenty-two years old;* for the memory is the faculty which generally decays firſt through age. But it is really quite edifying to ſee with what condeſcenſion theſe aged Unitarians have adapted their ſtyle to the varying taſtes of the ſeveral generations that have paſſed away ſince they addreſſed AMETH BEN AMETH; and how gratifying muſt it be to every lover of the *truth* to learn, on the high authority of the *New Teſtament in an improved verſion, with a corrected text, and notes critical and explanatory*, that theſe Unitarians have retained all their other faculties in ſuch perfection as to be able, when no leſs than *one hundred and thirty-eight years old*, to perform what they ventured not to promiſe in their youth! They have now expunged from the Chriſtian Scriptures the Trinitarian interpolations, and brought thoſe Scriptures to teach that faith which, in their addreſs to the Morocco Ambaſſador, they ſay God had raiſed up Mahomet to defend with the ſword. If the Trinitarians be of opinion that the preſervation of their *holy brethren, the ſaints of the primitive church of Jeruſalem*, in ſo flouriſhing a ſtate as at the age of eighty to be able to teach with great effect, be any proof of the Catholic doctrine, (and if this be not the opinion of the Trinitarians, it is not eaſy to conceive for what purpoſe a calculation was made by Mr. Belſham of the age of their *holy brethren)*, how much ſtronger is the proof of the Unitarian doctrine from the preſervation of the fellow-worſhippers with the Ambaſſador of Morocco, in a ſtate ſo flouriſhing as, at the more advanced age of ONE HUNDRED AND THIRTY-EIGHT, to be able to correct the ORACLES OF GOD with great effect!" P. 588.

This ridicule loſes much of its effect by being torn from its context; for in the work itſelf, it will be ſeen that Mr. Horſley here retorts on Mr. Belſham the very reaſoning, if reaſoning it can be called, ſtated in the ſame manner, and almoſt in the ſame words, by which that author holds up to contempt and ſcorn Biſhop Horſley and Epiphanius, for ſuppoſing that the orthodox church of Hebrew Chriſtians, who fled to Pella when Jeruſalem was beſieged by Titus, returned to Ælia in the reign of Adrian. We are perfectly aware that ridicule is not the teſt of truth, and Mr. Horſley ſeems to be equally awate of the ſame thing; for where his adverſary employs any thing like criticiſm and reaſoning, he

* See the 15th of Dr. Prieſtley's ſecond Series of Letters to Dr. Horſley.

repels

repels the attack by no other weapons; while to garbled or partial quotations he oppoſes the paſſages fully and fairly, as they appear in the works from which the quotations are made; but to contemptuous ridicule, founded in wilful miſrepreſentation, what could he oppoſe but ridicule in return? Even for this ſingle inſtance of the uſe of ſuch a weapon he ſeems however to have thought ſome apology due, if not to Mr. Belſham, at leaſt to the public; and he thus concludes an appendix, in which is diſplayed the ſame ſpirit and ſound principles, together with a very conſiderable portion of the talents, by which his father was ſo eminently diſtinguiſhed.

"There may be departments in ſcience in which Mr. Belſham too (as well as Dr. Prieſtley) is great; but what they are I have not heard. I have therefore treated him without ceremony; though I truſt that I have never expreſſed myſelf in language unworthy of a gentleman or a chriſtian.—If I acknowledge that I have ſometimes felt it difficult to repreſs my indignation, and that I have treated with ridicule what being unſupported by argument admits not of an argumentative reply, I am perſuaded that by the candid part of the public I ſhall be forgiven; and the ſentiments of Mr. Belſham himſelf will give me no concern. Τὶς πονηρὸς καὶ τίνι τούτων τί πόλε πέπρηχλαι, μὴ μέλοιμι· ἰδίαν δὲ τοὺς ἀγαθοὺς, καὶ τούτους μιλαδιώκοιμι. κ. τ. λ."

Theſe are juſt ſentiments, worthy of the author of this appendix, and of the ſon of Biſhop Horſley; and as we have the pleaſure of adding, on the very beſt authority, that the conduct of Mr. Horſley, as a clergyman, in the country where circumſtances compel him at preſent to reſide, has been uniformly exemplary, we truſt that ſuch ſentiments and ſuch conduct will recommend him to the patronage of thoſe who have at their diſpoſal eccleſiaſtical preferment in his Mother-Church; of which he promiſes to be, like his father, a zealous and able champion.

The dedication of the volume to THE PRINCE REGENT diſplays ſentiments at once dutiful, reſpectful, and manly; and in the obſervation that "The Church of England finds in HIS ROYAL HIGHNESS what ſhe hath ever found in HIS ILLUSTRIOUS FATHER, not merely a nominal, but a real DEFENDER of her Faith," Mr. Horſley expreſſes, we believe, the ſentiment of every true ſon of the Church.

ART. IV. *Anecdotes of Literature, &c. By the Rev. W. Beloe.*

(Concluded from p. 30.)

THE author now proceeds with extracts from miſcellaneous books. Among the ſpecimens taken from a very indifferent poet, John Weever. Mr. Beloe gives us an opportunity of citing a compoſition of his own. It is a tranſlation from Marullus, whom Weever had alſo tranſlated, though without acknowledgment. We will place both verſions before the reader; and we hoped to have given the original with them, but here we are foiled, as Mr. B. was before. We cannot find it, in a tolerably extenſive collection.

"EP. 18. DE ROLLO.

"Perforce (Roll ſaid) from Sull a kiſſe he tooke,
And twixt her lips his ſoul (not knowing) left him,
But then he ſent his heart his ſoule to looke,
And her bright eybeams of his heart bereft him;
If with that kiſſe he had not drawn a breath,
Whereby ſuſtained his ſouleleſſe body is,
That day had beene his diſmal day of death,
Wherein he ſnatched from chafed Sull a kiſſe.
Tis ſtrange her kiſſe was then ſo pleaſing cold,
Wherewith the beſt ſhe burnt the boy of old.

"The two laſt lines are not in the original.

"The following tranſlation from the original Latin was publiſhed by me in a ſmall poetical collection in the year 1788:—

"TO NEÆRA.

"Once from the ſtruggling fair a kiſs I ſtole,
But on her lips ill-fated left my ſoul,
Anxious I waited its return again,
In all the anguiſh of protracted pain;
To ſeek its friend I ſent my trembling heart,
But that too felt her eyes all-conquering dart;
Had not her lips ſome vital heat beſtowed,
Which thro' my languid frame reviving glowed,
That without doubt my lateſt hour had proved,
In which I kiſs'd the lips of her I loved." P. 159.

We have then ſome addition to the collection of old ſongs, given in Vol. II. of this work. Among theſe, the following, from "Jones's Muſes Gardin," ſtrikes us as peculiarly elegant.

"SONG.

"SONG.

"How many new yeres have grown old
Since firſt your ſervant old was new,
How many long howres have I told,
Since firſt my love was vow'd to you;
And yet, alas! ſhee doth not know
Whether her ſervant love or no.

"How many wals as white as ſnow,
And windows cleare as any glaſſe,
Have I conjured to tell you ſo,
Which faithfully performed was;
And yet youll ſweare you do not know
Whether your ſervant love or no.

"How often hath my pale leane face,
With true characters of my love,
Petitioned to you for grace,
Whom neither ſighs nor tears can move;
O cruell yet, doe you not know
Whether your ſervant love or no.

"And wanting oft a better token,
I have been faine to ſend my heart,
Which now your cold diſdaine hath broken,
Nor can you heal't by any art:
O look upon't, and you ſhall know
Whether your ſervant love or no." P. 167.

Many others have very great merit. Theſe ſongs are continued from p. 161, to p. 228. They conclude with a ſong by Alexander Roſſe, "on the Happineſs of Britain," taken from his "MEL HELICONIUM, or poetical Honey gathered out of the Weeds of Parnaſſus," a very ſcarce book, in the poſſeſſion of Mr. Freeling. When we conſider the period at which the book was publiſhed, 1642, but a very few years before the melancholy cataſtrophe of Charles I, the teſtimony which the ſong bears to the happineſs of Britain under his government becomes worthy of notice; nor do we feel that the poetry deſerves to be ſlighted.

"THE HAPPINESS OF BRITAIN.

"Clap hands, oh happy Britiſh clime,
Thrice happy, if thou knew the time
Of this thy happineſſe:
Wherein thou doſt injoy ſweet peace,
With health and freedom, and increaſe
Of wealth and godlineſſe.

"Thy

" Thy roſes and thy thiſtles blow,
Thy fields with milk and honey flow,
Thy ſhips like mountains trace
In Neptune's watry kingdom, and
With traffic they enrich the land,
And goods from every place.

" From where the morning wings are ſpread,
From where the evenings face looks red,
And from the Torrid Zone,
And from the Pole and freezing Bares,
Thou furniſheſt thyſelf with wares,
And with proviſion.

" Thou haſt no foe to croſſe thy gain,
Thy altars are not made profane,
With vain idolatry,
Thy prieſts are clothed with holineſſe,
Thy ſaints ſing all with joyfulneſſe,
And calm ſecurity.

" Here each man may at leaſure dine,
Under the ſhadow of his vine,
Thou hearſt no canons rore,
Thou hearſt not drums or trumpets ſound,
Dead carkaſſes ſpread not thy ground,
Thy lands not red with goare.

" Thy temples hymns and anthems ring,
And panegyrics to the king
Of this great univerſe;
Down from thy ſounding pulpits fall
Gods words like nectar, who can all
Thy happineſſe rehearſe?

" Sure thou art that Parnaſſus hill,
On which Ducalion did dwell,
When all the earth was drowned,
So whilſt the earth now ſwims in blood,
And men walk through in crimſon flood
Thy head with peace is crowned.

" Here all the muſes, with their king,
Bay-browd 'Apollo ſit and ſing
Their envied quietneſſe,
So nothing's wanting, as we ſee,
To make thee bleſt, except it bee
Submiſſive thankfulneſſe.

" Here

" Here we have juſt Ducalions,
Who make wiſe men of ſtupid ſtones,
And who behinde them caſt
The love of earth, whoſe innocence
Keeps off the floods of war from hence,
So that our hill ſtands faſt.

" Much of this happineſſe we gain,
By him whoſe ſacred brows ſuſtain,
The three-fold diadem
Of theſe ſea-graſping iſles, whoſe ground
Jove's brother doth not onely round,
But as his own doth claim.

" Great God, prime author of our peace,
Let not this happineſſe decreaſe,
But let it flouriſh ſtill;
Take not thy mercie from this land,
Nor from the man of thy right hand,
So ſhall we fear no ill." P. 225.

Mr. Beloe aſks, " who was this Alexander Roſſe?" accident enables us to anſwer this queſtion, by referring to his tomb in the Church of Everſley, Hants, near Hartford Bridge; from which we tranſcribed ſome time ago the following epitaph, written by Roſſe himſelf, without thinking that we ſhould have this occaſion to bring it forward to notice. It is a curious ſpecimen of the quaint ſtyle of that day.

" Hoſpes, ſiſte gradum, cineresque has aſpice; diſce
Quid ſum, quid fuero, quidque futurus ero.
ROS fueram, nunc ſum pulvis, mox umbra futurus;
Ros abiit, pulvis ſpargitur, umbra fugit.
Quid Tute es diſce hinc, quid cuncta humana; quid audi;
Sunt quod ego, pulvis, ROS, cinis, umbra, nihil.
Al. Roſæus ipſe ſcripſit."

It appears, from the ſtone, that the author died in 1654, at the age of 63. Other particulars we did not happen to extract. The epitaph we ſeem to recollect having ſeen in ſome collection. The title of the book announces that he was King's Chaplain. Perhaps alſo he had the living of Everſley.

The ſong in French and Engliſh, with the burden " Monſieur nous faiſons le ſervice," and, in Engliſh, " An't pleaſe you (Sir) we ſerve the Quire," is extremely curious and no leſs humorous, but too long for us to extract. It is taken from a rare book entitled " a World of Wonders" &c. printed at Edinburgh in 1608. (See p. 231,) and is a free tranſlation

tranſlation of H. Stephens's Apology for Herodotus. Extracts follow from Fuller's "Abel Redivivus" "from the Phœnix neſt," and from "Watſon's Hiſtory of the Art of Printing;" and theſe conclude the poetical extracts, at page 258. A ſet of extracts from proſe writers follow, among which ſeveral are taken from books of exceeding great rarity. Of Richard Eden's Decades, mentioned in page 265, there is a ſecond edition, publiſhed by one Richard Willes, in 1577, under the title of "the Hiſtory of Travayle, in the Weſt and Eaſt Indies," &c. In the preface added by Willes are ſome very curious remarks on the Engliſh ſtyle of his author R. Eden.

Theſe extracts terminate at page 292, and are ſucceeded by a miſcellaneous account of books. At page 324, we find a very intereſting explanation of the origin of Parnell's "Hermit," with the whole tale extracted from a Letter of Sir Percy Herbert to his Son, where it probably had its firſt exiſtence in the Engliſh language. Sir Percy's book is extremely rare. The following is Mr. Beloe's account of the matter.

"PARNELL'S HERMIT.

"Mr. Warton, in his Diſſertation on the *Geſta Romanorum*, (prefixed to the third volume of his Hiſtory of Engliſh Poetry) has obſerved, that the eightieth chapter of that work preſents the fable of Parnell's *Hermit*.

"He pays, at the ſame time, a proper compliment to "that elegant yet original writer, for having heightened the fable with many maſterly touches of poetical colouring, and a happier arrangement of circumſtances." The ſame apologue, Mr. Warton remarks, "occurs, with ſome ſlight variations and additions for the worſe, in Howell's *Letters;* who profeſſes to have taken it from the *ſpeculative* Sir Percy Herbert's *Conceptions* to his Son, a book which I have never ſeen. Theſe *Letters* were publiſhed about the year 1650 *. It is alſo found in the *Divine Dialogues* of Dr. Henry More, who has illuſtrated its important moral with fine reflections. Parnell ſeems to have chiefly followed the ſtory as it is told by this Platonic theologiſt, who had not leſs imagination than learning."

"This tale, as it is told by Howell and More, may eaſily be conſulted. But the work of Sir Percy Herbert, in which it exiſts, and from which Howell profeſſes to have copied it, is not

"* Yet Sir Percy Herbert's book was not publiſhed till 1652, as we ſhall ſee preſently. Howell's Letter, in which the ſtory is found, is not dated.

of

of frequent occurrence. It was unknown, we ſee, to Mr. Warton. Howell has thought proper to relate the ſtory *in his own manner*. I have long been of opinion that the narrative of Sir Percy, without any alteration, (and he that compares Howell's with this will find enough) might be acceptable to the lovers of Engliſh literature, inaſmuch as it preſents the ſubject of one of the moſt intereſting poems in the language. The title is, *Certaine Conceptions or Conſiderations of Sir Percy Herbert, upon the ſtrange Change of Peoples Diſpoſitions and Actions in theſe latter Times. Directed to his Sonne.* 4to. Lond. 1652. This tale commences at p. 220, and ends in p. 230. It is alſo followed by another to the ſame purpoſe:—

"*A moſt full, though figurative Story, to ſhew that God Almightie's Wayes and inſcrutable Decrees are not to be comprehended by Humane Fancies.*" P. 324.

This tale is given at length, and it is curious to ſee what variations have been introduced by Howel, who publiſhed it in his letters, and by Parnell in rendering it poetical. In page 388, is a very extraordinary account of the ſeverity of flagellation uſed by the celebrated Dr. Buſby; but it ſhould be remembered that it was written by an enemy to Buſby. It is certain, however, that corporal puniſhment of boys was formerly carried, at all ſchools, to an exceſs that now appears incredible, as is ſeen plainly enough by the well-known complaint of honeſt Tuſſer, againſt his maſter N. Udall. We know not where to find a more curious ſpecimen of the quaintneſs of old time than in the following account of an old Sermon called,

"THE WHEEL TURNED,

"By a Voice from the Throne of Glory, deſcrib.d in a ſermon at the Green-yard, in Norwich, upon the Guild Day, June 22, 1647, by John Carter. By J. Mairch, for M. Spark, at the Blue Bible, in Green Arbour.

"Theſe two ſingular diſcourſes, expreſſed in the quaint language of the times, are inſcribed "To the glory of her ſex, the Right Honourable both by the firſt and ſecond birth, the worthy and moſt religious Lady, the Lady Frances Hobarte."

"From the ſecond, called the Wheel, the following extract is taken, which will demonſtrate both the temper of the times, and the ſtrange and eccentric language which was uſed from the pulpit.

"" About ſix months ſince, or not much otherwiſe, there came a letter from the *worthy Speaker* of the Honourable Houſe of Commons, directed to the Maior and ſome other faithful ones of the Corporation, requiring them to divide the citie into *claſſes:*

claſſes: to return the names of ſuch as were fit to be *elders:* by the way take notice, all yee people, that the letter was no forged letter. I ſpeak it in the preſence of God, and I will make it out to all the world, it was *the Speaker's own letter,* and the ſuperſcription and direction was according to his COMMISSION. I ſay this letter did not lie a year and three quarters in a box, and nothing done; but preſently the Maior called all that were concerned in it together: in one day we laid out the *claſſes,* we nominated the firſt men in the city, I am confident of that, for the *elderſhip;* that very night we returned what we had done to the *honourable Speaker,* and we verily and juſtly expected the next return to have received thanks and a ratification of our work, and the ſettling of Church government in our city. O how the wheels rattled gallantly, and moved freely, but on the ſuddain all ſtopped, the whole work was at a ſtand, and ſo hath been ever ſince.

" " In the name of God, what makes this ſtopping? Surely there's ſome ruſty wheel amongſt the reſt, that will not ſtir, nor ſuffer the other wheels to ſtir; or there's ſome ill-condition'd wheel. Its a ſtrange thing to ſee how one naughty wheel will carry another: the phuſy-wheel of the watch, with its greatneſs, carryeth all the leſſer wheels as it pleaſeth. The mil-wheel with its coggs turns about the upper milſtone, the clack, and makes the hopper ſerve them as they pleaſe: other wheels they have their teeth, by which they ſtop or turn the reſt. And that I doubt is the reaſon of our ſtoppings and contrary turnings: you ſhall ſee many good wheels, and in a fair motion, freely running on in a good way; and on a ſudden they are ſtopped and turned. Why how comes that about? Oh there are ſome maligmant wheels amongſt the reſt, that are contrived in the engine unſeen; theſe by their greatneſs and power, or by their coggs and flattery, or by their teeth and threatenings, they make them afraid to go on in any thing that tends to the public good, and the advancement of Gods glory, and the Churches ſettlement. Oh that theſe ruſty and ill-ſhaped wheels were filed, or oyled, or removed, and better put in the room. In the 10 verſe of this chapter, you ſhall ſee the appearance of the wheels was, as if one wheel had been in another wheel, which moſt think was not comprehenſively; as if a little wheel had been contained in a great wheel; no, the wheels were all of a bigneſs. This therefore they conceive was tranſverſely: one wheel turned right forth upon the ground, and then there was another wheel did cut that wheel in the very midſt with right angles, in the ſimilitude of a ſphære, and moved with a croſs and contrary motion: Ah! ſo it is with our wheels; there is ever a *wheel* in a *wheel*: one croſs wheel in the midſt that ſpoils the motion of all the reſt. As for theſe wheels, it is cryed unto them from the throne of glory, in my hearing, O wheel! the Lord gives thee a check: mend thy

thy motion, turn better, or elſe thou wilt break and deſtroy the chariot of the church, commonwealth and city." ". P. 384.

The volume concludes with " addenda et corrigenda" to the whole work; and a general index. In the addenda, we find a fragment of a latin tranſlation of Hudibras by the celebrated C. Smart, which was new to us, and has certainly much merit. It begins,

" Cum arſit civica phreneſis
Pacis hominibus pertæſis,
Nec unquam nota fuit cauſa
Tam dira quæ produxit auſa, &c." P. 419.

It is well known to all who are converſant in the works of Smart, that his Latin compoſitions were in general ſuperior to what he wrote in Engliſh.

We ſaid, in the beginning of this article that it would not be all commendatory. It has, however, turned out to be nearly ſo, if not entirely. The declaration therefore muſt be only underſtood to mean, that we would have found fault, if we had ſeen occaſion, which is the honeſt truth. But neither, on this occaſion, nor on any other, have we anxiouſly ſought for blemiſhes, for the ſake of diſplaying our own ſagacity; and we can without ſcruple promiſe the whole literary world, and every individual in it, that, if any one among them will produce a book equally curious and entertaining, we will praiſe him as much, and probably more, (from conſiderations that are obvious) than we have praiſed our friend and coadjutor.

ART. V. *The Lives of the Twelve Cæſars. By Eliſa Rogers.* 5 vols. 8vo. 3l. 13s. 6d. Hatchard. 1811.

A VERY reſpectable liſt of ſubſcribers is prefixed to theſe volumes, and the work is dedicated to Mrs. Hannah More. To this lady, and her different publications, the authoreſs aſcribes the conformation of her principles, and the ability thence obtained of extracting from the Pagan writers their various advantages, without any danger of contamination from their licentiouſneſs.

It is obſerved in the preface, that the hiſtory of the Pagans, anterior to the æra of chriſtianity, was hoſtile to the morals and

and principles of youth, and the object of the preſent work is to diveſt ſuch hiſtory of its miſchievous ingredients, to preſerve unimpaired the authenticity of facts, but to avoid every thing which may tend to infringe upon the ſtricteſt delicacy.

The ſubject of theſe volumes has been ſelected more particularly to elucidate that important period of the world in which the Saviour of mankind was born. It accordingly comprehends the Auguſtan age, and indeed the reigns of all the Emperors from Julius Cæſar to Valentinian III. the laſt Imperial Sovereign of Rome.

The Lives of the Twelve Cæſars are given in detail, and occupy the three firſt volumes and a conſiderable part of the fourth. The remainder, from Cocceius Nerva, who ſucceeded to Domitian, to Valentinian III. are ſubjoined with great, perhaps with too great, conciſeneſs. That the reader may judge of the ſpirit and ſtyle with which this work is executed, we ſubjoin a ſpecimen from the life of Auguſtus, though with no particular motive of preference.

"The ſword of Antony, ſtill ſtained with blood, was taken up, and carried to Auguſtus with an account of his death.

"Cæſar retired into his tent; and, reflecting on the deplorable end of ſo great a general, he burſt into a flood of tears.

"Cæſar ſummoned the friends of Antony, to whom he ſeriouſly declared, that his conduct to his colleague had not been influenced by hatred or ambition: he then ſhewed copies of the letters he had written to him, which they declared contained only reaſonable propoſals, and evinced diſtinguiſhed candour and generoſity; but, on the contrary, thoſe of Antony diſplayed paſſion, envy, and diſdain.

"Auguſtus was extremely deſirous not only to ſave the life of Cleopatra and ſecure her treaſure, but to exhibit the beautiful queen, who had ſo long triumphed over the Roman commanders, in his own triumph, on his return to Italy.

"He therefore ſent Proculeius and Gallus, to aſſure her of his reſpect. Cleopatra, alarmed for her ſafety, would not allow their entrance, but converſed with them through the aperture of the door, ſternly and haughtily demanding Egypt for her children.

"In order to meliorate matters, and ſoften the anger of Cleopatra, Gallus made new offers, during which Proculeius, convinced that her fixed determination was to deſtroy herſelf, entered at the window of her apartment: on perceiving him, Charmion, one of her women, exclaimed, 'Poor princeſs, thou art now, indeed, taken!' On this Cleopatra drew a dagger from her boſom, and attempted to ſtab herſelf;—the compaſſionate Proculeius arreſted her hand, ſaying, 'Do not, beautiful princeſs! injure yourſelf and Cæſar, by depriving him of the moſt diſtinguiſhed and

and illustrious proof he can give of his generosity, and make the most clement and gentle prince appear the most cruel and inhuman.'

"Proculeius then respectfully deprived her of the dagger, and examined with care that she had no poison concealed about her person.

"Cæsar experienced great joy, on hearing Cleopatra was alive, and gloried in having in his possession the haughty queen, who had already lifted the crown of Egypt above the empire of the Romans.

"Augustus loaded Cleopatra with honors, and commanded that she should be treated in a royal manner, though in confinement. He now made his public entrance into Alexandria in the most solemn and sumptuous manner.

"The Egyptians, impressed with the majesty of Cæsar, from his being followed by his armed soldiers, of his valor, from his exploits in the conquest of the renowned Antony, fell prostrate on their faces before him, and lay extended in expectation of his annihilation of them all.

"Augustus commanded them to rise, extended his hands most graciously to the most illustrious, and, in an elegant oration, intreated them to abandon their fears, that he pardoned the city, not only for the sake of its illustrious founder, and for its singular and distinguished beauty, but for the eminent esteem he had for Arius their fellow-citizen, the philosopher, whom he so highly appreciated; and whom he was proud of calling his friend.

"Several kings, and many of the Roman senators, are said to have begged of him the body of Antony, in order to evince their respect; but this generous conqueror would not deprive Cleopatra of a satisfaction so dear as that of the solemn interment of the beloved corse of her emperor! He moreover furnished her with the requisites necessary for the funeral pomp, which was conducted with distinguished magnificence.

"The wretched Cleopatra, who till this period had enjoyed not only the freedom but the dominion nearly of the world, was inconsolable at her captivity. On receiving private intelligence, that she was to be carried to Rome, to grace the triumph of Cæsar, she determined to rid herself of a life now become hateful. This new indignity would be madness to endure; she therefore requested permission to pay her last oblations to the memory of Antony.

"She was carried to the stately and costly sepulchre in which he had been laid: after an agony of bitter tears, she uttered the most heart-rending lamentations, 'Oh, my dearest lord,' she cried, 'I was queen and wore no chains, when I first placed thee in this monument; but I now come to pay my last duties. I hope the powers that guard thy happy abode, will stem the pride

of the conqueror, and not ſuffer him to triumph over thee in my perſon. Hide me, therefore, here in this, thy happy, thy precious tomb; for in the midſt of my bitter griefs, and deep afflictions, none have ſo heavily oppreſſed my ſoul, as living ſo long without thee!' She then crowned the tomb with garlands and flowers, embracing it ſtill in tears and miſery!

"Then, as if her mourning was over, ſhe ordered her women to prepare her bath, after the enjoyment of which, ſhe arrayed herſelf in the richeſt manner, and partook of the moſt ſplendid and magnificent banquets. She then ordered a baſket of figs, which had been preſented to her by a countryman, who was in her intereſt, to be brought her, under the leaves of which lay concealed an aſp, the bite of which was mortal, but gave no pain, nor produced convulſion or diſtortion of the frame: a gentle moiſture only bedewed the countenance; the ſenſes became obliterated, and an exceſſive heavineſs oppreſſed the whole body, reſembling that felt by perſons who were under the influence of profound ſleep.

"This treaſure, which Cleopatra valued more than all her riches, had been greedily and thankfully received, and concealed from the piercing eyes of the guards with ſuch ſingular ſecrecy, that no doubt remained on the minds of her attendants, whom ſhe now ordered to leave her apartment.

"Her favorite women, Charmion and Iras, who were too faithfully attached to their royal miſtreſs to ſurvive her, were now embraced, with great affection, in a laſt farewell.

"Cleopatra then, with Roman fortitude, but diveſted of thoſe fears of futurity which ſhe would have experienced had ſhe lived in this happy Chriſtian land, placed the aſp on her boſom: its anodyne influence was ſoon experienced. The ſubtle poiſon entered her veins; and Cleopatra, the beautiful Ethiopian queen, expired; and the world cloſed on a princeſs, whoſe talents and genius, had ſhe enjoyed the privileges of a Chriſtian education, could not have acknowledged a ſuperior.

"Auguſtus ſent meſſengers to inquire into the health of Cleopatra, as had been uſual with him. On entering the apartment of the Pagan princeſs, they found her extended on her ottoman of gold, arrayed in all her royal ornaments

"The aſp was ſtill at her boſom, but ſhe appeared as under the influence of a deep and placid ſleep. Iras was already dead; at the feet of Cleopatra was Charmion, juſt expiring, in the act of adjuſting the imperial diadem of her royal miſtreſs.

"A letter was in the hand of the queen, addreſſed to Cæſar, in which ſhe requeſted, as a laſt act of clemency, to be interred in the ſame tomb with Antony." P. 444.

We have to notice in this volume a ſingular inaccuracy. At p. 410, the page begins with "Agrippa had," &c. and ſo continues for ſix pages. Theſe pages are again repeated at p. 417.

p. 417. It is not a mere miſplacing of the ſheets in folding, for the pages do not correſpond in the number of lines. If this error pervades the whole impreſſion it is a great defect as well as deformity. The fifth volume will be found particularly uſeful to young ſtudents. It firſt exhibits a liſt of the Roman Conſuls from their firſt eſtabliſhment. This is followed by a chronological table of the firſt four ages of the Chriſtian Church, with a brief eccleſiaſtical hiſtory annexed, and the names of the Conſuls annually arranged. The reader is next preſented with a detailed genealogical table of the more illuſtrious Romans. The ancient Roman Calendar ſucceeds, which, though common, is here particularly uſeful. The concluding part of the volume exhibits a conciſe account of Modern Rome, a narrative of thoſe barbarians who invaded and finally ſubverted the Roman Empire, with a treatiſe on early chronology. As an appendix, Sir Iſaac Newton's Chronicle from the firſt Memory of Things in Europe to the Conqueſt of Perſia by Alexander the Great, is annexed, with a few other papers of leſs importance, which appear added to make up the volume.

The work altogether is very creditable to the author, who has exerted much diligence, and evinced conſiderable taſte and judgment in the compilation. Neither ſhould it be omitted to ſay that theſe volumes are accompanied by an atlas, containing ten well executed maps of the Roman Empire, Germany, Italy, Greece, &c. with three plans of Rome in its ancient as well as modern ſtate.

ART. VI. *Critical Remarks on detached Paſſages of the New Teſtament, particularly the Revelation of St. John. By the late French Laurence, LL. D. M. P. Profeſſor of Civil Law in the Univerſity of Oxford.* 8vo. 202 pp. 6s. Rivingtons. 1810.

DR. Laurence, an eminent Civilian, and no leſs diſtinguiſhed Member of Parliament, amidſt the various and anxious occupations of his ſecular life, was not, we ſee, inattentive to that which is of infinitely higher value than all the buſineſs of this life. The leſſon is inſtructive, and it is of no tranſient benefit to mankind, but will remain, with many ſimilar examples, as a leſſon for all times. Were it not ſo, we ſhould much regret the unintentional delay which has ſo long excluded his poſthumous labour from our records:

for Dr. L. was a man to whom we would not, on any account, have failed in any due reſpect. The obſervations upon his character, with which the preface opens, are too juſt to be omitted in this place.

" The author of the following production was too highly diſtinguiſhed in the political world to render neceſſary any eulogium on his public talents and integrity, were an alluſion to them in this place appropriate. But the reader's attention will be ſolely directed to the merit of his literary character; a merit indeed which was duly appreciated by a numerous circle of private friends, and moſt eſteemed by thoſe who knew him beſt. The extent both of his general information and of his claſſical erudition, the refinement of his taſte, as well as the depth and indefatigability of his reſearch, the acuteneſs of his remark, the cogency of his argument, and the rectitude of his judgment, were all acknowledged and admired. His critical abilities in particular were ſo greatly reſpected by the late Mr. Burke, that in an advertiſement prefixed to the ſecond edition of a tract, entitled, 'An Appeal from the new to the old Whigs,' that illuſtrious writer publicly deſcribed him, as 'a very learned perſon, to the partiality of whoſe friendſhip he owed much, to the ſeverity of whoſe judgment he owed more.'" P. iii.

It is to be regretted, rather than thought extraordinary, that Dr. Laurence did not find more time to beſtow upon theſe ſcriptural reſearches. Had his life been continued, he would doubtleſs have left much more of this kind to the world. As it is, his notes on the Four Goſpels, according to the order of a MS. Harmony, compoſed by Dr. Yardley, Archdeacon of Cardigan, extend only from page 1 to page 80. Thoſe on the Acts only nine pages, from 80 to 89; on the Epiſtles, only four, to p. 92. The reſt is occupied by his notes on the Reveſation, extended from p. 93 to 202. But though he did not write many notes, he made conſiderable reſearches, as may be ſeen even in ſome of the ſhorteſt.

" *And Jeſus himſelf began to be about thirty years of age, being (as was ſuppoſed) the ſon of Joſeph.* Luke iii. 23.

" Και αυτος ην ο Ιησους ωσει ετων τριακοντα αρχομενος, ων, ως ενομιζετο, υιος Ιωσηφ, &c. Some underſtand the word αρχομενος to mean, *beginning his miniſtry;* and Mr. Whiſton, in ſupport of this conſtruction, remarks, that another participle of the ſame verb (αρξαμενος) ſeems to be uſed abſolutely in a ſimilar ſenſe by St. Luke xxiii. 5. and xxiv. 47. Acts xxi. 22. and Acts x. 37. And though the inſtances are not exactly parallel, they do in my opinion ſeem ſufficient for the purpoſe of ſtrong illuſtration. The tranſlation

tranſlation then ſhould be, 'And Jeſus was himſelf about thirty years of age when he began his miniſtry, (or, more cloſely to the letter, *when he was initiated*), being, as was ſuppoſed, the ſon of Joſeph, &c.' The looſe phraſe of *about* thirty years of age, ὡσεὶ ἐτῶν τριάκοντα, will then be near enough to the truth, if Jeſus were three or four and thirty; and the mention of his being *thirty* is ſignificant, becauſe *before thirty* no perſon could be initiated high prieſt. But the common conſtruction and tranſlation are very flat and inconſiſtent; and if he *began to be* about thirty, he was not *then thirty*; and it is very improbable that he, who came to fulfil the law, ſhould enter upon his high-prieſthood before the legal age of being capable to exerciſe the functions of that office. More than one difficulty is obviated by the interpretation which I prefer.

"Kœchet mentions eleven writers, moſtly of eminence, who have underſtood ἀρχόμενος in this peculiar ſenſe. But he quotes Dr. Yardley (I believe in his genealogy of Chriſt) as interpreting the word to mean, *ſubject to his parents*. Bowyer refers it to the commencement of the miniſtry, and cites Langius de Annis Chriſti, who ſays that Juſtin Martyr, Origen, and Euthymius appear to have ſo conſtrued it. None of theſe writers are included in Kœcher's enumeration.

"Parkhurſt in his Lexicon (ed. 1798.) adopts Dr. Yardley's interpretation. On the other hand, Schleuſner adopts the ſenſe which I prefer; ἀρχόμενος *tam docendi munus auſpicaretur:* for which he refers to a diſſertation of Sommelius on this paſſage, publiſhed in 1774." P. 11.

Connected in ſome degree with this note, is the following:—

"*Then ſaid the Jews, Forty and ſix years was this temple in building.* John ii. 20.

"This paſſage clearly diſproves the vulgar computation of the birth of Chriſt. The temple here meant is that which was rebuilt and enlarged by Herod. It was never entirely completed, as we gather from a paſſage in Joſephus, who attributes much of the tumults in Jeruſalem, juſt before the Jewiſh war, to the number of workmen diſcharged from the temple. At the time here mentioned by St. John, it had been begun forty-ſix years. Now ſome writers place the commencement of the building ſo early as the 23d, and none later than the 17th year before the vulgar æra of Chriſt's birth. But this would make him at moſt only twenty-nine years of age at this time, while we have the poſitive teſtimony of St. Luke, that he was at leaſt thirty-one, if not thirty-two. P. 18.

The remarks which occur in page 26, on the ſlight varia-

tions of the Evangeliſts, are evidently the production of an acute man, a ſound lawyer, and a good chriſtian.

"They who contend for a degree and kind of inſpiration, incompatible with the ſlighteſt diſcordance among the Evangeliſts, in ſuch ſubordinate points as the order of events, will find inſuperable difficulties in their way. I do not know any paſſage in Scripture which requires us to believe that the teſtimony of the Spirit, ſpeaking through the ſacred penmen, was to exclude human teſtimony. The promiſe of Chriſt in his laſt converſation ſeems to me to be of a different kind: John xv. 26, 27. *The Spirit of truth, which proceedeth from the Father, ſhall bear witneſs of me. And* YE *alſo ſhall bear witneſs, becauſe ye have been with me from the beginning.* So, when after his reſurrection, he gives his final commiſſion to his Diſciples, having reminded them of his former diſcourſes, and opened their underſtandings to apply the Scriptures to the facts of his life, he ſays, *And* YE *are witneſſes of theſe things*, Luke xxiv. 48. Hence, when an Apoſtle was to be elected in the room of Judas, the qualification required was *a perſonal knowledge* of Chriſt's miniſtry from the beginning. They were, therefore, to bear teſtimony *as men*, though the Spirit of truth alſo was to bear witneſs in them and through them, not controlling their teſtimony according to its proper nature, but ſuperadding his own agreeably to its divine character.

"In weighing human teſtimony, they, whoſe profeſſion it is to conſider the ſubject with the niceſt accuracy, hold the conſent of witneſſes on eſſential points to be doubly ſtrong, where there is ſome ſlight variation in the account of minute circumſtances. Courts of juſtice ſuſpect men, who, coming to prove any fact, tell in nearly the ſame language a tale in every part preciſely the ſame. This, inſtead of a preſumption favourable to a cauſe ſo ſupported, affords only an indication of concert and conſpiracy. Why then ſhould we ſuppoſe, that the divine wiſdom would have recourſe to a miracle of a conſtant, overruling, infallible inſpiration, ſo as to allow no room for human inaccuracy of obſervation, or human infirmity of memory, in the mereſt trifles, in order to produce compoſitions, which for that very reaſon could hardly obtain belief without another miracle? Or why muſt we taſk our imaginations for conjectures and ſuppoſitions of every kind, rather than admit, that, recording at a conſiderable diſtance of time ſome out of many remarkable diſcourſes and actions, which paſſed during a period of three, four, or five years, each of the Evangeliſts in ſome inſtances (and they are *almoſt miraculouſly few*) may have been erroneous in the chronological order, which they may have aſſigned to facts, wherein they all ſubſtantially agree? Is not the operation of the Spirit of truth ſufficiently diſcernible in this wonderful reſult of the whole, that there is no article of our faith, no moral precept, no proof of Chriſt's miſ-

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ſion by miracles, to be found in any one of the four, which the parallel paſſages in the reſt will overturn, or even impeach, though ſome things may be qualified, limited, or explained by ſuch a compariſon? At moſt they differ but little; never to the injury, and altogether to the advantage of truth." P. 23.

We cannot withhold the following acute and learned note:—

"*Therefore all things whatſoever ye would that men ſhould do to you, do ye even ſo to them; for this is the law and the prophets.* Matt. vii. 12.

"Wetſtein has collected many paſſages from heathen writers, which expreſs ſomething of the ſame ſentiment with this divine precept. He has omitted, however, a ſaying attributed to Cleobulus of Lindus, one of the ſeven ſages of Greece; Ὁ συ μισεις, ἑτερῳ μη ποιησῃς, *Do not to another, what you diſlike yourſelf.* And a ſimilar ſaying of Thales, the Mileſian, Ὅσα νεμεσις των πλησιον, αυτα μη ποιει. *Do not thoſe things, for which you are angry with your neighbour.* But the neareſt of any thing is undoubtedly the ſtory of R. Hillel, which Wetſtein, after others, relates from the Talmud. When a heathen promiſed to become his proſelyte, if he would teach him the whole Jewiſh law at one leſſon, he ſaid, *Do not to another what you would not like to be done to yourſelf. This is the whole law: the reſt is but comment.* It ſhould however be recollected, that, although R. Hillel flouriſhed before the time of our Saviour, this anſwer is only attributed to him in the Talmud, a compilation of a ſubſequent date, and perhaps written long after the Emperor Alexander Severus had cauſed this very precept of our Saviour to be inſcribed every where on the walls of his palace. The Jews very probably did what the Deiſts of modern times have done. They may have pillaged the pure morality of the Chriſtians, with the fraudulent purpoſe of arrogating to their own doctrines, a merit, which did not belong to them." P. 33.

We would gladly lay before our readers the note of Dr. L. on the firſt eleven verſes of John viii. but, after our former ſpecimens, muſt refrain, on account of its length. He gives up thoſe verſes which contain the hiſtory of the woman taken in adultery as ſpurious, on the concurrent teſtimony of MSS. But he contends that, though it was not originally in St. John's Goſpel, it may nevertheleſs be a true narrative. It is thought to have been firſt inſerted by Tatian in his Harmony; from what authority is doubtful.

"But," ſays Dr. L. "if this be the origin of the ſtory, it by no means follows that it was not true. The Goſpel according to the Hebrews," from which ſome have ſuppoſed it taken, "was not only had in eſteem, but was undoubtedly one of the moſt ancient,

cient, ſince it was quoted by Papias. It may therefore have contained many true paſſages of the life of Chriſt, though more falſe or perverted narratives. This, being noticed by Papias, and finally ſanctioned by the Church, ought to be received as true, whether it really came from that origin, or from the higher authority of St. John." P. 39.

In this ſtyle of critical and candid remark are the notes left by Dr. Laurence; who then that reads them will not regret that their number is not greater?—and what divine will neglect to poſſeſs himſelf of a book which, at ſo moderate a price, offers to him ſo intereſting a ſpecimen of ſacred criticiſm?

The notes on the Revelation, which are much more extenſive, are written with a conſtant reference to the valuable, though ſmall, tract on that book, which was publiſhed by the Rev. E. Whitaker,—and which we noticed, with due praiſe, in our twenty-third volume, at p. 845. The excellent and peculiar plan of Mr. Whitaker was, to take the confirmation of the prophecies in that ſacred book chiefly from the Hiſtory of Gibbon; thus making the infidel hiſtorian bear an unwilling but irrefragable teſtimony to chriſtian truth. In this he is followed, with ſtrongly expreſſed approbation, by Dr. Laurence, who differs from him only in a few points, and thoſe of inferior moment. We rejoice in this circumſtance, both from its moment, and as it muſt afford peculiar ſatisfaction to that modeſt, though very learned divine. The notes on this book are, in general, too long and too much connected to be copied here. But we cannot deny ourſelves the ſatisfaction of pointing out, that the ſound underſtanding of Dr. Laurence adhered faithfully to the old Proteſtant interpretation of this prophecy, as pointing out the progreſs and extent of Papal corruption and domination. The ſeven vials he underſtands according to the interpretation of Fleming, which he thus quotes:—

"He" (Fleming) "lays it down as a principle of his interpretation, 'that the vials which are included in the ſeventh trumpet ſuppoſe a *ſtruggle and war* between the popiſh and reformed parties, and that every vial is to be looked upon as the event and concluſion of ſome new periodical attack of that firſt party upon this other, the iſſue of which proves at length favourable to the latter againſt the former, which, ſeeing it is the moſt noble and remarkable part of the period that the vial relates to, is, therefore, that which denominates the period itſelf.'

"That theſe plagues (or blows, as the word literally ſignifies) are all to be received *in wars*, I agree; and that they are to be inflicted

inflicted by the reformed church I underſtand from the ſeven angels, who pour out the vials, being dreſſed in the habit of *the prieſts* of the temple of God. But I do not think that each vial is the *event* and concluſion of a periodical attack from the Papiſts. The ſixth and ſeventh vials, as Mr. Fleming himſelf remarks, run into each other; and I think it can be ſhewn, that the operation of each vial, when it has been poured out, continues unexhauſted, though acting with diminiſhed power, to the end; but each is deſignated by the moſt immediate and ſtriking effect of its influence, which adds ſome new blow to the kingdom of the beaſt. I believe, too, that the principal events and prominent epochs, which characterize the different vials, and prepare the ruin of the Papal Roman empire, will be found to tally very aſtoniſhingly with the firſt preparatory ſteps to the eſtabliſhment of the Pope's authority, there being the exact interval of 1260 prophetical years between one and the other. If this can be ſhewn, it will ſtrongly, and I think irreſiſtibly, confirm the truth of the interpretation. It will be an additional teſt, if the emblems employed ſhall be found to be connected with any thing of a literal accompliſhment." P. 187.

Teſtimonies of this kind, from a man ſo free-minded, ſo enquiring, and ſo acute as Dr. Laurence, we cannot but conſider as of high importance and value. If he had put as a motto to his book,

Δόσις δ' ὀλίγη τε φίλη τε
Γίγνεται ἡμετέρη,—

we ſhould have been earneſt to juſtify the quotation; regretting only that the epithet ὀλίγη ſhould be, in ſome degree, applicable to the life of the author, as well as to the ſize of his book.

ART. VII. 1. *An Eccleſiaſtical Hiſtory, Antient and Modern, &c.*

2. *The Hiſtory of the Church of Chriſt, &c.*

(Continued from vol. XL. *p.* 351.*)*

FROM the commencement of the eighth century to the æra of Luther, the Hiſtory of the Church exhibits little to our view, but the progreſs of error, metaphyſical ſubtilty, and eccleſiaſtical uſurpation. This long but dreary period therefore we ſhall paſs over with great rapidity; adverting only

only to the moſt important events which occurred in each century, and occaſionally pointing out what appears to us miſtakes, whether in the narrative or in the reflections of our two hiſtorians.

In the eighth century, while the Greek church was groaning under the oppreſſions of the Saracens, and Spain was conquered by the ſame people, the goſpel was propagated by the Neſtorians of Chaldee, among the Tartars and other ſavage nations in the Eaſt, and by different Miſſionaries from England and Gaul among the Saxons and other idolatrous nations in Germany. This century, however, was chiefly diſtinguiſhed from thoſe which had preceded it, by the elevation of the Biſhop of Rome to the rank of a temporal prince; by the riſe of what is called the *ſchool-theology*; and by the violent controverſies that were occaſioned by the introduction of *image-worſhip* into the church. On all theſe topics our two hiſtorians diſplay each his own prejudices; whilſt in their account of facts they are very nearly agreed. They both repreſent the elevation of the Pope as brought about by very wicked means, and for very nefarious purpoſes; and they both prove ſufficiently that Charlemagne, who raiſed him to the dignity of a prince in the Weſtern Empire, retained a feudal ſuperiority over him, even in Rome itſelf. In the pages of Moſheim this ſuperiority appears very like Eraſtianiſm, and ſeems to be greatly exaggerated; but there can be no doubt that even in this century the Biſhops of Rome and Conſtantinople could iſſue no *Bulls* or *Decrees*, obligatory on the clergy *without* the limits of their reſpective dioceſes, but with the conſent of a council of biſhops called together by the temporal ſovereign.

The philoſophy of Ariſtotle had now completely ſuperſeded that of Plato; but, according to Moſheim, literature and ſcience of every kind had fled from the weſtern parts of the continent of Europe, Rome and ſome diſtricts of Gaul excepted, and taken up their reſidence in the Britiſh iſlands. To the Iriſh and Scotch Miſſionaries of this period he attributes the origin of the *ſcholaſtic theology*; though a theology very ſimilar appears to have been cultivated about the ſame period among the Greeks, chiefly by Joannes Damaſcenus, who was undoubtedly, ſays Moſheim, the moſt learned man of the century.

To this great author Mr. Milner, on the other hand, allows hardly any merit whatever. He does not indeed deny his learning or his genius; but he ſeems to have thought of him with abhorrence—not merely becauſe he wrote in defence of image worſhip, but chiefly, as it appears to us, becauſe John entertained

entertained notions of human liberty very different from thoſe which this hiſtorian had himſelf adopted.

"John," ſays he, "was a voluminous writer, and became among the Greeks, what Thomas Aquinas afterwards was among the Latins. He ſeems to have defended the ſyſtem commonly called the Arminian notion of free-will, in oppoſition to the doctrine of effectual grace. This was a natural conſequence of his philoſophizing ſpirit. For all the philoſophers of antiquity, amidſt their endleſs diſcordancies, agreed in teaching man to rely on himſelf. *This is the dangerous philoſophy which St. Paul warns us to beware of.* It hitherto wore chiefly the garb of Plato; it was now aſſuming that of Ariſtotle. In both theſe dreſſes, it was ſtill *the wiſdom of this world, which is fooliſhneſs with God.* And even at this day, among all who *lean to their own underſtanding to the diſparagement of revelation*, its nature is the ſame, however varniſhed with chriſtian phraſeology." Milner, vol. III. p. 190.

That he who leans on his own underſtanding to the diſparagement of revelation, holds a ſyſtem which is fooliſhneſs, not with God only, but alſo with every ſober-minded Chriſtian, is indeed true; but it is not true either that *all* the philoſophers of antiquity taught this ſelf-ſufficient doctrine, or that every modern philoſopher, who defends what this author calls the Arminian notion of free-will, leans on his own underſtanding, to the diſparagement of revelation. There is, in the writings of Plato and Xenophon, abundant evidence that Socrates, at leaſt, had nothing of that ſelf-ſufficiency which, according to this author, poſſeſſed *all* the ancient philoſophers; and we ſhall have occaſion by and by to animadvert on an inſtance of Calviniſtic ſelf-ſufficiency, than which nothing will be found more extravagant in the writings either of Arminius himſelf, or of any modern philoſopher of the ſame ſchool. In the mean time, we beg leave to aſk the partizans of our author, if in this particular opinion he have any partizans, from what evidence they conclude that *the Arminian notion of free-will* is the vain philoſophy of which St. Paul warns us to beware. The Stoics and Epicureans—the only two ſects of philoſophers with whom we read of the Apoſtle's having directly entered the liſts of controverſy—certainly taught not the Arminian doctrine concerning the freedom of the human will; for both thoſe ſects were *fataliſts*, though not exactly on the ſame principles. They agreed however with all the other ſects, in laughing at the chriſtian doctrine of the reſurrection of the dead, as ſomething too abſurd, it ſeems, to be by them ſeriouſly conſidered;

dered; whilſt the other ſects, who were not Materialiſts, all looked on the human ſoul as a portion of the *ſoul of the world*, into which it was to be re-abſorbed either immediately at death, or after many tranſmigrations from body to body. Theſe two notions, which prevailed univerſally among the philoſophers of Greece and Rome, are utterly irreconcilable to the great chriſtian doctrine ſo much inſiſted on by St. Paul—that "we muſt all appear before the judgment-ſeat of Chriſt; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Is it not therefore probable that theſe notions, and not the Arminian notion of *free-will*, conſtitute the danger of that philoſophy of which the Apoſtle warned the Coloſſians to beware? For our own parts, we have not the ſmalleſt doubt of it; eſpecially as we find the ſame Apoſtle warning Timothy to ſhun thoſe vain babblings which had led Hymeneus and Philetus into the error of ſuppoſing that the reſurrection was paſt, as being, in the language of the philoſophers of that age, nothing more than a reformation from a vicious to a virtuous life *.

For the worſhip of images, as now practiſed in the church of Rome, no apology whatever can be made; and therefore John of Damaſcus deſerves the ſevereſt cenſure for having employed his talents and erudition in its defence. The practice undoubtedly aroſe from placing in the churches repreſentations of the great events of our Lord's life and death, for the inſtruction of the ignorant, in an age when copies of the Scriptures could not, as now, be multiplied by means of the preſs; and when probably a very ſmall number in the lower orders of ſociety were capable of reading them.

With this account of the matter, however, Mr. Milner was not ſatisfied; but thinks it neceſſary to inquire into the *origin of idolatry*, which he derives from the corruption entailed on human nature by the fall of the firſt man. The enquiry is too long to be here tranſcribed: and as it appears to us to be a mere collection of *words* without any preciſe *meaning*, we are not aſhamed to acknowledge that we are utterly incapable of abridging it. We cannot, however, paſs over without cenſure the inſinuation that every man is prone to idolatry, who has not the ſame notions of *juſtification by faith* with St. Auguſtine and Calvin; "ſo cloſely con-

* On this ſubject the reader will find much erudition and ſound reaſoning in Warburton's *Divine Leg. of Moſes*, book 3d, ſect. 4.

nected,"

nected," ſays our author, (p. 153), "is the doctrine of juſtification with purity of worſhip!" And did Mr. Milner really ſuppoſe that Biſhop Bull; or Dr. Waterland; or the preſent Biſhop of Lincoln; or even Dr. Prieſtley, in whoſe creed the doctrine of juſtification had no place, either in the Calviniſtic or in the Arminian ſenſe, was more liable to worſhip a ſtock or a ſtone than himſelf? Among thinking men, ſuch illiberal and abſurd inſinuations as this ſerve only to injure the cauſe which they are intended to promote, whilſt they excite among the unthinking the moſt unchriſtian abhorrence of each other.

Among the learned men of the eighth century both our hiſtorians write reſpectfully of Bede and Alcuin, and ſome others; but Mr. Milner's favourite is Bede, becauſe he preached the doctrine of St. Auguſtine.

"On the whole, ſays this author, I ſhall venture to obſerve, what, however, no reader will be prepared to receive, unleſs his mind has been ſeaſoned with a degree of *experimental religion*, that the comments of Bede (on the ſeventh chapter of St. Paul's Epiſtle to the Romans) are far more *ſolid and judicious* than thoſe of many modern, improperly called rational divines; though in the *former* the errors of *fanciful allegory* abound, in the latter an air of *ſtrict* and *accurate argumentation every where appears*. The reaſon is, becauſe the former, *being poſſeſſed of the true meaning of the Apoſtle as the whole*, ſupports and illuſtrates it throughout, though he fails in detached paſſages, becauſe of the deſultory ebullitions of a vicious taſte which predominated in his time; the latter, 'with ſemblance of worth, not ſubſtance,' are accurate and juſt in many particulars, but *from their ſyſtem of notions, which is extremely oppoſite to that of St. Paul*, miſlead their readers altogether, in regard to the main drift of the argument." Milner, vol. III. p. 138.

We ſhall not detain the reader by vainly attempting to ſhow how comments, which abound with the *errors* of *fanciful allegory*, may be more *ſolid and judicious* than thoſe in which *ſtrict* and *accurate argumentation every where appears!* Our minds are not ſufficiently ſeaſoned with what the author calls *experimental religion*, to enable us to reconcile to each other palpable contradictions; but we beg leave to aſk thoſe men "of ſpiritual underſtanding," who are equal to this taſk, on what evidence Mr. Milner concluded that Bede was *poſſeſſed of the true meaning of the Apoſtle*, and that ſuch modern divines as Grotius and Hammond, and Bull and Whitby, and Waterland and Warburton, and Tomline miſtook his meaning. If they anſwer, in the words of our author, that

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the ſyſtem of thoſe men's notions, which is extremely oppoſite to that of St. Paul, had miſled them, we beg leave to aſk how they came to diſcover this oppoſition. There is not one of theſe rational divines, whether properly called ſo or not, who has not endeavoured, by criticiſm and argument, to prove that his ſyſtem of notions is not oppoſite to St. Paul's; while Mr. Milner has not urged even the *ſhadow* of an argument to prove that it is. Was he, becauſe a Calviniſt, entitled to demand from the Chriſtian Church greater deference to his own *ipſe dixit*, than is due to the learning and reaſoning of all the Anti-Calviniſtic divines that ever lived? If this be the opinion of our modern Evangeliſts, in God's name let them enjoy it; but for the ſake of conſiſtency, let them carefully avoid, for the future, all mention of the ſelf-ſufficiency of *modern philoſophers* and *rational divines*.

The limits of the Church were extended in the ninth century by the converſion of the Swedes, Danes, Bulgarians, Bohemians, Moravians, and Ruſſians; but her faith became more corrupt and her worſhip more ſuperſtitious than in the century preceding. Hitherto the images that were worſhipped were thoſe only of our bleſſed Lord and his virgin mother; but now men and women, whoſe conduct through life had been deemed *meritorious*, were, after death, canonized as ſaints; conſtituted mediators between God and man; and invoked as ſuch before their *ſtatues*, to which the more ignorant part of the multitude undoubtedly addreſſed their devotion, "ſaying to the wood, Awake, and to the dumb ſtone, Ariſe." This canonization of ſaints was, at firſt, the privilege—if not of every biſhop—certainly of every provincial council of biſhops; but it was ſoon aſſumed by the Biſhop of Rome, as one of the rights attached excluſively to the chair of St. Peter. The canonization of ſaints was followed by the belief that to be poſſeſſed of their relics was to be rendered ſecure from all dangers, ghoſtly and bodily. The conſequence of all this was an infamous traffic for the relics of ſaints, by thoſe pilgrims who travelled to Jeruſalem, and other places in the eaſt, where it was confeſſed that the moſt eminent ſaints had lived and died. We call the traffic *infamous*, becauſe the Greeks, who had not yet ſo completely adopted thoſe ſuperſtitious dotages as the members of the Latin Church, and who hated that church, ſold to the pilgrims, as the relicts of ſaints, bones that had belonged to men of a very different character, and ſometimes bones that were not even human!

In the beginning of this century letters were, in the weſt, patronized by Charlemagne, and Alfred of England, who founded

founded the Univerſity of Oxford; but on the death of theſe princes, learning gradually vaniſhed from the Latin Church, and was ſucceeded by ignorance almoſt inconceivable. In the Greek Church it was ſtill cultivated; aud Plautius—the Patriarch of Conſtantinople—though an arrogant and turbulent prelate, poſſeſſed a variety of erudition which would have done honour to a better age. It was in this century that the monſtrous doctrine of tranſubſtantiation was introduced into the church by Paſchaſius Rodbert, a Monk, and afterwards Abbot of *Corbay;* but his reaſonings in ſupport of it were completely confuted by Rabanus Maurus—the ſcholar of Alcuin, by Johannes Scotus Erigena, and the famous Ratram, originally of the ſame monaſtery with Rodbert. Moſheim gives the ſubſtance of the reaſoning of Rodbert on the one ſide, and of Ratram and Scotus on the other, beſlowing, on Scotus's ſtatement of the doctrine of the Euchariſt, the praiſe to which it appears to have been juſtly entitled. Milner admits that great man's victory over his antagoniſt; but warped, as uſual, by the peculiar tenets of his party, he thus expreſſes his opinion of him and one of his aſſociates in that controverſy.

"In this dark ſeaſon Paſchaſius Rodbert introduced the abſurd tenet of tranſubſtantiation, which was oppoſed by John Scotus Erigena, and Rabanus, Archbiſhop of Mentz, two of the moſt learned men of that age. But their *learning ſeems to have had little connection with godlineſs*, however they might ſucceſsfully plead the cauſe of common ſenſe in the controverſy juſt mentioned. For they joined in *oppoſing the doctrine of grace*, concerning which a controverſy of ſome importance was raiſed in this century." Milner, vol. III. p. 199.

The controverſy, to which the author alludes, was raiſed by Gotteſchalcus, an illuſtrious Saxon, who had been compelled by his parents to enter involuntarily into a monaſtic order; and had adopted all thoſe opinions concerning predeſtination, the irreſiſtibility of grace, and partial redemption, &c. which now diſtinguiſh the creed of the more rigid Calviniſts. A very fair view of the controverſy in which he was involved, as well as of the horrid treatment which he received from his enemies, is given by both our hiſtorians; but though Mr. Milner juſtly condemns the unchriſtian ſpirit diſplayed on that occaſion by Rabanus Maurus and others, nothing but outrageous zeal for Calviniſm could have induced him to pronounce that all who oppoſed the opinions of the perſecuted monk were enemies to *the doctrine of grace!* At any rate, he ſhould not have omitted to do juſtice to Ratram,

Ratram, when declaring that the learning of thoſe who oppoſed tranſubſtantiation had little connection with godlineſs; for Ratram pleaded the cauſe of Gotteſchalcus with great zeal and equal ability. Our author's candour, however, ſo unlike that of his brother Calviniſt and hiſtorian, Dr. Haweis, when relating the ſame tranſactions, is entitled to much praiſe; for he neither aggravates the merits nor extenuates the defects of his hero's character. He confounds, as moſt modern Calviniſts do, the predeſtination of his maſters with the doctrine of *philoſophical neceſſity*; but that he ſhould refer to Biſhop Butler as giving any countenance to that doctrine in the very chapter of his immortal work in which that acute prelate apologizes to his readers for "arguing upon *ſo abſurd a ſuppoſition* as that of univerſal neceſſity," would aſtoniſh us, were we not aware of the effects of a bigotted attachment to favourite opinions on the moſt vigorous minds.

Our two hiſtorians give very different accounts of the Paulicians—a ſect which aroſe in the ſeventh century, and was dreadfully perſecuted in the ninth. Moſheim repreſents them as holding many of the moſt abominable principles of the Manichæans, and as refuſing, like the modern Quakers, and nearly for the ſame reaſon, to celebrate the ſacrament of the Lord's ſupper. Mr. Milner, on the other hand, *ſuppoſes* them to have been converted, like Auguſtine, from the errors of what he calls the *general church*, to the truths of *modern Calviniſm*, by one of thoſe effuſions of grace which, in his opinion, are from time to time poured out on thoſe who are elected to the great work of reviving primitive and goſpel truth. Which of theſe accounts then are moſt deſerving of credit? Moſheim's undoubtedly; for he conſulted the works of Photius and Petrus Siculus, the only original authors who give any account of the Paulicians; and Mr. Milner confeſſes that the works of neither of theſe authors had fallen in his way. He declares that he adopted the *facts* reported from them by Moſheim and Gibbon; but Photius and Peter were enemies to the Paulicians, and therefore altogether unworthy of credit! This he ſays on the reverend author of Gibbon, praiſing, as candour in that hiſtorian, thoſe inſinuations and reflections, which moſt chriſtians conſider as one of the artifices by which Gibbon endeavours to undermine the church of Chriſt, and diſcredit our holy religion.

Certainly the reports of avowed adverſaries ſhould always be received with ſome ſuſpicion of exaggeration; but it is not conceivable that Photius would repreſent as *Manichæans* the faithful followers of Auguſtine, however much he might

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diſapprove of that father's peculiar doctrines. Beſides, if Photius and Peter be altogether unworthy of credit, we know nothing at all of the Paulicians; and therefore they ſhould not have been ſo much as mentioned in a hiſtory of the Church of Chriſt. The author, however, can without ſcruple avail himſelf of the report of adverſaries, when he finds that report for his own purpoſe. On the teſtimony of Auguſtine, he brands Pelagius as the author of a moſt pernicious hereſy, and on the authority of Fleury and other popiſh writers, repreſents Claudius, the Biſhop of Turin in the ninth century, as the firſt proteſtant reformer; and in both caſes he does well; for Auguſtine and Fleury are both worthy of credit, though not more worthy of it when relating facts than Photius, the moſt learned man of his age.

Mr. Milner ſeems to conſider as one of the corruptions of the age, the practice which prevailed in the ninth century of conſtituting biſhops over large diſtricts, in which ſcarce any Chriſtians were to be found; but this ſeems to have been the practice of the very firſt ages, wherever a perſon could be found fit for the office of a biſhop. Had the remark been made by Moſheim, we ſhould not have been ſurpriſed at it; but from Mr. Milner, who really ſeems to have underſtood the conſtitution of the apoſtolical churches, we looked for no cenſure of a practice which reſults naturally from that conſtitution, and which we hope to ſee ſoon adopted in our own Aſiatic dominions.

Baronius himſelf, partial as he was to the See of Rome, acknowledges the tenth century of the chriſtian æra to have been "an iron age, barren of all goodneſs; a leaden age abounding in all wickedneſs; and a dark age, remarkable above all others for ſcarcity of writers and men of learning." Moſheim has completely proved that it deſerves this character, and we have quoted the ſentiments of Baronius in Milner's tranſlation. It would therefore be a waſte of time to ſelect any event in the hiſtory of the church, during ſuch a period, as particularly worthy of our readers attention, or to make any remarks on the details of ignorance, errors, and vice, given by our two hiſtorians. Though they purſue very different plans in their narratives of the tranſactions of this century, as they do indeed every where elſe, there is no contradiction between them; except that Moſheim delights in aggravating the gloom of the ſcene, and Milner in pointing out ſuch parts of it as the reader can contemplate without diſguſt. Yet in this dark age was firſt agitated that queſtion between the *Nominaliſts* and *Realiſts* which has divided the

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metaphyſical ſchools ever ſince, and which ſeems not even yet to be decided to univerſal ſatisfaction. In this age too Chriſtianity was propagated with great zeal among the Heathen, both by the Eaſtern and the Weſtern Church—Mr. Milner thinks, from the pureſt motives, by many of the Miſſionaries, though Moſheim declares himſelf to have been of a different opinion. The profligacy of the Court of Rome during the tenth century was enormous; nor does there ſeem to have been one pope of any merit among the vaſt number who then ſucceeded each other by the moſt nefarious means, except Sylveſter II. who filled the chair of St. Peter at the end of the century. He had, when a private clergyman, ſtudied mathematics and aſtronomy under the Arabian philoſophers in Spain; but ſo little was his ſcience eſteemed among the monks in Italy, that they looked on him, when deſcribing *geometrical figures*, as employed in *magical* operations; and, if Moſheim and the authors to whom he refers deſerve credit, they conſidered the accompliſhed pontiff as a *magician* and a *diſciple of Satan!* It is to be remembered, however, that even in the tenth century, the biſhop of Rome had not ſucceeded in his attempts to perſuade the world that all other biſhops derived their authority from him, and were therefore bound to pay him implicit obedience.

The eleventh century is diſtinguiſhed from thoſe which preceded it by a complete rupture between the churches of Rome and Greece, of which the pontiffs mutually excommunicated each other. In this century too the Cruſades began, though ſomething of the kind had been meditated before. Theſe *holy wars*, as they were called, though undoubtedly productive of many bad conſequences, Moſheim attributes to pious motives according to the notions of religion which univerſally prevailed in that age; and in this ſentiment we perfectly agree with him, though his tranſlator, Dr. Maclaine, is of a different opinion.

The learning of the clergy in the weſtern church ſeems to have been much more reſpectable in the eleventh than in the tenth century. Of the ſcholaſtic divines of that age many were profound and accurate reaſoners; nor was their logic ſo debaſed by the ſpirit of quibbling as it was ſoon afterwards. Letters and philoſophy however were cultivated by the clergy *only*, by which means the popes, aided by the monks, were enabled to trample on the ſpiritual rights of the other biſhops, and on the temporal rights of princes. It muſt indeed be confeſſed, that in theſe violent diſputes, neither princes nor pontiffs were actuated by a chriſtian ſpirit. Eccleſiaſtical preferments were openly expoſed to ſale by the former,

former, and the epiſcopal ſees of courſe filled by the richeſt and moſt profligate of the clergy. This abominable practice was oppoſed by the popes, eſpecially by Gregory the Seventh—the moſt ambitious of them all; but it was not oppoſed on proper principles. Moſheim, after giving a detail of the proceſs by which biſhops and abbots were raiſed to their reſpective dignities, candidly adds,

"All theſe things being duly conſidered, we ſhall immediately perceive what it was that rendered Gregory VII. ſo averſe to the pretenſions of the emperors, and ſo zealous in depriving them of the privilege they had aſſumed of inveſting the biſhops with the ceremony of the *ring* and *croſier*. In the firſt council which he aſſembled at *Rome*, he made no attempt, indeed, againſt *inveſtitures*, nor did he aim at any thing farther than the abolition of *ſimony*, and the reſtoration of the ſacerdotal and monaſtic orders to their antient right of electing their reſpective biſhops and abbots. But when he afterwards found that the affair of *inveſtiture* was inſeparably connected with the pretenſions of the emperors, who ſeemed to conſider it as empowering them to diſpoſe of the higher eccleſiaſtical dignities and benefices, he was perſuaded that *ſimony* could not be extirpated as long as *inveſtitures* were in being; and therefore, to pluck up the evil by the root, he oppoſed the cuſtom of *inveſtitures* with the utmoſt vehemence. (Moſheim, vol. II. p. 515.

Boſſuet, the ableſt antagoniſt to the Engliſh reformation which the church of Rome has produced, clamours loudly againſt the ſupremacy aſſumed by our ſovereigns over the reformed church of England; but none of thoſe ſovereigns—not even the eighth Henry himſelf, ever arrogated a ſupremacy over the reformed church of England, greater than that which, in the eleventh century, was exerciſed by the emperors over the church of Rome. They tumbled popes from their thrones, and got others conſecrated in their ſtead, and theſe rival popes divided between them the whole *infallible church!* Princes of inferior rank exerciſed equal tyranny over eccleſiaſtics of the higheſt order within their own dominions; and William Rufus, on the death of Lanfranc, Archbiſhop of Canterbury, ſeized on the revenues of the See; treated the monks, to whom the right of election belonged, in the moſt barbarous manner; declared that Lanfranc ſhould have no ſucceſſor while he lived; and oppreſſed the tenants by the cruelleſt exactions. It is therefore true, as Mr. Milner obſerves, (vol. III. p. 305), that we "ought not to follow implicitly our proteſtant hiſtorians, who in every debate between the king and the church are ſure to decide againſt the latter."

This is ſaid in the author's account of Anſelm, who ſucceeded Lanfranc in the See of Canterbury, and who, though certainly a moſt reſpectable prelate for the age in which he lived, ſeems to have ſtood higher in the eſtimation of Mr. Milner than in that of any other hiſtorian. The reaſon indeed is obvious. He taught the doctrines of Auguſtine; "and all the true holineſs of practice, which has appeared in the world, has ever," ſays our author, "originated from ſuch doctrines as he profeſſed!"

(To be continued.)

ART. VIII. *Funeral Orations, in Praiſe of Military Men; tranſlated from the Greek of Thucydides, Plato, and Lyſias. With explanatory Notes, and ſome Account of the Authors. By the Reverend Thomas Broadhurſt.* 8vo. 292 pp. Bath, printed. Longman and Co, London. 1811.

THIS work, of a truly claſſical taſte*, is connected with the preſent times, by the following paſſage in the tranſlator's preface.

"And the preſent circumſtances of the times, in which ſo many of our brave countrymen have fallen in battle, and for whoſe loſs the wounds of ſorrow are as yet ſcarcely cloſed, ſeem to render them, as far as Heathen writings can be applicable, peculiarly appropriate." P. iii.

Mr. Broadhurſt has ſeen, and profeſſes to have availed himſelf of, the uſeful edition of theſe orations, publiſhed by the late Dr. Bentham in 1746, and reprinted in 1768.—We have ſeldom ſeen marks of a more ſenſible and unaffected modeſty than appear in this publication. It is at once highly creditable to the author, and of a nature to be extremely acceptable to the Engliſh public, which, if not in general claſſically learned, has ſufficient good ſenſe and good taſte to value the works of claſſical antiquity. What the tranſlator has done, he has thus ſenſibly ſtated.

"The taſk which he has impoſed upon himſelf, he has found to be by no means an eaſy one. In the performance of it, however,

* It is ſuitably adorned by three ſingularly elegant vignettes, and handſomely printed.

he

he has laboured aſſiduouſly to do juſtice to his great models. He has not indeed applied for aſſiſtance to other Engliſh Verſions of the ſame authors, but has purpoſely and wholly avoided them; not from preſumption or vanity, he truſts, on his part: but from a wiſh which he feels, and which he hopes is not unbecoming, that the preſent tranſlation, whatever be its merits or defects, may be excluſively his own." P. vi.

As a ſpecimen of his tranſlation, we ſhall give that part of the Oration of Pericles, in which the author vindicates the character of his countrymen, with a tacit alluſion to the ſeverer character of the Lacedæmonians.

"There are thoſe who in their ſyſtems of diſcipline, by laborious exerciſe, make valour a particular object of purſuit with their young men, as ſoon as they become ſuch: but we, although our habits of life are relaxed, are not leſs prompt than they, at facing dangers equally formidable. As a proof of it, the Lacedæmonians never invade our territory by themſelves, but do it in conjunction with all their allies. But we, whenever we make an attack upon our neighbours, obtain the victory without difficulty, even in a foreign country; and while fighting with thoſe who have their deareſt intereſts at ſtake. None of our enemies have ever encountered our whole force collectively; ſome portion of it being, at the ſame time, occupied in the care of our naval concerns; while the reſt are diſpatched to our various foreign poſſeſſions by land. Yet if at any time they fall in with only a certain detachment of our troops, and gain a victory over part of us, they boaſt that they have routed all; and when they ſuſtain a defeat, that they have been defeated by all. But if, with our habits of indolence, rather than by attention to harder diſcipline; if not more from the influence of poſitive laws, than of high-minded manners, we are ready to expoſe ourſelves to danger; the reſult is that we eſcape the painful anticipation of impending troubles; and when they are come upon us, that we diſplay no leſs fortitude than thoſe who are always in training for them. P. 41.

"It was not leſs true," ſays Mr. B. "than it was prudent in Pericles, to affirm it to be fact, that Athenian valour was always pre-eminent in the field. The orator continues, in his intereſting addreſs to allude to the Lacedæmonians, (between whom and the Athenians a great conteſt for political ſuperiority had now commenced) as in no reſpect ſurpaſſing in valour and ſkill, notwithſtanding their peculiar attention to military habits, his own brave countrymen." *Ibid.*

Each oration is prefaced by a ſenſible account of the author who produced it, and, in ſpeaking of Thucydides, the tranſlator gives a moſt juſt as well as valuable account of the qualifications of that great hiſtorian.

"No hiſtorian ever enjoyed more favourable opportunities than Thucydides, of aſcertaining the facts which he records: and no man could poſſibly have made a better uſe of them. During eight years of the Peloponneſian war, he was employed by the Athenians in a military capacity. In conſequence, however, of ill ſucceſs in an expedition confided to his command, he incurred the diſpleaſure of his countrymen, and was doomed to exile. In this ſtate he continued for the ſpace of twenty years. But what was itſelf a heavy calamity, and was probably viewed by him in that light, proved of the utmoſt benefit to the literary world; as he diligently employed the period of his baniſhment in collecting materials for the great work which he was then meditating. In this, as we are credibly informed, he ſpared neither expence nor pains to arrive at the truth of the facts which he narrates.

"It appears not to have been till after his return from exile, that he began to compoſe his hiſtory. He was then more than ſixty years of age; a period of life, when a writer of his vigour of mind, and formed, like him, to habits of patient enquiry and deep reflection, would not be likely to be led aſide by credulity; nor greatly warped by paſſion and prejudice, in his judgment either of men or things. His great impartiality as an hiſtorian, is highly commended by all writers of antiquity, who have mentioned his name. In his relation of facts, it was a maxim with him, from which he never deviated, to hear the accounts of both parties. While collecting materials for his grand work, he would not rely implicitly on the information given to him by his countrymen; but had recourſe to the Lacedæmonians alſo for their repreſentation of things, and drew his concluſions accordingly. Nor could any proceeding be more honourable. It is highly to his credit alſo, that whenever he has occaſion to ſpeak of thoſe who had been particularly hoſtile to him in life, he does it without making any ſevere reflection upon their conduct. His ideas of the character of an hiſtorian were too dignified, to ſuffer him to mingle any obſervations of a perſonal nature with the majeſty of his details." P. iv.

In this ſtyle of verſion and illuſtration does this author give the three famous orations here announced; nor will any intelligent reader doubt, after peruſing theſe ſpecimens, that he has performed his taſk in a manner highly honourable to his diligence and talents. He has indeed produced an *elegant, claſſical, and very inſtructive book.*

Art.

ART. IX. *Claſſical Recreations, &c.*

(Concluded from Vol. XL. p. 624.)

P. 169. On the *Prometheus*, v. 687,

ἄφετον ἀλᾶσθαι γῆς ἐπ' ἐσχάτοις ὅροις,

Mr. B. has a very long, curious, and intereſting note, from which we ſhall make a few extracts.

"Ἄφετον ἀλᾶσθαι is *to wander at large*, and here it means *as a conſecrated animal*; for it is evident from the 694th v. that the form of Io began to change, as ſoon as the commands of Jupiter had reached the ears of Inachus, and on this circumſtance is founded the propriety of the command; for it would have been an act of impiety in Inachus to confine a conſecrated animal, which was permitted to wander at large."

Mr. B. then proceeds, with his uſual knowledge of the ſubject, to ſhow, that whole herds were ſometimes thus conſecrated, and cites Caſaubon, whoſe note he facetiouſly and wittily ſays "it would be *ſacrilege to* abbreviate."

> "*Namque erit ille mihi ſemper Deus*———
> Ille meas errare boves, ut cernis, et ipſum
> *Ludere, quæ vellem, calamo permiſit agreſti.*"

In this note Caſaubon informs us, that the Grecian women were wont to pour perfumes upon favourite birds, and particularly the ſwallow; and Mr. B. aſks,

"Is not the reſpect, which the common people of our own country ſhew to ſwallows, to be traced to ſome ſuperſtitious notion, which alſo, probably, influenced the conduct of the ancients, as it is mentioned in the text, and not merely to the acknowledged utility of this bird in feeding on flies?"

Mr. B. alſo cites Longinus, c. 44. ἐπείτοι γε ἀφεθεῖσαι τὸ σύνολον, ὡς ἐξ εἱρκτης ἄφετοι, κατὰ τῶν πλησίον αἱ πλεονεξίαι κἂν ἐπικλύσιαν τοῖς κακοῖς τὴν οἰκουμένην, which Smith thus tranſlates, "Since ſuch headſtrong paſſions, when ſet at liberty, would rage like madmen, who have burſt their priſons:"

"I have never," ſays Mr. B., with good-natured raillery, "met with any account of a *claſſical Bedlam*: it was a natural miſtake for the Doctor to make, as we, who live in England, hear more frequently of *the ravages of madmen*, than of the devaſtations of *wild beaſts*, which have burſt from their place of confinement."

Mr. B. may add the following paſſages to his note:

" Virgilius, ubi de cervo Tyrrhidæ pueri, cujus cædes origo fuit ſæviſſimi belli, ſic loquitur,

Errabat ſylvis, rurſurſque ad limina nota
Ipſe domum ſera quamvis ſe nocte ferebat,

ſignificat ipſum fuiſſe ἄφετον: ita enim Græci appellant beluas, quæ ſine cuſtode ullo libere vagantur, emiſſæ ab hominibus, in quorum manum poteſtatemque venerint, quæ tamen domum poſtea cum paſtæ ſunt, revertantur: verbo hoc, ad aliam rem tranſlato, egregie uſus eſt Iſocrates, ut admonuit Ariſtoteles in III. L. *de Arte dicendi*, quo in loco explicando ipſe olim exempla præterea nonnulla ipſius poſui: Euripides quoque in *Ione* eodem pacto illo uſus eſt; hæc enim tragici illius verba ſunt, de illo ipſo Ione loquentis, ὃ δ' ἐν Θεῖ δίμοισιν ἄφετος ὡς λάθοι, παιδεύεται: ſed etiam Plutarchus in Commentario, quem a materia, de qua lepide copioſeque illic diſputatur, Ἐρωτικὸν appellat, ipſum hoc verbum eodem pacto uſurpavit: inquit igitur, ἅτινες, δὶς ἂν ἱερὸς κύριος ἐγγένηται, τῶν ἄλλων διετέλουν καὶ ἀεχόντων ἰλίνθιροι καὶ ἄφετοι, καθάπερ ἱερόδουλοι, διατελοῦσιν: inde etiam percipimus Venerios illos in Sicilia, quos ſæpe M. Tullius in *Verrinis* appellavit, cum eſſent ἱερόδουλοι ac Veneri conſecrati, recte potuiſſe ἀφίτους nominari: perſpicitur etiam Appium illam majorem, cujus acutam vocem commemorat M. Cicero, ubi de ridiculis agit, huc reſpexiſſe, et hujuſcemodi pecus aliquod ſignificaſſe, *Non eſt*, inquit, *Lucilii pecus illud, erratis; ego liberum puto eſſe:* qualubet paſcitur: vim autem joci melius intelliget, qui totum locum apud auctorem legerit." P. Victorii *Variorum Lectionum* L. xxviii. c. 24. p. 345.

" Στασίχορον δὲ ἄπιτον εἶναι, καὶ σχολάζειν περὶ τὴ λύρᾳ τῇ ἑαυτῦ, ἄφετον, haud dubie ἄπιτον hic poſitum ea virtute, qua, quæ deo alicui ſacra ſunt, ἅπτα, et ἄφετα dicuntur: vid. Harpocr. v. Ἄπιτον, et Not. ad Heſych. v. Ἄφετοι." Lennep's *Phalaridis Epiſtolæ*, Groningæ, 1777. p. 64.

We have juſt had occaſion to ſpeak of ſwallows, and we are now reminded of a boyiſh cuſtom in Greece, which we ſhall relate in the words of G. Cuper, *Obſſ.* L. iii. c. 4. p. 275. Trajecti ad Rhenum, 1670.

" Χελιδονισταὶ, pueri nempe, qui apud Rhodios circumeuntes ſtipem hirundini colligebant: Heſych. χελιδονισταὶ, οἱ τῇ χελιδόνι ἀγείροντες: quam rem optime explicat Athenæus, L. 8. Καὶ, inquit, χελιδονίζειν δὲ καλεῖται παρὰ Ῥοδίοις ἀγερμός τις ἄλλος, περὶ ὃ Θεόγνις φησὶν ἐν δευτέρῳ περὶ τῶν ἐν Ῥόδῳ θυσιῶν γράφων ὕτως· Εἶδος δὲ τῦ ἀγείρειν χελιδονίζειν οἱ Ῥόδιοι καλοῦσιν, ὃ γίνεται τῷ Βοηδρομιῶνι μηνὶ, χελιδονίζειν δὲ λέγεται, διὰ τὸ εἰωθὸς ἐπιφωνεῖσθαι,

ἦλθ', ἦλθε χελιδὼν, καλὰς
ὥρας ἄγουσα, καὶ καλὰς ἐπαυτὴς,

quos verſus pueri inter circumeundum cantabant."

P. 179

P. 179. Mr. B. here juſtly obſerves, that the primary meaning of νόος is *ſight*, and that its ſenſe of *underſtanding* is only metaphorical. We have often thought that lexicographers do not pay ſufficient attention to the primary ſenſe of a verb, or noun, ſo as to trace from it its diverſified meanings, and we are glad to perceive ſuch a ſpirit of philoſophical inveſtigation in a ſcholar ſo young as Mr. Barker. We ſhall add the following paſſage:

Matthiæ, in his *Specimen I. Annotatt. in Homeri Hymnum in Venerem*, inſerted in the *Commentatt. Philologicæ*, edited by G. A Ruperti, and H. Schlichthorſt, Bremæ, 1798, Vol. i. p. 82, ſays,

"Ἐν ὀφθαλμοῖσι νοήσας, νοῆσαι debet eſſe *videre cum judicio quodam, diſcernere ab aliis, adeoque agnoſcere*: itaque *in ὀφθαλμοῖσι νοήσας*, accipis, conſpiciens eam talem, qualis eſt, tamquam deam, divina forma indutam; dearum enim, niſi humana ſpecie indutarum, aſpectum non ferunt humani oculi."

P. 182. On the *Prometheus*, v. 973.

Σίζῃ, προσεύχῃ, θῶπτε τὸν κρατοῦντ' ἀεὶ,

We think that Mr. Barker has moſt ſucceſsfully combated the opinion of Dr. Butler, Mr. Elmſley, and Mr. Blomfield, who tranſlate the paſſage thus,—τὸν κρατοῦντ' ἀεὶ, *who ever happens to be in power*. Our Author produces a paſſage from Euripides, "where the ſame word (ἀεὶ) occurs without giving this particular ſenſe to the paſſage;" he juſtly doubts "whether the ἀεὶ, which in every other inſtance, which he has ſeen, is placed between the article, and the participle, can give this meaning, when it is not ſo placed," and triumphantly adds, "to eſtabliſh their point, they muſt produce ſome examples, where ἀεὶ is ſimilarly diſplaced." Valckenaer in his *Adoniazus. Theocr.* p. 197, when he is ſpeaking of this ſenſe of ἀεὶ, cites from Cicero as a parallel inſtance the following paſſage, *Omnes Siciliæ ſemper prætores*, Verr. v. c. 12. We ſhall add the inſtances of the phraſe collected by J. O. Sluiter in his *Lectiones Andocidæ*, Lug. Bat. 1804. p. 276.

"Andocides *de Myſteriis*, p. 12. v. 21. ἡ βουλὴ ἡ ἀεὶ βουλεύσασα τί ὄμνυσι: Ariſtoph. in *Veſp.* v. 697.

"Ὕπο τῶν ἀεὶ δημιζόντων ἐκ ἴσου ἔστιν ἐγκεκύκλησαι,

Thucyd. L. I. c. 22. περὶ τῶν ἀεὶ παρόντων τὰ δέοντα μάλιστα εἰδέναι, Xenoph. *Hellen.* L. i. c. 1. ſ. 18. εἶναι ἄνδρας ἀγαθοὺς πρὸς τὰ ἀεὶ παραγγελλόμενα, *Cyrop.* L. vii. c. 1. ſ. 47. ὥσπερ καὶ τοῦτο ἔτι καὶ νῦν διαμένει τὸ πολεμιστήριον τῷ ἀεὶ βασιλεύοντι,

Iſocr.

Isocr. *Panath.* p. 239. A. προσηκόντως καὶ δικαίως ὁμιλοῦντες τοῖς ἀεὶ πλησιάζουσι, ibid. E. τὴν εὐκαιρίαν διαφυλάττειν περὶ ἣν ἂν δεῖ τυγχάνῃ διαλεγόμενος; Demosth. in *Aristogit.* I. p. 485. l. 33. τὸς νόμους ὃν δεῖ τηρεῖν καὶ τούτοις ἰσχυρὸς ποιεῖν τοὺς δεῖ δικάζοντας ὑμῶν."

P. 188. Upon the ceremony of *bathing before marriage.* M. B., to illustrate a passage in the *Prometheus*, v. 572, with his usual industry, has collected a variety of passages: the student may learn from his admirable note that the bride was previously required to touch both *water and fire:* we have in the 1110th verse of the *Iphigenia at Aulis*, a direct allusion to this preparatory ceremony, and to the *ignis et unda jugalis* :—

Ἔκπεμπε παῖδα δωμάτων πατρὸς μέτα,
Ἥβ χέρνιβς πάρεισιν ἠντρεπισμένα,
Προχύται τε βάλλειν πῦρ καθάρσιον χερῶν,
Μόσχοι τε, πρὸ γάμων ἃς Θεᾷ πρέσσειν χρεών
Ἀρτέμιδι, μέλανος αἵματος φυσήματα.

So too Sophocles in Clem. Alex. *Strom.* v. p. 716, et Eusebius P. E. p. 680. in Brunck's Fragments, p. 74, Ed. Bliss, 1803.

Ταχὺς δὲ βαθμοῖς νυμφικοῖς ἐπεσάθη
Ὁ μοιχός——
Ὁ δ' ὥτε δαιτὸς, ὥτε χέρνιβος θίγων
Πρὸς λέκτρον ἦει, καρδίαν ὠδαγμένος.

P. 198. On the *Prometheus*, v. 566.

Οὔποτε τὰν Διὸς ἁρμονίαν
Θνατῶν παρεξιάσι βυλαί.

Mr. B. has the following remarks;—

"The second Schol. understands by the word *the will of Jupiter*, while the first Schol., with Mr. Blomfield, applies it to *fate*, which was, as we know, in the opinion of Aeschylus, uncontrollable even by Jupiter himself; for he says in v. 524,

Χο. Τίς ἂν ἀνάγκης ἐστὶν οἰακοστρόφος;
Πρ. Μοῖραι τρίμορφοι, μνήμονές τ' Ἐριννύες.
Χο. Τούτων ἄρα Ζεὺς ἐστιν ἀσθενέστερος;
Πρ. Οὔκουν ἂν ἐκφύγοι γε τὴν πεπρωμένην.

But, notwithstanding these verses, the interpretation of the second Schol. is the proper one, as the whole context of this Chorus, which turns upon the opposition of Prometheus to Jupiter, proves,

Μηδαμ'

Μήδαμ' ὁ πάντα νέμων
Θεῖτ' ἐμᾷ γνώ—
Μα κράτος ἀντίπαλον Ζεὺς, κ. τ. λ.

Aeſchylus ſeems to allude to Homer *Od.* E. 103.

Ἀλλᾷ μαλ' ὦκως ἐςὶ Διὸς νόον αἰγιόχοιο
Ὅυτε παρεξελθεῖν ἄλλον θεὸν, οὔθ' ἁλιῶσαι.

It is to be obſerved that Euripides in his *Hippolytus*, v. 261. has uſed the word ἁρμονία in a ſimilar ſenſe,

Φιλεῖ δὲ τᾷ δυσχόλῳ γυναικῶν
Ἁρμονίᾳ κακὰ δύσ-
πανος ἀμηχανίᾳ ξυνοικεῖν.

where Profeſſor Monk ſays, "Cæterum δυσχόλου γυναικῶν ἁρμονία reddas *perverſo mulierum temperamento*:" perhaps he (Aeſchylus) borrowed the word ἁρμονία from the Pythagorean doctrine about *the harmony of the univerſe*; for he is continually alluding to the tenets of Pythagoras."

We conceive that in the laſt ſentence Mr. B. has very nearly reached the truth, and we beg leave to recommend to his attention the following paſſage:—

"*Muſick*, ſays he there (Ariſtotle in his Πολιτικὰ viii. 5. *in fine.*) is *naturally one of the ſources of pleaſure*, ἡ δὲ μουσικὴ φύσει τῶν ἡδυσμάτων ἐςὶ, *and there ſeems*, adds he, to be a kindred relation between the ſoul and harmony, καὶ τις ἔοικε συγγένεια ταῖς ἁρμονίαις εἶναι, *for which reaſon*, he ſubjoins, many of the philoſophers maintain, ſome that the *ſoul* is *harmony*, others that it has *harmony*." Profeſſor Moor's *End of Tragedy, according to Ariſtotle, an Eſſay in two Parts, read to a Literary Society in Glaſgow, at their Weekly Meetings within the College*, Glaſgow, 1763. p. 41.

P. 211. On the *Prometheus*, v. 1028.

Πρὸς ταῦτα, ῥιφθῆσθαι μὲν αἰθαλοῦσαι φλὸξ,
Λευκοπλέρῳ δὲ νιφάδι, καὶ βροντήμασι
Χθονίοις κυκάτω πάνθ', καὶ ταραξάτω.

Mr. B. ſays:—

"Κυκᾶν πάντα is *to confound all the elements*, and hence the Latin proverb *miſcere omnia*, or *miſcere cœlum et mare*: κυκᾶν πάντα, *miſcere omnia*, are properly ſpoken of conflicting winds, which diſturb the whole face of nature."

This obſervation, which is ſupported by a variety of examples, is as new, as it is juſt. We have merely to add, that κυκᾶν is often joined with ἄνω τε καὶ κάτω, as in Ariſtophanes *Equit.* v. 861.

Ἐὰν δ' ἄνω τε καὶ κάτω Τὸν βόρεθρον κυκᾶσιν,

where

where Bergler cites Procopius, *Ep.* 98. καλαμαθόνλες τὴν τύχην ἄνω καὶ κάτω κυκᾶν τὰ τῶν ἀνθρώπων πράγματα.

To the inſtances of βαθυς, βαθυγειος, βαθυχθων, βαθυσερνος, βαθυπλυτος, βαθυχαιος, βαθυληϊος, cited by Mr. Barker on the *Prometheus*, v. 653. βαθὺν λειμῶνα, we ſhall add the following note:—

"Βαθὺς ſæpe nihil eſt aliud quam μέγας: vide Tollium et Langbænium ad Longin. S. II. 2.: ſæpe imprimis apud Pindarum hoc ſenſu occurrit, ut *Pyth.* I. 127. βαθύδοξοι γείτονες, *Nem.* iii. 92. βαθυμήτα Χείρων, *Olymp.* xii. 17. ἰσθλὸν βαθὺ, x. 10. βαθὺ χρέος, Schol. μέγιστον ὄφλημα, et vii. 27. ἦν δὲ πλέος βαθὺ, Schol. πολλὴ δόξα, prope ut in *Anthol.* Brodæi, p. 133. Μασσάδαο βαθυπλεὶς δόμον Ὁμήρου: imprimis vero βαθὺς dicitur de *divitibus* et *opulentis*; Xenoph. *Oecon.* XI. 10. πῶς τούτους οὐχὶ βαθεῖς τε καὶ ἰρημένους ἄνδρας χρὴ νομίσαι, quod Bach. quem ibi vide, vertit *potentes ac divites*, Aelian *V. H.* III. 18. ἐν εἰρήνῃ τε διάγειν καὶ πλούτῳ βαθεῖ: Joſeph. *Antiq.* L. 8. p. 293. ed Col. πλεῖστα ποιῆσαι βαθύτατον, et *B. J.* L. vii. p. 969. ὁ βαθὺς πλοῦτος: vide Perizon. ad Aelian. xiii. 1. p. 841. ed. Gron. Spanhem. ad Callim. *H. in Apoll.* v. 65. J. F. Reitz. ad Lucian. *Revivi.* T. i. p. 609. et *Tox.* T. ii. p. 544. et St. Bergler. ad Ariſtoph. *Lyſiſtr.* v. 174. quare neque opus erat, ut Sevinus in *Act. Soci. t. Paris.* apud Pauſan. L. v. p. 411. Ἀσωπὸς δὲ ὁ Βοιώτιος βαθυτάτας σίφυξιν ἐκτρίψαι τὰς σχοίνους, corrigeret σαχυτέρας, male vulgatam lectionem ſenſum habere negat; recte enim vertitur *inſigni magnitudine juncum.*" Klotzius's *Tyrtæus*, Bremæ 1764. p. 113.

P. 252. Mr. B. here enters upon a very difficult taſk, which he has managed with conſiderable learning, and great ingenuity, and we are decidedly with him in his view of the paſſage; which is in the *Hippolytus*, v. 390.

Ταῦτ' οὖν ἐπειδὴ τυγχάνω προγνοῦσ' ἐγὼ,
Οὐκ ἔσθ' ὁπόιῳ φαρμάκῳ διαφθερεῖν
Ἔμ' ἄλλον, ὥστε τἄμπαλιν πεσεῖν φρενῶν.
Λέξω δὲ καὶ σοὶ τῆς ἐμῆς γνώμης ὁδόν.

"διαφθείρειν ſignificat *abolere*, hic vero uſu metaphorico *obliviſci*: if διαφθείρει means here, as the learned Profeſſor ſays, *obliviſci*, the remainder of the ſentence ὥστε τἄμπαλιν πεσεῖν φρενῶν is ſuperfluous, has no meaning whatever, and muſt, therefore, be expunged, as *weeds that have no buſineſs there*; for upon this interpretation the ſenſe is this, *as, then, I happen to be ſenſible of this human infirmity, there is no medicine, by which I could be brought to forget this paſſion, ſo as to fall into the oppoſite ſtate of mind*; but ſurely the ſtate of mind oppoſite to *love* is *hatred*, and not *forgetfulneſs*, and this conſideration will convince every impartial reader and critic, that there is ſome corruption in the text, as is indeed evident, from the tranſla-

tion

tion of it, which is given above: when the Profeſſor has ſeen my view of the paſſage, of which the ſenſe is *imperfect and inconſequential*, as it ſtands, I am ſure that he has too much candour not to acknowledge the propriety, and too much ſenſe not to ſee the neceſſity of the interpretation, for which I contend. I am not aware that I have been anticipated in the conjecture: I read, point, and tranſlate the paſſage thus,

Γαῦτ' ἤν ἐωσιδὴ τυγχάνω φρονῶν' ἐγὼ,
Κἀπ' ἔσθ' ὁποίῳ φαρμάκῳ διαφθερεῖν
Ἔμελλον, ὥστε τἄμπαλιν φρενῶν,
Λέξω δὲ καὶ σοὶ τῆς ἐμῆς γνώμης ὁδόν.

(If I might venture to make a conjecture, I would propoſe ὥς τις τἄμπαλιν φρενῶν for ὥστε τἄμπαλιν, which appears to me at leaſt a very harſh [and we add *indefenſible*] expreſſion,) *as then I am ſenſible of this (human infirmity), and as there is no drug, by which I was likely ſo thoroughly to change the colour (of my complaint), as that the oppoſite effect ſhould be produced upon my mind (that is, of turning love into hatred), I will tell even to you the plan, upon which I determined in my own mind.* I conceive that it is unneceſſary to produce inſtances of the improper omiſſion, and the improper addition of καὶ before ὐκ, but the Profeſſor ſays on v. 383. ὐκ ἐκπονήμεν, *aliam lectionem nèn habent E. P. et Laſc.*; nor is it neceſſary to vindicate by examples the elegant uſe of δὲ in λέξω δὲ: it will alſo readily be admitted by every ſcholar that φάρμακον often ſignifies *a colour uſed by painters*, and that διαφθειρειν is *a technical term of painters*, may be learnt from this fact, that the painters called their mixtures φθοραὶ, and muſt, therefore, neceſſarily ſo uſe the verb φθείρειν, and its compounds, whenever they had any occaſion for a verb in an analogous ſenſe: but the word φάρμακον, which ſignifies both *a medicine*, or *a remedy*, and *a colour*, naturally ſuggeſted this metaphorical uſe of διαφθειρειν in this paſſage of Euripides."

We do not think that the annals of criticiſm can ſupply a happier conjecture, and Mr. B. has built every part of it upon the moſt ſatisfactory evidence. Mr. B. has illuſtrated by the moſt ample authorities this uſe of φθορὰ, φθείρειν, διαφθορὰ, διαφθείρειν, συμφθείρειν, to which lexicographers would do well to attend. As to the uſe of δὲ in λέξω δὲ, which ſeems at the firſt view of the paſſage to be an inſurmountable difficulty, Mr. B., in the *Appendix*, p. 485, has cited ſeveral inſtances of this apodotic δὲ, and two of them from Homer, where there is preciſely the ſame uſe of δὲ, after the ſame conjunction ἐπεὶ, muſt convince every critic, who is open to conviction. The following moſt important paſſage in the Scholia A. on the *Agamemnon*, v. 213, has, however, eſcaped the notice of Mr. B., ἡ ἀπόδοσις τῦ Ἐπεὶ δὲ, ἐνταῦθα ἔχει, ἅτινες, ἐπεὶ δὲ ὁ μάντις εἶπε τὸ καὶ τὸ, ὁ ἄναξ ΔΕ ὁ πρέσ-

Cus

ἐνὸς εἶτε τόδε· καὶ περισσός ἐστιν ὁ, ΔΕ, σύνδεσμος, ἈΤΤΙΚΩΣ, where Pauw rightly (for a wonder) ſays, "Abundat δὲ, et poſt longam periodum adhibitum eſt, ut de nexu melius conſtaret."

P. 265. Mr. B. here very ſucceſsfully, we think, illuſtrates the following paſſage of Lucretius,

> "*Ergo cum primum magnas invecta per urbes*
> *Munificat tacita mortales muta ſalute;*
> *Aere atque argento ſternunt iter omne viarum,*
> *Largifica ſtipe ditantes, ninguntque roſarum*
> *Floribus, umbrantes matrem, comitumque catervas.*"
>
> B. ii. v. 624.

All the commentators refer *umbrantes* to *ningunt roſarum floribus*, which Mr. B. juſtly thinks very harſh and forced:—

"I underſtand," continues he, "by *umbrantes* that *they ſhaded the idol and her attendants*, as in the ſubſequent paſſage of Tavernier, *with umbrellas*: that *umbrellas of ceremony* were uſed in the religious ſolemnities of the Greeks, appears from Potter in his account of the Panathenian Feſtival, Vol. i. p. 454."

Beſide Tavernier, Mr. B. cites Dr. Fryer's *New Account of Eaſt India and Perſia*, and then quotes an appoſite paſſage from Spanheim's *Obſervations upon Callimachus*. We ſhall add two other paſſages: Denon in his *Travels in Egypt*, Vol. III. p. 61, ſays, in his account of the Tombs of the Kings of Thebes, that

"In one painting on the rock, alluſive to funereal proceſſions, were *the figures of the Gods carried by prieſts upon litters, with banners waving over their heads.*"

The other paſſage is deciſive:—

"Schol. in *Aves*. v. 1550, τοῖς Κανηφόροις σκιάδιον καὶ δίφρον ἐκκλιθῆναί τις ἔχουσα: ſuis vero filiabus umbracula tenere filias inquilinorum, τῶν μετοίκων, cogebant, ut famulas, Athenienſes: vid. Aeliani *V. H.* vi. c. 1: illic Jac. Perizon., et Jo. Meurſius in *Panathenæis* c. xxiii; erat enim hoc ſervile miniſterium: in Pauſaniæ vii. p. 580, ſolio ebureno inſidenti θεράπαινα προσίστηκε σκιάδιον φέρουσα, *adſtat ancilla tenens umbraculum*: Ompalæ, cui dominæ juvenis turpiter ancillabatur Hercules,

> *Aurea pellebant rapidos umbracula ſoles;*
> *Quæ tamen Herculeæ ſuſtinuere manus:*

Ovid. *Faſt.* ii. 311. cujus præcepto, *Artis Am.* ii. 209. etiam hodie libenter obediunt comati juvenes,

> *Ipſe tene diſtenta ſuis umbracula virgis:*

Martial

Martial xi. *Ep.* 74.

Umbellam luscæ, Lygde, feras dominæ.

umbella lata qua solis arcebantur radii, κυνῆν ἡλιοστερῆ dixit Soph. *Oed. in Col.* v. 305.

" πρατὶ δ' ἡλιοστερὴς
κυνῆ πρόσωπα Θεσσαλὶς νιν ἀμπίσχει."

L. C. Valckenaer's *Theocriti decem Idyllia* Lug. Bat. 1778, p. 343.

P. 277. The Author here attempts to explain a very obscure passage in the *Funeral Oration* of Pericles, τὴν τε γὰρ πόλιν κοινὴν παρέχομεν, καὶ οὐκ ἔστιν ὅτε ξενηλασίαις ἀπείργομέν τινα ἢ μαθήματος, ἢ θεάματος, ὃ μὴ κρυφθὲν ἄν τις τῶν πολεμίων ἰδὼν ὠφεληθείη, πιστεύοντες οὐ ταῖς παρασκευαῖς τὸ πλέον καὶ ἀπάταις, ἢ τῷ ἀφ' ἡμῶν αὐτῶν ἐς τὰ ἔργα εὐψύχῳ. Our readers can turn to the note at their leisure: we shall quote only the following part of it:

" We must then consider παρασκευαῖς as signifying that military exercise and discipline, which an Athenian soldier learnt, before he marched against the enemy: that παρασκεύη, παρασκευάζειν are military terms, is evident from other passages of Thucydides: παρασκευαῖς refers to μαθήματος, and ἀπάταις to θεάματος: I would translate the passage thus—'We pass no law of expulsion to prevent any stranger from either learning, or seeing any thing, by the disclosure of which any of our adversaries may be advantaged: our confidence in the moment of danger is derived, not so much from formal exercises, and secret discipline, as from the innate courage, which every individual Athenian can display:' the Lacedæmonians did not wish their enemies to be acquainted with their military system (ταῖς παρασκευαῖς), and therefore used those means to prevent the disclosure of it: this is what Thucydides means by ἀπάταις."

We agree with Mr. B. in thinking that ἀπάταις refers to θεάματος, but conceive that ἀπάταις alludes to *the recreations and sports of the Lacedæmonians, which had a direct view to military purposes;* and this use of the word is admirably illustrated by J. Schweighæuser in his *Lexicon Polybianum*:

" Ἀπάτη, διὰ τὴν ἀπατὴν τῶν θεωμένων, 2, 56, 12.: opponitur τῇ ὠφελείᾳ lectorum, estque adeo oblectatio inanis, quæ et ψυχαγωγιά dicitur: clare Moeris, ἀπάτη, ἡ τέρψις παρ' Ἕλλησι· ubi videatur Piersonus: plura exempla congessit cl. Reiskius ad h. l.": Ern. Gallice, *charme, illusion:* rursus ipse Polybius noster 4, 20, 5. ἡ γὰρ ἡγητίου, μουσικὴν ἐπ' ἀπάτῃ καὶ γοητίᾳ παρεσκεῦχθαι τοῖς ἀνθρώποις, *non ad solam oblectationem, et ad incantandos animos esse inventam.*"

Few

Few words have more exerciſed the pens of critics than the word *mactare*; but Mr. B. has very ſatisfactorily traced its different ſenſes from its primary meaning of *augere*, and we truſt that the controverſy is now decided. As Mr. B. obſerves, it is occaſionally uſed to ſignify *to honour a perſon*: thus too *augere* is uſed in Catullus *Epithalam.* v. 22.

Teque adeo eximie tædis felicibus aucte,

where Mitcherlich p. 20. obſerves,

"*Augeri*, h. l. ut Catull. lxiii. 11.

Qua rex tempeſtate novo auctus hymenæo."

So too in Greek we have:

"Ἄλλον αὔξει, *obſcurum auget*, h. e. *evehit, ornat*, Callim. *Hymno in Jovem*, v. 95. ὃν ἀρετὴς ἄτερ ὄλβος ἐπίστατον ἄνδρας αὔξειν, *ſine virtute divitiæ non poſſunt homines ornare*: Homero eſt τιμῇ ἐφέλκειν: in qua notione quum et Latinis *augere* ponatur, retinui hoc verbum in verſione, Sueton. Claud. *In ſemet augendo parcus atque civilis nomine imperatoris abſtinuit, nimios honores recuſavit*: C. Nepos *Phocione*, *Namque auctus, ornatuſque a Demoſthene eum, quem tenebat, gradum adſcenderat.*" J. G. Grævius's *Lectt. Heſiodeæ*, c. viii. p. 281. "V. 323. (333.) τοῖς σθένεσιν αὔξηλαι, ſc. σαλπίς: Tac. *Annal.* I. 31. *Suis victoriis augeri remp.*: ſic αὔξειν σαλπίδα, v. 507. αὔξειν φόλιν, Soph. *Antig.* 197. μείζω φόλιν αὔξει, Noſter *Iphig. Aul.* v. 572." J. Markland's *Supplices Mulieres*, Ed. Gaiſford, V. i. p. 106.

In the *Libri quatuor Nodorum Ciceron.* of A. Schottus, L. IV. c. 4. p. 870. the reader will find a very unſatisfactory account of this conteſted word.

"*Macto malo*," ſays Laurenbergius, in his *Antiquarius*, whom Mr. B. has overlooked, "Pro *malo adficio*, Pompon. *Præcone poſteriore, At te dii omnes cum conſilio, calve, mactaſſint malo*: Ennius *Telephe, Qui illum dii deæque magno mactaſſint malo*: Novius *Gallina, Macto te hiſce privis verbenis, macta tu illum infortunio*: Afran. *Privigno, Pæne periiſti, Dii te mactaſſint malo*: N. Marcellus, Plaut. *Amphitr. At ego te certe cruce et cruciatu mactabo*: *Bacchid. Si ero reprehenſus, mactabo illum infortunio*; *Pænulo, Divitem audacter ſolemus mactare infortunio*; *Trinummo, Ego ob hanc operam argentum accepi, te macto infortunio.*"

P. 314. On the *Prometheus*, v. 800.

ἡδ' οὐκ ἔτ' ἐυξύμβλητος ἡ χρησμωδία,

Mr. B. has a moſt learned and excellent note, to which the youthful reader would do well to attend: we ſhall cite a part of

of it to shew the very able and satisfactory manner, in which Mr. B. handles criticism:

"Εὐξύμβλητος; *facilis conjectura*, quod alibi vocat εὐξύμβολος, *Choeph.* 168. *Suppl.* 695.: contra Soph. dicit ἀξύμβλητον, *Trachin.* 696., *Gloss.* p. 170.: the Scholiast more correctly interprets it by εὐγνωστὸν, and Stanley by *facilis intellectu*: but let us philosophically trace this meaning of the word, which has not been sufficiently noticed, and which is much more common than many critics imagine, from the primary idea, and illustrate our definition by a variety of examples: συμβάλλειν means, 'to enter into the meaning of a thing by comparing circumstances together, and it is spoken particularly of oracles, or of dreams, or of any such thing, of which the meaning is not obvious, but is attained by reflection, and a comparison of different circumstances."

The following examples are not noticed by Mr. B.: Herodotus L. vii. c. 184. ὡς ἐγὼ συμβαλλεόμενος εὑρίσκω, as also in L. viii. c. 30. Abresch in his *Animadv. ad Hesychii quædam Loca*, inserted in the *Miscell. Obs. Crit. in Auctores veteres et recentiores* Vol. v. T. i. p. 99. says:

"Ἀξύμβλητον—Σοφοκλῆς Δηϊάνειρα: super est apud eund. in *Trachin.* v. 705.

ἀξύμβλητον ἀνθρώπῳ μαθεῖν

explicat enarrator ἀσυνήκαστον· ἢ ἀντὶ τοῦ ἀπαράβλητον—quam notionem ignorant Lexica, ut prorsus carent ejusdem origenis ac cognatæ significationis voce δυσξύμβλητον, quam habes in Eur. *Oed.* v. 10."

The phrase, συμβάλλειν ὄναρ occurs in the *Iphigenia at Tauris*, v. 55. Ed. Gaisford,

τὼναρ δ' ὧδε συμβάλλω τόδε.

In the *Hypothesis*, or *Argument* of the *Prometheus*, the word also implies certainty, ὡς ἀπὸ τῶν πρὸς τὴν Ἰὼ λεγομένων ἔξεστι συμβαλεῖν. Mr. B. cites St. Luke C. ii. v. 19. ἡ δὲ Μαριὰμ πάντα συνετήρει τὰ ῥήματα ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς, and says:

"In the valuable Lexicon of Schoettgen, edited by Gottlieb Leberecht Spohn, and published at Leipsic, 1790, the word is translated by *sensum et vim verborum probe assequebatur*, and this passage is quoted from Josephus, ὁ δὲ Ἰώσηπος συμβαλὼν τῷ λογισμῷ τὸ ὄναρ, *Jos. autem mente assecutus, quo id somnium spectaret*: so too the word is translated by Elsner, in his *Obs. sacræ*, by *probe assecuta*."

We are, however, more inclined to agree with G. D. Kypke in his *Obs. sacræ in* N. F. *Libros ex Auctoribus potissimum*

tiſſimum Gr. et Antiquitatibus, T. i. p. 217. Wratiſlaviæ 1755, who has ſome excellent obſervations upon the paſſage, from which we extract the following remark:

"In Luca plures notiones ſunt conjungendæ, 1. Maria res, quæ acciderant, ſolicite animo volvebat, 2. conjectura illas partim recte aſſequebatur, fluctuante tamen aliquatenus animo, neque ex ſcrupulis ſatis eluctante, 3. adhærebant huic cognitioni conjiciendo enatæ ſui nævi, ita ut aliqua non ſatis diſtincte, aliqua non ſatis vere intelligeret Maria."

P. 318. Mr. B. now comes to apply "the doctrine of the aſſociation of ideas to the illuſtration of ſeveral paſſages in the *Hippolytus*, and the *Agamemnon*," and he does this, as we think, with great ingenuity, and conſiderable ſucceſs; but we can only find room to touch upon the firſt paſſage, which he has ſelected for this purpoſe, from the *Hippolytus*, v. 77., and of which he has given by far the moſt ſatisfactory interpretation,

αἰδὼς δὲ ποταμίαισι κηπεύει δρόσοις:

after having, agreeably to his uſual method, cited the different conjectures upon this celebrated paſſage, Mr. B. ſays, with a bold independence of mind, which we greatly admire,

"I muſt confeſs that I am in the number of thoſe, who think that there is no corruption in this paſſage, and who are diſſatisfied with the conjectures, and the interpretations, which have been given above: I muſt, however, own that I think that the interpretation of Brunck is the moſt ſatisfactory among them; but is ſuch a bold expreſſion compatible with the generable character of the Euripidean ſtyle, or is it ſuited to the paſſage, in which it is thus made to occur? The opinion of Profeſſor Porſon, that the phraſe came from the Schools of Philoſophy, may ſatisfy thoſe, who are never diſpoſed to differ from this wonderful man, but I, who boldly vindicate the right of private judgment, unawed as I am by the authority of names, heſitate not to declare that it by no means ſatisfies me: the explanation, which I am going to ſubmit to the judgment, not ſo much of the learned, as of the ſenſible, and the philoſophical reader, is founded upon the doctrine of the aſſociation of ideas, the moſt certain principle, which can be employed for the illuſtration of language: 1. I muſt firſt obſerve that, unleſs the three ſubſequent lines,

ὅστις διδακτὸν μηδὲν, ἀλλ' ἐν τῇ φύσει
τὸ σωφρονεῖν ἔλαχεν εἰς τὰ πάνθ' ὁμῶς,
τούτοις δρέπεσθαι, τοῖς κακοῖσι δ' ὐ θέμις,

are to be referred to αἰδὼς, there will ſeem to be a want of connection with the context in a manner, which is, I believe, very unuſual

unusual with either Euripides, or any other Greek writer: 2. σὺν λαμίαισι κηπεύει δρόσοις is merely intended to signify that the sanctity, in which this meadow was held, and the reverence for the spot, made it a very flourishing meadow: 3. this line is immediately connected with the three subsequent lines, which illustrate the αἰδὼς, or the reverence for the spot; for they tell us that the good, that is, the very few, were alone allowed to pluck flowers in it, and this circumstance must assuredly make it a very rich meadow: 4. the words σὺν λαμίαισι κηπεύει δρόσοις were suggested by the association of ideas from the previous mention of a meadow." "I may here remark," Mr. B. adds in the next page, "that the irrigation of meadows and of gardens by the means of canals, or streams *(mobilibus rivis)*, seems to have been as generally practised in Greece, as it is now practised in China,"

and he then cites Plato, as quoted by Longinus, ὥσπερ ἐν κήποις ὀχέτους: the very beautiful passage in the *Iliad* here naturally occurs to our minds,

ὡς δ' ὅτ' ἀνὴρ ὀχετηγὸς ἀπὸ κρήνης μελανύδρου
ἀμφυτὰ καὶ κήπους ὕδατος ῥόον ἡγεμονεύει,
χερσὶ μάχελλαν ἔχων, ἀμάρης δ' ἐξ ἔχματα βάλλων·
τῷ μέν τε προρέοντος, ὑπὸ ψηφῖδες ἅπασαι
ὀχλεῦνται, τὸ δέ τ' ὦκα κατειβόμενον κελαρύζει
χώρῳ ἐνὶ προαλεῖ, φθάνει δέ τε καὶ τὸν ἄγοντα·
ὡς αἰεὶ Ἀχιλῆα κιχήσατο κῦμα ῥόοιο,
καὶ λαιψηρὸν ἐόντα· θεοὶ δέ τε φέρτεροι ἀνδρῶν.

B. xxi. 257—264.

P. 343. A passage in the *Hippolytus* here enables Mr. B. to display his own most extensive researches into the opinions of the ancients on these curious subjects, the supposed situation of the Gardens of the Hesperides, of Mount Atlas, of the Palace of Jupiter, of the residence of the Gods, of Tartarus, and of Elysium, on the confines of the world. Mr. B. says in the *Addenda*, p. 489:

"The collections, which I have made of, and the observations, which I could offer upon, the opinions of the Greeks, the Romans, the Egyptians, the Persians, the Goths, the Jews, the Hindoos, and the Orientals, on the subjects of Tartarus, Elysium, Hades, Heaven, Paradise, and the other analogous topics, would fill a volume, which I may one day present to the public."

We have here some admirable remarks about the Homeric use of the words πείρατα γαίης, as denoting the West, from the circumstance of *its being the supposed confines of the world.*

If the following passage be of any use to Mr. B. we shall have great pleasure in having directed his attention to it,

"Varronis verba sunt apud Festum in voce *sinistræ*: *A deorum sede cum in meridiem spectes, ad sinistram sunt partes mundi exorientes, ad dexteram occidentes:* non dubium est, quin a *deorum sede* h. l. sit, a septentrione." Theod. Sellii *Specimen Observatt. Misc.* Lug. Bat. 1718. p. 7.

P. 366. This note is one of the most curious and important in the volume, and Mr. B. has in it thrown considerable light upon the following passage of Theocritus,

Πολύφαμος ἐποίμαινεν τὸν ἔρωτα
μασίδων.

"It is, indeed, true," says he, "that the word ἐποίμαινεν may include the idea, which would be conveyed by *fallebat amorem*, but, for my own part, I would rather understand (if Valckenaer himself did not mean this very idea by his *fallebat*) the word to mean *was beguiling, assuaging, soothing*, or *curing his passion*: so the Scholiast understood the passage; for he says, ὅτως ὁ Πολύφημος, φησι, μετεχειρίζετο, τὸν ἔρωτα ἰθεράπευε μελῳδῶν, and that this is the meaning, is evident from the two first lines, where we are told, that the Muses afford the best cure for love,

ὠδὲν ποττὸν ἔρωτα πεφύκει φάρμακον ἄλλο,
Νικία, ἢτ' ἔγχρισον, ἐμὶν δοκεῖ, ἢτ' ἐπίπασον,
ἢ καὶ Πιερίδες.

ἐποίμαινεν is literally *was piping away his passion*: the *shepherd* was accustomed *to beguile away* his time with his *pipe*; and the philosophical critic will instantly perceive that the association of ideas suggested the metaphorical use of the term in this passage."

As to the Muses affording the only cure for love, we shall add the following note:

"Amoris morbum uno interdum musico medicamine non quidem sanari, levari tamen et falli posse, judicabant Theocr. *Eid.* XIV. initio, et Callimachus, cujus ista sunt in *Epigrammate* XLIX.

αἱ Μοῖσαι τὸν ἔρωτα κατισχνάινοντι, Φίλιππε.

P. H. Koppiers's *Observata Philologica*, Lug. Bat. 1771. p. 139."

If Mr. B. had met with the excellent Note of G. D'Arnaud in the *Specimen Animadv. Crit. ad aliquos Scriptores, Gr.* Amsteldami, 1730, p. 171. about the use of διαγειν in the sense of *ducere, fallere*, it would have considerably strengthened his argument

argument about the meaning of ἐκοίμαινεν, to which διαγε in the ſame line manifeſtly correſponds.

That our readers may be able to form ſome opinion of the utility and importance of this work in a biblical point of view, we ſhall, notwithſtanding the length of this article, make the following extracts from it.

P. 284. "*Agamemnon*, v. 576,

τί ταῦτα πειθεῖν δεῖ, παροίχεται πόνος,
παροίγχεται δὲ, τοῖσι μὲν τεθνηκόσιν,
τὸ μήποτ' αὖθις μηδ' ἀναστῆναι μέλειν.

Aeſch. appears to me in this paſſage to intimate the ſuppoſed impoſſibility of *a reſurrection of the dead:* in what ſenſe this is to be taken, will be ſeen, as we proceed: as this is a ſerious ſubject, I ſhall dilate upon it, and produce ſeveral paſſages of a ſimilar import:—the following paſſage from Dr. Bentley's *Eight Sermons on the Folly and Unreaſonableneſs of Atheiſm*, 4th. Edit. p. 41., contains ſome luminous ideas upon this ſubject, which he has very ſucceſsfully applied to the illuſtration of *Acts* xiv. 16.: 'Hitherto,' ſays this able divine, and profound ſcholar, 'the Apoſtle had never contradicted all his audience at once, though, at every part of his diſcourſe ſome of them might be uneaſy, yet others were of his ſide, and all along a moderate ſilence and attention was obſerved, becauſe every point was agreeable to the notions of the greater party, but, when they heard of *the reſurrection of the dead*, the interruption and clamour became univerſal, ſo that here the Apoſtle was obliged to break off, and *depart from among them.*' (v. 33.) What could be the reaſon of this general diſſent from the notion of *the reſurrection*, ſince almoſt all of them believed *the immortality of the ſoul?*—it is my opinion that the general diſtaſte and clamour proceeded from a miſtake about the nature of the Chriſtian Reſurrection: the word *reſurrection* (ἀνάστασις, et ἀναστήσασθαι) was well enough known amongſt the Athenians, as appears, at this time from Homer, Æſchylus, and Sophocles, but then it always denoted *a returning from the ſtate of the dead to this preſent world, to eat and drink and converſe upon earth*, and ſo after another period of life to die again as before: and Feſtus, a Roman, ſeems to have had the ſame apprehenſions about it; for when he declares the caſe of St. Paul, his priſoner, to King Agrippa, he tells him that the accuſation was only about certain queſtions of the Jewiſh ſuperſtition, and *of one Jeſus, who was dead, whom Paul affirmed to be alive*, *Acts* xxv. 19: ſo that when the Athenians heard him mention the reſurrection of the dead, which, according to their acceptation of the word, was a contradiction to common ſenſe, and to the experience of all places and ages, they had no patience to give any longer attention; his words *ſeemed to them as idle tales*, as the firſt news of our Saviour's

Saviour's reſurrection did to the Apoſtles themſelves: all interrupted and mocked him, except a few, that ſeem to have underſtood him aright, who ſaid *they would hear him again of this matter.*"

Theſe remarks merit more attention than they have yet received from both biblical, and claſſical commentators.

(P. 353.) "So much has been written upon this word (καταγνωσις) both by claſſical, and by biblical commentators, that I almoſt deſpair of exciting any attention in the reader; from the diſguſt, which he may be apt to feel at the renewal of the diſcuſſion; and I ſhould not have obtruded the following remarks upon his notice, had I not, perhaps erroneouſly, conceived that I could throw ſome little light upon the ſubject, and give to him ſome clear and preciſe, as well as new and original, and I add, not unimportant ideas:—now the reader muſt remember what I have ſaid above that the Greek ſophiſts uſed to traverſe different parts of the country, and to deliver for money, whereſoever they could meet with any encouragement, lectures, which they would of courſe adapt to the character and ſituation of their hearers, and thus would not ſcruple to ſacrifice to their avarice every principle of morality and of philoſophy, not to mention that through their ignorance and vanity, they would neceſſarily give the moſt falſe and dangerous views of the ſubject: hence they are moſt properly and elegantly compared to *huckſters*, not only becauſe they perverted the truth to their own purpoſes, as *huckſters* corrupt and adulterate their wines, but becauſe they travelled, like them, from town to town, whereſoever they could find any encouragement: let it alſo not be forgotten that St. Paul is addreſſing the Corinthians; for on this circumſtance is founded the propriety of the alluſion to the Grecian ſophiſts; it is alſo to be remarked that he had been ſpeaking of his travels: he has, then, an implied alluſion to the huckſter, and the Greek ſophiſt, but a direct alluſion to the falſe teachers, to whom they are well compared: 'we do not,' ſays he, 'like your own huckſter-ſophiſts, travel up and down the country, preaching Chriſtianity for pecuniary conſiderations; we do not, like them, from the compound of ignorance and of vanity, corrupt the truth, which we profeſs to deliver; we are not ready, like the falſe teachers, wilfully to advance any doctrine, provided we are paid for the ſacrifice of honour, and of conſcience, but we reveal the pure word of God, and preach the true doctrines of Chriſt, οὐ γὰρ ἐσμὲν, ὡς οἱ πολλοὶ, καπηλεύοντες τὸν λόγον τοῦ Θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ θεοῦ κατενώπιον τοῦ Θεοῦ, ἐν Χριστῷ λαλοῦμεν."

On the word ἄγγελους in 1 Cor. xi. 10., Mr. Barker thus writes.

P. 473. "I muſt confeſs that the interpretation, which I am going to ſubmit to the judgment of the learned reader, ſeems,

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at leaſt to myſelf, to be more ſatisfactory than any, which I have yet ſeen,

ἦ γὰρ ἔρωτι
πολλάκις, ὦ Πολύφαμε, τὰ μὴ καλὰ καλὰ πέφανται.

I muſt firſt obſerve that I make no alteration whatever of the text, that I take ἀγγίλυς, with Heumannus, and Dr. Harwood, in the ſenſe of *ſpies*, that my intrepretation is founded upon a well-known cuſtom of the Roman, and perhaps, the Grecian women, and that the writings of St. Paul abound with alluſions to Roman cuſtoms."

Mr. B. then cites Plutarch as aſking in his *Roman Queſtions*, διὰ τί τῶν γαμουμένων ἀιχμὴ δορατίου τὴν κόμην διακρίνουσιν; he obſerves, that this ſpear was called by the Romans *haſta recurva*, or *celibaris*, and cites Feſtus Pompeius as aſſigning this reaſon for it, *Quod nuptiali jure imperio viri ſubjicitur nubens, quia haſta ſumma armorum et imperii eſt*, as well as Andreas Cirino *de Urbe Roma* c. 46, who agrees with him, *Haſta Martis eſt inſigne, regiumque apud Romanos ſceptrum, eamque mulier præferebat in capite, ut viri dominium agnoſceret.*

"Hence then," adds Mr. B., "I conſider the words, ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, not to allude to *veils, as a badge of ſubjection* (and I muſt confeſs that, if ἐξουσίαν can mean *a covering* at all, I greatly doubt whether the words ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς can poſſibly mean *to wear a veil*, which was not worn *upon* the head, and I think that we are to underſtand *a cap, a bonnet, the hair upon the head*), but to allude to this *ſpear, haſta recurva*, or *cælibaris, which was worn upon the head of the married woman* (and let it be recollected that St. Paul is ſpeaking of the *wife*) *as a badge of ſubmiſſion*: if we are to underſtand, by the words ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, *the hair upon the head*, my interpretation accords preciſely with this remark; the Apoſtle ſays, in fact, that, as woman is inferior to man, ſhe ought to bear upon her head the mark of her inferiority to her huſband in wearing her hair, which he has beautifully expreſſed by an alluſion to the *ſpear*, which bound the *hair* of the Roman brides, and to the principle, which it was intended to inculcate."

This is certainly a moſt ingenious explanation of the paſſage, but we have ſtill ſome doubts upon our minds about the propriety of it.

We here take our leave of Mr. Barker, and ſhall be happy to renew our acquaintance with him on the publication of another volume. We had indeed much more to ſay on the preſent volume, could we have found room for introducing it.

BRITISH

BRITISH CATALOGUE.

POETRY.

ART. 10. *Religious Contemplations.* 12mo. 2s. 6d. Eaton. 1812.

This poem makes its appearance in a very humble and unaffuming garb, but it will be found to contain many highly ſpirited lines and admirable ſentiments on the Creator and his works.

" And is this order all decreed,
But that this frame may live and feed,
May grow and fatten, laugh and ſigh,
And dance and halt, and groan and die.
In ſelf begun, in ſelf to end,
Does doubt my buſy thought ſuſpend?
That conſciouſneſs by which alone
My being to myſelf is known;
Diſcerns relations, bonds that bind,
To other life, to other mind;
Firſt and moſt clear to mortal eye,
The many link'd and woven tie
Of adamantine ſympathy—
The nerves that ſhrink with other's fear,
Though nought alarming ſelf be near;
The pulſe that throbs, the tears that flow,
For others joy, for others woe;
The glance of indignation ſtrong,
On ſight or thought of others wrong.

ART. 11. *Somerſet, a Poem, by F. Webb.* 4to. 42 pp. 4s. Bentley. 1811.

Though we cannot place Mr. Webb in the higheſt claſs of poets, we very willingly aſſign to him an honourable ſituation. His diſadvantage ſeems to be merely that of not having written earlier in life, with a view to publication; but his feelings of the beauties of nature are at once warm and juſt, his taſte elegant, and what is beſt, his moral ſentiments correct, and his gratitude to the Giver of all good, active, and energetic. His firſt intention was, he ſays, to deſcribe only a particular ſpot, but he was led by degrees to take a more general view of his native County, Somerſet, which though imperfect, as in ſuch an extent it muſt be, contains many good delineations. He deſcribes himſelf as retired to the country, " after a long, diverſified, and eventful life;"

and thus introduces the mention of his own feelings, in the ſpot which occaſioned this effuſion.

"How calm theſe ſhades, inſpiring thought ſerene,
That huſh the wayward child of ſpleen to reſt!
High over-arching, thoſe entwining boughs
At top embracing, form a gothic aiſle;
And give a ſolemn grandeur to this place,
Where contemplation ſits beneath yon oak,
The ſeat of Wiſdom, and enjoys repoſe
From mundane cares, and lifts the ſoul to Heaven.
Here haunt the Muſes, though unſeen, and wait
To breath their ſacred influence on the Bard,
Whoſe unpolluted breaſt reception meet
Affords theſe Powers celeſtial.—O! could mine
The inſpiration feel, I then might ſing
In numbers worthy of this charming place.
But time has pluck'd my pinions: and what power,
Save that of Heaven, can imp my moulted wing?
But, what I may, I will.—This ſeat inſpires:
And cold the mortal whom it doth not warm;
And all the finer feelings of the ſoul
Extinct, if ſcenes like this do not delight,"—P. 30.

In this little poem, we find a ſtrong exemplification of the "facit indignatio verſum," ſome of the beſt lines in it being an effuſion of apparently juſt ſatire on the diſpidation of the column raiſed by the great Lord Chatham, to the memory of his benefactor, Sir William Pynſent. The concluſion of this paſſage is even highly poetic.

Relentleſs Time leans on his fatal ſcythe
And drops unuſual tears, as he beholds
His tardy work by haſty hands perform'd;
And mourns the triumph, which he vainly thought
Reſerv'd for future ages, and himſelf."—P. 15.

May this apoſtrophe prevent the diſgraceful cataſtrophe which it contemplates! We ſhould not omit to ſay that the outline vignette which ſtands at the head of the poem is ſingularly elegant.

ART. 12. *Bannockburn; a Poem. In four Books*, 8vo. 248. pp. 8s. Glaſgow, printed; Longman and Co. London. 1810.

We certainly thought that this poem had long ago been noticed in our pages; but, on examination it turns out to be otherwiſe. We ſhall therefore dedicate a page to it on the preſent occaſion. It is a Lyric ſtrain, written in irregular Stanzas, and certainly by no means deficient in poetic vigour or elegance. But we ſuſpect that the ſentiments of the author will not in all reſpects

reſpects meet with accordance. Particularly where he ſo deeply laments the loſs of the Stuart race.

70

" Lovely, Edina, are thy towers,
And pleaſant thy forſaken bowers,
And beautiful thy ſilent halls;
And lonely [Qu. lovely?] in its ſolitude,
Thy Houſe of Kings, fair Holy-Rood!
How venerable are her mouldering walls!
Deſerted and forſaken though they ſtand,
The ſhame, the glory of our native land!
They ſilent tell to ſtrangers, as they paſs,
What Scots' have been, and what our Country was!

71.

How chang'd the time, how chang'd the ſcene,
From what the days of old have been,
How hard the hand of time and fate!
Here where beneath a King's command,
The flower, the guardian of the land,
In ſolemn judgment ſat;
And here, where oft theſe ancient halls,
Rung to the Harpers' rouſing ſtrain;
Rung to our King our Country's praiſe;
Aye rung, but ne'er ſhall ring again;
Stern ruin ſits on each embattled tower,
And ſilence reigns, *for Stuarts are no more!*—P. 239.

We conceive that, even on the other ſide of the Tweed, theſe lamentations will not meet with much ſympathy; ſince there are few Scots who do not think it better to belong to a large and powerful, than a petty, and inſignificant kingdom; and who are not more proud to celebrate their King and Country, aye, and to fight for them, as BRITONS, than to wait in the palace of the Stuarts!

ART. 13. *A Cockney's Adventures during a Ramble into the Country. In three Parts. Addreſſed to his Country Friends on his Return to London. A true Tale. By Joſeph William Coyte.* 12mo. 56 pp. 1s. 6d. Sherwood and Co. 1811.

This is one of thoſe curious examples, which ſerve to ſhow how obſtinately ignorance keeps its ground even in this age, which, with reſpect to poetry at leaſt, may generally be called enlightened. This poem is printed, the author tells us, merely " to ſave him the trouble of repeatedly copying ſome hundreds of long lines." If this be true, and we ſee no reaſon to doubt it, the author muſt have many friends who have no better taſte or judgment than to wiſh for copies of this miſerable attempt, which is

juſt

just so much worse than bad prose as two bad things are worse than one: bad sense and bad verse, than bad sense alone. That such a set of friends should exist, is hardly credible to us who live in the world of letters; and the fact throws our ideas of true *Cockneys* many degrees below the point at which they stood before. As it is quite impossible to take a specimen that is not at once flat, stupid, and prosaic, it cannot signify where we take it.

" And now it appears that the evening drew on,
So Nancy prepared with her horse to be gone.
Therefore greeting their friends with a hearty adieu,
The road to friend Baxter's we next shall pursue.
Our Cockney being not of equestrian fame,
Rode with caution and heed, which no one can blame;
For the roads were of chalk, and the hills were so high,
That he dared not too much on his courage rely,
And for fear, as he often declared, *of his head*,
He consented at length that his horse should be led." P. 31.

Every reader, who is not a Cockney, will have the same opinion of these lines, which are a perfect specimen of the whole. They will allow, however, that the author judged well in putting no trust in his head. If he had not trusted it to make verses he would have been still more prudent.

ART. 14. *Warwick Castle, A Poem; embellished with Engravings from Drawings.* *By J. Roe.* Warwick. 4to. 5s. Longman. 1813.

The author of this poem professes that it was written to serve a friend, as a vehicle for his engravings. The versification is unequal; sometimes spirited, and sometimes flat and mean; but that altogether it is written by no contemptible hand, the following apostrophe will sufficiently manifest:

" From those bright windows what a lovely scene
Delights the eye! smooth lawns in softest green,
Tufted with many a shrub; trees of all hues,
The glittering laurel, sacred to the Muse,
The stately fir, the birch with silver rind,
The ash that trembles ere it feels the wind,
The tall blue poplar, and those boughs that seem
To weep in dew drops on the passing stream,
The beach, the cedar, the laburnum gay,
In this fair landscape all their charms display.
Here shades of green in bolder contrast glow,
There in the distance softening as they go;
Each fainter tint with one still fainter blends,
Till the whole scene in nature's azure ends.
Old Avon, not unconscious of his rank,
Reflects the groves that decorate each bank,

Hail

Hail gentle Avon, for thy bard renowned,
Ilyſſus with the Muſes temple crowned,
Nor that fair ſtream, along whoſe ſparkling tide
On Iſis bank the Muſes ſtill reſide;
Nor that Hydaſpes, with its golden ſprings,
Nor Deva's flood, where wizards dipt their wings,
So oft recorded in ſweet verſes flow
As thee, [thou] old Avon, ſilent, deep and ſlow."

The embellishments are three in number, and certainly of great elegance and effect. The two views of Warwick Caſtle more particularly deſerve notice. The other view is of Kenelworth Caſtle.

ART. 15. *Characteriſtics of Men, Manners and Sentiments, or the Voyage of Life. The ſecond Edition reviſed, and other Poems. By the Rev. David Lloyd, Vicar of Llanbiſter.* 12mo. P. 78. Cadell and Davies. 1812.

The far greater part of this volume is occupied by a long didactic poem, in blank verſe, of the moſt excellent moral tendency, and exhibiting many paſſages of great vigour, taſte and ſenſibility. Perhaps the ninth book, and the apoſtrophe to the Britiſh Bards will be found moſt deſerving of commendation. The remainder of the work is divided between miſcellaneous matters and poetry, on ſacred ſubjects. The following is a ſpecimen of Cambrian minſtrelſy,

"1.

"Fair on old Hafren's banks the modeſt violet blooms,
And wide the ſcented air its breath perfumes;
Bright ſhines the glorious ſun amidſt the heaven
When from its cheering orb the clouds were driven,
A form more beauteous ſtill adorned the flood,
Gwendolen's fatal form, Llewellen's blood.

"2.

"For her in arms oppos'd contending warriors ſtrove
'Twas beauty fir'd their hearts *Gwendolen's* love,
On Morfa-Rhuddlan's plain the rivals ſtood,
Till Morfa-Rhuddlan's plain was drench'd with blood,
Not all proud * *Lloegyn's* might could † *Cymra* quell
Till foremoſt of his band young Gryffydd fell.

"3.

"*Gwendolen* ſaw his fate, and oh! the maiden cried,
Could maiden's tears avail, thou hadſt not died.

* England. † Wales.

Diſtracted

Diſtracted to the plain *Gwenddolen* flew,
To bathe her heroe's wounds—the laſt adieu,
Faſt o'er her heroe's wounds her tears ſhe ſhed
But tears, alas, in vain, his life was fled.

" 4.

" Oh, then for *Gryffyd's* ſon, ye maids, of *Cymra* mourn,
For well the virgins' tears, becomes his urn;
Nor you, ye youths, forbid the tears to flow,
For they can beſt redreſs who feel for woe,
Sweet, ſleeps the lovely maid, wept by the brave,
For ah, ſhe died for him ſhe could not ſave."

ART. 16. *Othello Traveſtie. In three Acts. With burleſque Notes. In the Manner of the moſt celebrated Commentators, and other curious Appendices.* 8vo. 3s. 6d. J. J. Stockdale. 1813.

We cannot poſſibly imagine how any perſon in his ſenſes ſhould think of printing ſuch traſh as this volume, or how any bookſeller, at all tenacious of his reputation, ſhould allow his name to be prefixed.

NOVELS.

ART. 17. *Pride and Prejudice, a Novel, in three Volumes. By the Author of Senſe and Senſibility.* 12mo. 3 Vols. 18s. Egerton. 1813.

We had occaſion to ſpeak favorably of the former production of this author or authoreſs, ſpecified above, and we readily do the ſame of the preſent. It is very far ſuperior to almoſt all the publications of the kind which have lately come before us. It has a very unexceptionable tendency, the ſtory is well told, the characters remarkably well drawn and ſupported, and written with great ſpirit as well as vigour. The ſtory has no great variety, it is ſimply this. The hero is a young man of large fortune and faſhionable manners, whoſe diſtinguiſhing characteriſtic is perſonal pride. The heroine, on the firſt introduction, conceives a moſt violent prejudice againſt Darcy, which a variety of circumſtances well imagined and happily repreſented, tend to ſtrengthen and confirm. The under plot is an attachment between the friend of Darcy and the elder ſiſter of the principal female character; other perſonages, of greater or leſs intereſt and importance, complete the dramatis perſonæ, ſome of whoſe characters are exceedingly well drawn. Explanations of the different perplexities and ſeeming contrarieties, are gradually unfolded, and the two principal performers are happily united.

Of

Of the characters, Elizabeth Bennet, the heroine, is supported with great ſpirit and conſiſtency throughout; there ſeems no defect in the portrait; this is not preciſely the caſe with Darcy her lover; his eaſy unconcern and faſhionable indifference, ſomewhat abruptly changes to the ardent lover. The character of Mr. Collins, the obſequious rector, is excellent. Fancy preſents us with many ſuch, who conſider the patron of exalted rank as the model of all that is excellent on earth, and the patron's ſmiles and condeſcenſion as the ſum of human happineſs. Mr. Bennet, the father of Elizabeth, preſents us with ſome novelty of character; a reſerved, acute, and ſatirical, but indolent perſonage, who ſees and laughs at the follies and indiſcretions of his dependents, without making any exertions to correct them. The picture of the younger Miſs Bennets, their perpetual viſits to the market town where officers are quartered, and the reſult, is perhaps exemplified in every provincial town in the kingdom.

It is unneceſſary to add, that we have peruſed theſe volumes with much ſatisfaction and amuſement, and entertain very little doubt that their ſucceſsful circulation will induce the author to ſimilar exertions.

HISTORY.

ART. 18. *A Sketch of the principal Events in Engliſh Hiſtory. By William Fell.* 12mo. 196 pp. 3s. 6d. Warrington, printed. Rivingtons, London. 1811.

Both the plan and execution of this little work deſerve commendation. For the information of thoſe who have not leiſure to ſtudy the hiſtory of their country at large, Mr. Fell has ſelected certain remarkable portions of that hiſtory, which he has illuſtrated by well-written and judicious narratives. The periods on which he treats are theſe. 1. The Conqueſt. 2. The obtaining of Magna Charta. 3. The Wars between the Houſes of York and Lancaſter. 4. The Reformation. 5. The Gunpowder Plot. 6. The Reſtoration of Charles II. 7. The Revolution. 8. The Acceſſion of the Houſe of Brunſwick. 9. The Rebellion in 1715. 10. The Rebellion in 1745. 11. The Rebellion in Ireland, in 1798. To which is ſubjoined an account of the origin and ſucceſſion of the Kings of England. In their proper places are inſerted copies of Magna Charta, the Bill of Rights, and the Act of Settlement.

It is extraordinary to ſee ſo much of accurate and judicious digeſt of Engliſh hiſtory, compreſſed into ſo ſmall a volume; and we notice it with the more pleaſure, becauſe we have not detected the author in the indulgence of party prejudices of any kind. We cannot give a better ſpecimen of the correctneſs of his principles, than by copying his reflections on the acceſſion of the Houſe of Brunſwick.

"Hence

"Hence it is easy to collect that the title to the crown is at present hereditary, though not so quite absolutely hereditary as formerly.—Formerly, the descent was absolute, and the crown went to the next heir, without any restriction; but now, upon the new settlement, the inheritance is conditional; being limited to such heirs only of the body of the Princess Sophia as are protestant members of the Church of England, and are married to none but protestants. And in this due medium consists, says Blackstone, the true constitutional notion of the right of succession to the imperial crown of these kingdoms. The extremes, between which it steers, are, each of them, equally destructive of those ends for which societies were formed, and are kept on foot. When the magistrate, upon every succession, is elected by the people, and may, by the express permission of the laws, be deposed (if not punished) by his subjects, it may sound like the perfection of liberty, and look well enough when delineated on paper; but in practice will ever be productive of tumult, contention, and anarchy. And on the other hand, divine indefeasible right, when coupled with the doctrine of unlimited passive obedience, is surely of all constitutions the most thoroughly slavish and dreadful. But when such an hereditary right, as our laws have created, and vested in the royal stock, is closely interwoven with those liberties, which are enjoyed by the people, and which are equally their inheritance, this union will form a constitution, in theory the most beautiful of any, in practice the most approved, and in duration the most permanent." P. 133.

POLITICS.

ART. 19. *Two Letters addressed to the Freeholders and Freemen of the County of Cornwall; containing Remarks on some Doctrines promulgated by Francis Gregor, Esq. in a Pamphlet entitled "Observations on the Resolutions passed by certain Friends of Parliamentary Reform at Bodmin." By the Rev. Robert Walker.* 8vo. 82 pp. 1s. 6d. Walker. 1812.

Mr. Gregor's excellent "Observations," on which the Reverend Robert Walker professes to "Remark" in the pamphlet before us, have already been noticed in our Review with high approbation. Clear in his statement of facts, convincing in his arguments, ingenuous in his appeals to reason, open in declaration, and manly in decision, whilst every selfish feeling is absorbed in philanthropy, and the wish to promote the public welfare comes fervent from the sincerity of his heart; how strongly contrasted do we view Mr. Gregor with the miserable reformist now soliciting our attention to misrepresentation, petulance, and impertinence!! In these two Letters we have, it is true, the [illegible] argument, but the semblance only; and, what

what is always the case where casuistry stands for reasoning, a cloud envelopes all. He, who should make an effort to follow the Reverend Reformist, through his quotations and sophistications would soon be lost in obscurity. Indeed, from the commencement of our critical career, to the present moment, we scarcely ever met with such dullness blended with such audacity. It is only where he is insulting, that the reverend reformist is intelligible: and a stroke of insolence has often an awakening power. The following aroused us from the stupor that had insensibly crept upon us.

Mr. Gregor quotes what he calls an admirable Letter of Junius, in which Junius says, "I question the power of the legislature (de jure) to disfranchise a number of Boroughs upon the general principle of improving the constitution." In addition to Junius, Mr. Gregor has another powerful supporter, of which perhaps he may not be aware, in no less a personage than *Thomas Paine!!!*" "Although *Mr. Gregor* and *Thomas Paine* are of the same opinion, relative to the power of the legislature, I forbear to ask whether Mr. Gregor coincides with him in his general tenets of government, lest I should chance to excite the *loyal gentleman's* indignation!!!—But I may be allowed to remark, that these gentlemen, JUNIUS AND PAINE, COADJUTORS of Mr. GREGOR!!! are ready in every difficulty of government, to make their appeal to the people; in which appeal, I presume, Mr. Gregor will not be very ready to join with them. But in what manner he will extricate himself from their society, I am ignorant." P. 20. Triumphant at the close of the combat, the reverend Knight-errant thus exclaims: "Gentlemen, (convinced by me) you will now be able to judge what right Mr. Gregor has to accuse *us* of introducing novelties into the constitution; and also what well-founded cause he had to wrap up himself in *his self-righteousness*, and to be thankful that he and his friends *are not as other men are*. We might retort!" P. 81.

Meagre, jejune, bald, in his own style, how impolitic this author is in quoting Junius, Hume, Paley, Montesquieu!! But we shall not detain our readers by any further notice of this worthless, we were going to say *mischievous*, publication. It can, however, do no harm. Its stupidity deprives it of its sting; whilst in the desperate effort to inflict a wound, the venom was exhausted.

CATHOLICS.

ART. 20. *The Protestant Retrospect. By Thomas Burgess, D.D. F.R.S. & F.A.S. Bishop of St. David's.* 8vo. 16 pp. 3d. J. J. Stockdale. 1813.

We have already noticed two very powerful tracts by this exemplary

emplary prelate on the preſent conteſt; (See vol. xl. p. 613 and 647) and we are happy to ſee this addition to the biſhop's contributions in behalf of church and ſtate. Some very cogent reaſons are here urged, in the preface, againſt the Catholic claims; the reſt of the tract conſiſts chiefly of a very learned, though conciſe hiſtorical retroſpect of facts, and a repetition of the anſwers to "the Roman Catholics Reaſons why he cannot conform to the Proteſtant religion," plainly proving thoſe reaſons to be groundleſs and futile. We extract, on the contrary part, "A Proteſtant's Reaſons for the independence and Proteſtantiſm of the ancient Britiſh Church."

"1. St. Peter poſſeſſed no ſupremacy over the reſt of the Apoſtles; therefore the Church of Britain, eſtabliſhed by St. Paul, was independent of St. Peter.

"2. St. Paul ſays of himſelf, 'that he had the care of all the Churches' of his own foundation; and therefore the Church of Britain was dependent on him, and not on St. Peter.

"3. The Biſhoprick of Rome was eſtabliſhed jointly by St. Paul and St. Peter, *after* St. Paul's return from Britain; and therefore the Church of Britain was prior to, and independent of, the Church of Rome.

"4. The Church of Britain was eſtabliſhed before the Biſhop of Rome had any authority beyond his own Dioceſe; and therefore was independent of the Church of Rome.

"5. In the fourth century, Jerome declared the Churches of Rome and Britain to be *ejuſdem meriti et Sacerdotii*, of the ſame condition, and merit, and paſtoral authority.

"6. The Church of Britain was ſubſiſting in the fifth and ſixth centuries, when Britain ceaſed to be a part of the Roman empire; and therefore was independent of the Church of Rome.

"7. The Biſhop of Rome derived the title and power of Univerſal Biſhop from an emperor in the ſeventh century; and therefore the Church of Britain was independent of the Church of Rome, prior to the exiſtence of ſuch power.

"8. The Biſhop of Rome attempted to eſtabliſh a ſpiritual juriſdiction over the Church of Britain in the ſeventh century, which the Britiſh Biſhops indignantly rejected; and therefore the Church of Britain was independent of the Church of Rome." P. 10.

It is very curious that while the conteſt is in ſuſpence, whether Papiſts ſhall be admitted not only to toleration but to *power* among us, they have had the imprudence to publiſh a reſcript of the *preſent Pope*, poſitively refuſing all indulgence to *freedom of opinion*. This glaring and unanſwerable fact will be brought forward, as it ought, immediately, in various forms.

ART. 21. *Remarks on the Proceedings of the Lords and Commons in the late Parliament, reſpecting the Catholics: Contained in a Letter addreſſed to the Proteſtants of all Perſuaſions and Communions.*

tions. By F. Gregor, Esq. 8vo. 76 pp. 1s. Hatchard. 1812.

When it is observed that Mr. Gregor of Trewarthennick (the late M. P. for the County of Cornwall) is the Author of this Letter, any recommendation of the performance, from the British Critic, will be deemed superfluous. The "incorrupta fides, nudaque veritas," so conspicuous in Mr. Gregor's character, must ever be exhibited, most strikingly, in his political publications: and his highly cultivated mind has power to render all that may thus issue from his pen, agreeable and interesting to men of taste and classical attainments, however averse to politics. Not that he has aimed at fine writing; "his object, in all he has ever addressed to the public, has been to make use of such clear language, and to adopt such a methodical arrangement of facts and conclusions, as might render his meaning intelligible."

That he has done so in the pamphlet before us, our readers will be convinced from the recapitulation of the facts which are here collected. *First*, he has made it appear that our statute-book, even before the revolution, and from the revolution to the reign of George III, contained a code of laws of a strictly penal nature, directed against persons who are called "Papists," or persons avowing an obedience to the Pope, &c. *Secondly*, that during this period, Roman Catholics were excluded from all offices of state indiscriminately, both civil and military. *Thirdly*, that his present Majesty, very early in his reign, displayed a disposition favourable to his Roman Catholic subjects; and that the whole code of penal laws against Catholics, was repealed in England in the year 1791, and in Ireland in the year 1793. *Fourthly*, that by the same statutes some concessions were voluntarily (not as matters of right) made by the legislature to the Roman Catholics of England; who are admissible into a few, but very inconsiderable, civil offices. *Fifthly*, that by the Irish Act of 1793, the Irish Roman Catholics are now admissible into every office of state, civil and military, except about 32 leading offices.

With respect to the present state of the Catholics, Mr. G. has equally proved,

First, that the Irish Roman Catholic hierarchy are directly appointed by the Pope.

Secondly, that they are bound by oath to active obedience to the Holy See.

Thirdly, that the Irish Roman Catholic Bishops did, in fact, appeal to the Pope's decision by letter in 1791.

Fourthly, that there is a committee of Cardinals appointed to superintend, in the nature of a court of appeal, the ecclesiastical affairs of these kingdoms.

Fifthly, that the doctrines contained in the decrees of the general councils, are held of infallible authority, though many of these decrees contain principles, injunctions, and orders, inconsistent with the security of every protestant state:

Sixthly, that neither the Irish Roman Catholic Prelates, nor Clergy; nor the Laity, as a body, have ever retracted or abjured these pernicious doctrines; nor is it possible, consistently with their principles, that they ever should do so. And

Lastly, that the acknowledgement of the power of the Pope, *now identified with that of Napoleon Bonaparte*—the acceptance of benefices from him, or correspondence with a foreign court, is a criminal offence against the law and the constitution of this realm. These facts are not of a nature to yield to the sophistries of the prejudiced, or the violence of the disaffected.

ART. 22. *A short and plain Argument against the Roman Catholic Claims.* 8vo. 12 pp. 3d. J. J. Stockdale. 1813.

Short and plain arguments are of the greatest importance in the present struggle; arguments which every one can understand, and most remember with ease; and it is the great privilege of truth to admit of such arguments with the greatest facility. We give a specimen of this.

"The Petitioners demand to be *re-admitted* into the bosom of the Constitution. They never were within the pale of the present Constitution—of that Constitution, which, for more than a century, has been the glory of Britain, and the envy of all other countries. Their principles are as much at variance with the Constitution, as heresy is with the Church. They cannot unite with it. The Petitioners, therefore, cannot be admitted to the privileges they seek, without altering the fundamentals of the Constitution.

"If Papists were to be admitted to the privileges of the Constitution, without renouncing the Pope's supremacy, the great acts of Union must be dissolved, the Constitution must be renewed, the Reformation re-formed and undone.

"And what is the equivalent, which they offer for these important sacrifices?—Nothing: absolutely nothing, but what as loyal and grateful subjects they already owe to their country,—their talents and their services. Their ampleſt services are due to their country for the protection which it affords them in the liberty of person, of property, and of religious worship. Do they profess to have renounced, or do they offer to renounce, the obnoxious foreign jurisdiction, and any of those other weighty differences between the two Churches, which caused our separation from the Church of Rome? Do they not rather avowedly declare their Church to be unchangeable? We know that, without a public, general, and irrevocable act of the Church, and with-

out the authority of the biſhop of Rome, no change can take place *. Viewing then, the Church of Rome in the ſame light in which our Reformers ſaw it, can we forget that the Reformation was not a mere political change? Can we be ſo loſt to the evils of Popery, as not to ſee that, by admitting Papiſts to political power, we not only violate the Conſtitution, but contribute to the advancement of a ſyſtem, which is adverſe to the truth of the Goſpel, and to the purity of religious worſhip." P. 5.

ART. 23. *Anecdotes of Father Murdo, a Poet of the Eighteenth Century: to which is added (ſuppoſed to be written by him), Iriſh Night Thoughts, or a Complaint againſt the Heretics and their Bible. With Dedication and Notes by the Editor.* 8vo. 24 pp. 1s. J. J. Stockdale. 1813.

This little tract is rather what may be properly called a ſquib againſt the Papiſts, than any ſerious attack, though ſome of the ſuggeſtions in the notes will not eaſily be anſwered, either in jeſt or earneſt. We underſtand the "Iriſh Night Thoughts" to be a parody upon a ſermon actually preached by a prieſt in Ireland. They begin thus:—

"IRISH NIGHT THOUGHTS; OR, LILY TRIUMPHANT;

"*Or, A Paneggric on 'As in Præſenti.' Being the Subſtance of a Sermon preached at ———, by Father O'Lavery, againſt the Uſe of the Bible in the vulgar Tongue. Addreſſed to all good Chriſtians.*

"Tune—Sheelin-o-Gera.

"Good Chriſtians all, of this Catholic Nation,
I riſe to addreſs you in great tribulation—
We are horribly uſed by an heretic ſquad,
Whoſe vile machinations have put me half mad.
They would rob you of LATIN, and teach you to pray
In barbarous Engliſh, the Proteſtant way;
But ſtick to the language your Fathers have ſent you,
And I will inſtruct you in—*As in Præſenti.*" P. 13.

In the notes, which are more ſerious, we find the following curious fact:—

"The Table of Fees [for Indulgences] is publiſhed on ſeveral occaſions, as it is well known; though this now be denied by

* "See the 'Addreſs from the Roman Catholic Prelates to the Clergy and Laity of the Roman Catholic Churches in Ireland,' (Nov. 18, 1812), quoted in the Biſhop of Glouceſter's Letter to Lord Somers, p. 160;—and given at large in the *Proteſtant Advocate* for January, page 205, and in Detector's Refutation of the Second Part of the Statement of the Penal Laws, &c. Dublin, 1813."

ſome

ſome of them, becauſe they are aſhamed of it. But their denial does not alter the fact; and, as to the ſale of Indulgences, though they are ſecret in thoſe kingdoms, yet they are public enough elſewhere. The author has this inſtant before him a copy in Spaniſh, one of a great cargo which was taken in a ſhip of that country, about 15 years ago, on its way to South America; at the end of each, there is a liſt of the days in which Plenary Indulgences may be purchaſed at Rome, *i. e.* diſpenſations for all ſins paſt, preſent, and to come, if they could afford the price; the date is A. D. 1700.—With regard to the *price*, we find, in the Sermons of the late Archbiſhop Secker, (vol. 4, page 47, Dub. edit.) an account of a Plenary Indulgence in his poſſeſſion, and granted at Rome, 1745, to an abſolute ſtranger, for *himſelf*, for his kindred *to the third degree*, and *to thirty perſons more*, for whoſe names a proper blank was left in the inſtrument." P. 20.

DIVINITY.

ART. 24. *The Churchman and the Methodiſt contraſted with reſpect to Appearances; being the Subject of a Sermon preached at St. Mary's Church in Truro, on Sunday the fourth of October, 1812, by the Rev. R. Polwhele, Vicar of Manaccan and of St. Anthony.* 9d. Truro; Tregony, &c. 1812.

"That not a line of the following Sermon (ſays the author) was written till the day before it was preached, would not be mentioned but in apology for its defects. It conſiſts, indeed, of mere hints or random notices; on which he had intended to enlarge at a leiſure hour. He had certainly no view to the publication of the Sermon in its preſent ſtate. The wiſh, however, of a very reſpectable part of his audience to ſee it in print, induced him to look over it without delay: and the miſtake of ſome, who in his approbation of the religious deportment of the Methodiſt, ſaw nothing but ſarcaſm or irony, determined him to publiſh it exactly as it was preached."

We have frequently obſerved that ſermons or ſpeeches, the produce of ſome ſudden emergence, have more energy than thoſe which are ſlowly or deliberately conceived or compoſed. What may be loſt in elegance, is gained in ſpirit. Be this as it may: the preſent Sermon, we think, is calculated to do much good. It muſt have an awakening effect on the lukewarm churchman.

We quote from the obſervation on the muſic of the conventicle. "That they teach and admoniſh one another in pſalms and hymns and ſpiritual ſongs, is rather the boaſt of Methodiſts than of Churchmen. There is ſomething in our muſic not always congenial with the common taſte and feelings. It is in general (for doubtleſs there are many exceptions) either cold or formal, or light and frivolous, or too refined and theatrical—not to men-

tion the bad execution of it in moſt of our country churches. And, confined as it often is to a few performers, it leaves the reſt of the congregation mere hearers, without ſympathy, without an expreſſion of devotional feeling.—Not ſo the Conventicle!"

"But we have the remedy in our hands. Let us adapt our muſic to the learned and unlearned, to the vulgar and the polite. Let it be ſuch in our Churches as will pleaſe the taſte and affect the feelings of all, and we ſhall have gained a point of vaſt importance. Let me not, however, be miſunderſtood. I have ſpoken ſimply of the muſic of the Conventicle—not of ſentiment—not of ſtyle—not of words—not of forms."

We lament with Mr. P. that family prayer, and the grace before and after meals, are too generally neglected.

ART. 25. *A Defence of Moderation in Religious Doctrine, Practice, and Opinion: applied to the Circumſtances of the preſent Times. By a Country Vicar.* 8vo. 52 pp. 1s. 6d. Cadell and Co. 1812.

So much of excellent intention, and no leſs amiable diſpoſition, appears in this tract, that we ſhall not too rigorouſly enquire how much of that novelty it poſſeſſes, which the writer promiſes in the beginning. That religious and other differences are cauſed and inflamed by the natural tendency of men to run into extremes is, and always has been, and always will be, an irrefragable truth. But to tell thoſe who err in conſequence of ſuch a diſpoſition, that they ought to become moderate, is to tell them that they ought to be ſomething which they are not; and, as they probably flatter themſelves that they are right already, the taſk of perſuading them cannot be very eaſy.

When the author, in his ſecond page, condeſcends to apologize for quoting Ariſtotle, he certainly concedes more than is neceſſary or reaſonable to the deſpiſers of human reaſon. Ariſtotle's maxim, "That good is the mean between two extremes," is a maxim of univerſal wiſdom, which is as true under the Goſpel as it was before the Goſpel was preached: is true reſpecting chriſtian, as well as heathen qualities; will never be diſapproved by any reaſoning; nor probably much ſtrengthened by the arguments, ſound as they are, of this worthy Vicar. His concluding picture of a moderate man is, however, very good; and, if we could afford the ſpace, we ſhould gladly print it here. The following ſmall ſpecimen of his character will perhaps excite a deſire to ſee more of it. Of his examination of the Scriptures, ſays this author,

"The reſult is a determined conviction, that man is neither a paſſive machine, nor a competent agent in the work of his own Salvation; that he is a ſinful, at the ſame time that he is a reſponſible

ſponſible creatures; that he requires to be guided, but is anſwerable for refuſing or accepting the guidance offered him in the road to heaven." P. 45.

This is found ſenſe, and at the ſame time Goſpel truth. We will only add that the whole is written in the ſtyle and language of a gentleman and a ſcholar, and is highly creditable to the feelings of the author.

ART. 26. *A ſpiritual and moſt preciouſe Perle, teachynge all Men to lowe and imbrace the Croſſe, as a moſt ſweete and neceſſarye Thinge unto the Soule: what Comfort is to be taken thereof: where and howe bothe Conſolacion and Aide in al Maner of Afflyccions is to bee ſought: and agayne howe all Men ſhould behaue themſelves therein, accordynge to the Word of God. Matt.* x. *He that taketh not his Croſſe and followeth me, is not mete for me.* 12mo. 20 half Sheets. Printed 1550. Reprinted 1812. Longman and Co.

Though this is only a reprint, it is certainly well worthy of notice; being a good book, and having before become ſo ſcarce as to be hardly procurable at any price. The tract was written, as we are told in a very judicious preface to this edition, by a German author, "Wormulerus, and was firſt tranſlated into the Engliſh language, from the original German of that author, by *Miles Coverdale*, the tranſlator of the Bible." When the Protector (Somerſet) ſank beneath the violence of party, and was committed to the tower, a manuſcript copy of the "Spiritual Pearl" afforded ſo much genuine conſolation to his hours of melancholy and political diſgrace, that, on his releaſe, he cauſed it to be printed, and prefixed that recommendatory addreſs, which does ſo much honour to his principles and underſtanding." The remainder of this ſhort addreſs to the reader is well deſerving of attention, and the narrative of the final cataſtrophe of the Duke is very intereſting. But perhaps the reader will prefer a ſpecimen of the Duke's own preface.

"In our great trouble, which of late did happen unto us, (as all the world doth know,) when it pleaſed God for a time to attempt us with his ſcourge, and to prove if we loved him, in reading this book we did find great comfort, and an inward and godly working power, much relieving the grief of our minds. The which thing now calling to remembrance, we do think it our duty not to be more unnatural than the old Egyptians were; but rather, as the office of a Chriſtian is, to be ready to help all men, by all ways poſſible that we can, and ſpecially thoſe that be afflicted.

"And hereupon we have required him, of whom we had the copy of this book, to ſet it forth in print, that not only we, or one or two more, but all that be afflicted, may take profit and conſolation if they will; yea, and they that be not afflicted, may

either see what they should have done in their trouble, or what hereafter they ought to do, if any like happeneth unto them; knowing certainly that such is the uncertainty of the world, and all human things, that no man standeth so sure, but the tempest of affliction and adversity may overtake him, and if the grace of God do not singularly help him, cast him down and make him fall.

"Wherefore it is most necessary always to have in readiness such godly meditations and medicines, as may pacify God's wrath beginning to kindle, and defend in part the bitterness of affliction, whereof this book is very plenteous and full. Fare you well."

MISCELLANIES.

ART. 27. *A New System of English Grammar, with Exercises and Questions for Examination, interspersed with critical Notes and explanatory Observations, chiefly of a practical Nature; also an Appendix, containing an extensive Collection of Vulgar Anglicisms, Scotticisms, examples of bad Arrangement, of Ambiguity, &c. &c. Elements of English Composition, with a Key to the Exercises. The whole intended for the Use of Schools and private Teaching. By William Angus, A.M. Teacher of English, and Author of the Life of Christ, a Pronouncing Dictionary, &c. &c.* 12mo. Cowie. 1812.

This is a very useful elementary volume, and will be found to contain more than any book of the kind which has lately come before us. The collection of Scotticisms which are made from the writings of Sinclair, Beattie, and others, seems necessary in a peculiar degree in the author's particular situation, and must be generally acceptable. The whole is a very good school-book.

ART. 28. *Detached Philosophic Thoughts of the best Writers, Ancient and Modern, on Man, his Faculties, Life, Death, and Immortality; from Dr. Trusler's Common Place Book. With some Observations of his own.* 12mo. 2 vols. 216 and 204 pp. 21s. Whellier. No date.

So great a book-maker as Dr. Trusler has not often existed. Among other things, he began to make a book of his life, (See Brit. Crit. vol. xxxi. p. 185.) but that, we believe, was never completed. He has now given us a part of his common-place book; to the end of which is annexed a catalogue of his *useful* works, with a notice that "the whole of this valuable copy-right, or any part of it, may be treated for with Dr. Trusler, by applying to him at Bath." The information is *very important*, and though we do not mean to treat for any part of it, we can safely

ſafely ſay, that we believe many articles in it to be of a more *profitable* nature, than any thing we can offer to the world.

The liſt of authors from whom theſe thoughts are collected is very extenſive, ancient and modern, divines and phyſicians, poets and politicians, philoſophers and reviewers, naturaliſts, Buonaparte, and laſt, though not leaſt, Dr. Truſler himſelf. His topics are, "Man, the ſoul, the mind, memory, imagination, thought, idea, ſenſation, ſenſibility, the will, underſtanding, genius, reaſon, judgment, conſciouſneſs, conſcience, life, evils of life, happineſs, contentment, old age, death, immortality, laſt judgment." It is a ſort of book eaſily made, by one who reads, and takes extracts, and may be uſeful to thoſe who neither read nor take extracts. We ſhould like to know who is *Panages*, an author often quoted by the doctor.

ART. 29. *Shipwrecks and Diſaſters at Sea; an Hiſtorical Narrative of the moſt noted Calamities and providential Deliverances, which have reſulted from maritime Enterpriſe, with a Sketch of various Expedients for preſerving the Lives of Mariners. Three Volumes.* 8vo. 1l. 16s. Longman and Co. 1812.

This is a very curious and intereſting, but ſurely a moſt melancholy compilation. Human nature ſhudders at the pictures and ſcenes which are here no doubt faithfully delineated. It is eſtimated that upon an average no leſs than five thouſand natives of theſe iſlands periſh every year at ſea. Certain it is that the frequent expoſure to danger is what makes the Britiſh ſailors courageous, patient, and prolific in expedients to eſcape danger, and the narratives detailed in theſe volumes will be eagerly peruſed by thoſe who are perſonally involved, or have connections who are engaged in maritime purſuits. The volumes commence at the very early period of 1431, and the narratives are continued down to the year 1807, concluding with the intereſting account of the ſhipwreck of the Nautilus ſloop of war, on a rock in the Archipelago. Subjoined to the whole, is a brief ſketch of ſome of the expedients which have been recommended or adopted for the preſervation of mariners. Theſe laſt are numerous, and among others, the life-preſervers, in uſe among the Chineſe, appear worthy of attention. Few of their veſſels venture to ſea without a number of them. This inſtrument is formed of four pieces of bamboo with projecting ends united by cords or joinery, into a hollow ſquare, which is drawn up from the feet to below the arms. This by its own buoyance ſupports the head and ſhoulders above water. A French invention alſo for the ſame purpoſe by M. Daumerc ſeems entitled to much commendation.

It would be a miſnomer to call theſe volumes entertaining, reciting as they do ſuch dreadful examples of human ſuffering and calamity, but they will be found highly deſerving a place in well-choſen collections of voyages and travels.

ART.

ART. 30. *Sketches of the Sikhs a Singular Nation who inhabit the Provinces of the Penjab, situated between the Rivers Jumna and Indus. By Lieut. Col. Malcolm. Author of the Political Sketches of India.* 8vo. 8s. 6d. Murray. 1812.

This very curious tract has before appeared in the eleventh volume of the Asiatic Researches. That collection is not very frequently met with, and the author was induced from this consideration to republish in this form, his account of a most singular people, whose religion and manners present the strongest contrast that can be imagined, to every thing with which Europeans are familiar. The religion of these people, if it may be so denominated, seems to comprehend an endeavour, on the part of its first founder, to blend and amalgamate, the wild enthusiasm of the Mahometan with the extravagant superstitions of the Hindoo persuasion. Nanac Shah, the founder of this sect, was born in the year of Christ 1469, at a very small place in the province of Lahore, on the confines, as it were, of the two forms of religion above specified. The two religious books of the Sikhs, are the Adi-Granth, and the Dasma Padshah ka Granth; and as copies of these volumes are now in the possession of the author and of Mr. Colebrook, we may expect to hear still more of this most singular people. In the mean time, the public are much indebted to Col. Malcolm for his republication of this tract. In a word, it may be observed of the Creed of the Sikhs, that it exhibits the purest Deism, grounded on sublime general truths, but mixed with all the absurdities of the Teachers of Mahometanism and of the Hindoo Mythology.

ART. 31. *The Reciter, a Work particularly adapted to the Use of Schools; consisting of Pieces, moral, religious, and sacred, in Verse and Prose, selected and adapted on a new Plan, as Exercises in Elocution, with References to the different Ages of Students. By the Rev. Edward Ward, A.M.* 12mo. 7s. Hatchard. 1812.

The selection here made is altogether with a view to recitation, and for this purpose the pieces are of different lengths. There is consideration also of the different ages of the pupils, and it will be some recommendation with many, that no extracts are made from dramatic compositions. There appears, indeed, to have been much judgment and taste applied in the compilation, and the volume may be recommended as well deserving of the attention of those who have the care of pupils of either sex, from the age of ten to fourteen. It should have been observed, that there is a due mixture of prose and poetry, and that many of the selections are made, with the express view of forming the youthful mind, with a suitable tendency to religious thoughts and conduct.

MONTHLY

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

The Book of Common Prayer; with Notes on the Epiſtles, Goſpels, and Pſalms, calculated to explain difficult Paſſages, and to point out the ſtrong Evidence by which Chriſtianity is ſupported. By a Member of the Eſtabliſhed Church. 8vo. 18s.

A Father's Letters to his Children, in which the Holineſs, Juſtice, and Mercy of God are ſhewn to have ever exiſted upon the ſame Foundation of Wiſdom, Truth, and Love; and the Meſſiah the only Saviour of Gentiles, Jews, and Chriſtians, from the Beginning of the World. By a Country Gentleman. 6s.

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A Full View of the Roman Catholic Queſtion; containing Anſwers to the Edinburgh Review, Mr. Canning, the Abſurdity of a Teſt, Mr. Pitt's Pledge, Mr. Burke's Authority, moſt of the popular Arguments, &c. By a Country Gentleman. 2s.

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An Hiſtorical Account of the Laws enacted againſt the Roman Catholics both in England and Ireland; of the Ameliorations which they have undergone during the preſent Reign; and of their exiſtent State, &c. By James Baldwin Brown, Eſq. of the Inner Temple. 8vo. 14s.

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ACKNOWLEDGEMENTS TO CORRESPONDENTS.

In anſwer to our Correſpondent K. V. M. we can only reply, that we never have, nor ever can admit of anonymous communications. The reaſon is, that as the reputation of the works and abilities of authors are in our hands, we do not ſuffer ſo ſacred a truſt to be ſhared with us by perſons with whoſe own characters and diſpoſitions we are not acquainted. We perhaps have a loſs in not obtaining his communications, but on ſuch terms we cannot accept them.

LITERARY INTELLIGENCE.

Mr. *Henry Huntingford*, Fellow of New College, Oxford, has taken out from the entire Work of *Dammius*, and has arranged in Alphabetical order, the *Lexicon Pindaricum*; which, with the *Benedictine Paraphraſe*, he has adapted to a new Edition of *Pindar*, after the text of *Heyne*, accompanied with the Notes of that learned Editor. The Work is in the preſs.

Early in this month will be publiſhed, *a Second Part of the Cathedrals of Great Britain*, which contains the hiſtory of Lincoln Cathedral, with nine highly finiſhed plates, by Mr. *Storer*.

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taining various remarks on the *Anſwers* and *Companions* to it, which have appeared ſince its firſt publication, and many other curious matters in Prefaces, Appendix, &c. particularly the Author's repeated diſavowals of a work entitled *I ſays, ſays I.*

In this month will be publiſhed, *Sermons on the Duties of Children*, as ſet forth in the Church Catechiſm. *By a Lady.*

Mr. *Reynolds* of the Parochial ſchool Lambeth, will ſhortly publiſh *The Madras School, Grammar*, containing an eaſy and familiar Guide to the Knowledge of the New Syſtem, in Queſtions and Anſwers, for the higher claſſes of Madras Schools. The Practices of the Syſtem are minutely explained, with ſuch improvements as the Author has introduced with ſucceſs into his School, during the practical experience of ſome years.

A New Volume of the *Tranſactions of the Literary and Philoſophical Society of Mancheſter* will ſpeedily appear. The firſt part, illuſtrated by numerous Engravings (containing the *Voyage from Copenhagen to the Brazils, the South Sea, Kamſchatka and Japan)* of *Voyages and Travels in various parts of the World*, during the years 1803, 4, 5, 6 and 7. By *G. H. Langſdorff*, Aulic Counſellor to his Majeſty the Emperor of *Ruſſia*, Conſul-general at the *Brazils*, &c. &c. will appear in a few days. This learned Naturaliſt had accompanied Capt. *Kruſenſtern* in his Voyage round the World, but left the expedition at *Kamſchatka* in 1805 to undertake a Voyage to the *Aleuta Iſles* and *the North Weſt Coaſt of America*, and ſubſequently returned home through *Siberia* to *Peterſburgh.*

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Mr. *Black* is engaged in a tranſlation of the *Recent Travels of Leopold Von Buch in Norway and Lapland.*

ERRATUM.

In our laſt, p. 71, l. 23, *for the words* "Thornton and Warner in the general tranſlation," *read* Thornton and Warner in the tranſlation of Plautus, Colman in his Terence, &c.

THE

BRITISH CRITIC,

For MARCH, 1813.

"Cæteros pudeat, si quî ita se literis abdiderunt, ut nihil possint ex his neque ad communem afferre fructum, neque in aspectum lucemque proferre."

They may be ashamed who have so totally lost themselves in letters, as neither to deduce any thing from them for the common benefit, nor exhibit any thing worthy of inspection and contemplation.

CICERO PRO ARCH.

ART. I. *Oriental Memoirs; selected and abridged from a Series of familiar Letters, written during seventeen Years Residence in India; including Observations on Parts of Africa and South America, and a Narrative of Occurrences in four India Voyages. Illustrated by Engravings from original Drawings. By James Forbes, F. R. S. &c.* 4 vols. 4to. Price 16l. 16s. White and Co. 1813.

HOWEVER extensive and circumstantial our knowledge may be of the Peninsula of India, and numerous as the publications are which already exist on the subject, yet when an enlightened individual, after a residence of eighteen years in the country, shall communicate his observations to the public, they may easily be supposed to contain an abundant portion of interesting and amusing information.

Mr. Forbes, the author of this splendid and very agreeable work, was eighteen years in the service of the East India Company, and he appears to have possessed, in no ordinary

degree, the qualities of ingenuous curiosity and acute observation. He seems happily to have availed himself of the various opportunities afforded him by his situation, and these volumes will accordingly be found to possess more satisfactory information upon the various particulars which are discussed, than distinguish the publications of ordinary travellers. The whole line of Coast, from Cape Comerin to Surat, and beyond to Baroche in the Guzerat, the Gulph of Cambay, to Dhuboy, and other of the Western Provinces of Hindostan, were at various times explored. The result is an important mass of curious communication, on the subjects of the natural history of all these places, the political and superstitious peculiarities and habits of the natives, more particularly of the various Casts of the Hindoos, anecdotes of particular individuals, narratives of campaigns in which the author bore a part, with sundry other circumstances of detail, which may be more easily imagined than recapitulated.

We shall, with as much conciseness as is compatible with what is due to Mr. Forbes, enable the reader to judge of what may be expected from the perusal of these volumes.

They commence with an inscription of them, in the warm and honest language of friendship, to Sir Charles Warre Malet, Bart. with whom Mr. Forbes spent his youthful years. This is followed by a preface, from which we learn that the present work is founded on a promise made to the National Institute at Paris. It appears that the author was with his family employed in making the tour of Europe, and, ignorant of the renewal of hostilities, arrived at Paris on the day succeeding that when all the English were made prisoners. He shared their iniquitous treatment, and was sent to Verdun. On a representation of his case to the National Institute, with the statement that he was engaged in the preparation of a work of conceived great importance to the commonwealth of learning, and having also the powerful recommendation of Sir Joseph Banks, he was released.

The narrative commences with the account of the author's receiving an appointment as a writer to Bombay, and a description of his voyage to that settlement; and the reader will not have made much progress without perceiving that the traveller, which it may be feared is not always to be remarked of individuals similarly circumstanced, has encouraged from his youth a strong bias to religion, and a diligent study of the Scriptures. See pp. 10, 11.

We shall satisfy ourselves with pointing to such passages as have more particularly gratified us in the perusal.

The

The account of the banyan tree, p. 26. The following account of the monkeys at p. 27.

"On a shooting party under this tree, one of my friends killed a female monkey, and carried it to his tent, which was soon surrounded by forty or fifty of the tribe, who made a great noise, and in a menacing posture advanced towards it; on presenting his fowling piece, they retreated, and appeared irresolute, but one, who from his age and station in the van, seemed the head of the troop, stood his ground, chattering and menacing in a furious manner; nor could any efforts less cruel than firing drive him off; he at length approached the tent door; and, when finding his threatenings were of no avail, he began a lamentable moaning, and by every token of grief and supplication, seemed to beg the body of the deceased; on this, it was given to him; with tender sorrow he took it up in his arms, embraced it with conjugal affection, and carried it off with a sort of triumph to his expecting comrades."

We insert also the following anecdote, at the same time observing that the author's remark on the Psalms is very ingenious.

"Of this genus are the dancing-snakes, which are carried in baskets throughout Hindostan, and procure a maintenance for a set of people, who play a few simple notes on the flute, with which the snakes seem much delighted, and keep time by a graceful motion of the head, erecting about half their length from the ground, and following the music with gentle curves, like the undulating lines of a swan's neck. It is a well attested fact, that when a house is infested with these snakes, and some others of the coluber genus, which destroy poultry and small domestic animals, as also by the larger serpents of the boa tribe, the musicians are sent for; who, by playing on a flageolet, find out their hiding-places, and charm them to destruction; for no sooner do the snakes hear the music, than they come softly from their retreat, and are easily taken. I imagine these musical snakes were known in Palestine, from the psalmist comparing the ungodly to the deaf adder, which stoppeth her ears, and refuseth to hear the voice of the charmer, charm he never so wisely.

"When the music ceases the snakes appear motionless; but if not immediately covered up in the basket, the spectators are liable to fatal accidents. Among my drawings is that of a cobra de capello, which danced for an hour on the table while I painted it; during which I frequently handled it, to observe the beauty of the spots, and especially the spectacles on the hood, not doubting but that its venomous fangs had been previously extracted. But the next morning my upper servant, who was a zealous Mussulman, came to me in great haste, and desired I would instantly

retire, and praiſe the Almighty for my good fortune; not underſtanding his meaning, I told him that I had already performed my devotions, and had not ſo many ſtated prayers as the followers of his prophet. Mahomet then informed me, that while purchaſing ſome fruit in the bazar, he obſerved the man who had been with me on the preceding evening, entertaining the country people with his dancing ſnakes; they, according to their uſual cuſtom, ſat on the ground around him; when, either from the muſic ſtopping too ſuddenly, or from ſome other cauſe irritating the vicious reptile which I had ſo often handled, it darted at the throat of a young woman, and inflicted a wound of which ſhe died in about half an hour. Mahomed once more repeated his advice for praiſe and thankſgiving to Alla, and recorded me in his calendar for a lucky man." P. 43.

The deſcription of the taylor bird, p. 48, is amuſing, as alſo of the bulbul, or Perſian nightingale, at p. 50. In the ſucceeding pages will be found ſome elegant verſes, tranſlated from the Perſic by Col. Woodburne. The detailed account of the Hindoo Mythology, at p. 64, et ſeq. is very curious and intereſting. It may, however, be here obſerved, once for all, that the author does not give the Hindoos credit for that mild, unoffending, meekneſs of character for which, by many authors, theſe people have been ſo extravagantly extolled. In the progreſs of the work, a variety of facts are exhibited, and anecdotes introduced, from which it appears, that the unwillingneſs to deſtroy animal life is not always incompatible with the moſt barbarous and unfeeling cruelty. Neither does external ſimplicity of manners neceſſarily imply the abſence of fraud, artifice, and duplicity.

The repreſentation of the Mahomedans of Hindoſtan pleaſingly occupies the fifth chapter. The anecdote of finding the ring after an interval of thirteen months, is ſingularly curious. The ſixth chapter gives an account of the Parſees, and their eſtabliſhment in Hindoſtan, and more particularly at Bombay. Our remarks on the religious feelings of the writer will receive abundant confirmation throughout the ſeventh chapter.

We have next an account of what were the domeſtic manners, and the ſtate of Engliſh ſociety at Bombay in the author's time. At p. 162 the following curious paragraph occurs.

"I will not make any further extracts from Dr. Fryer's intereſting letters, nor particularize the numerous diſeaſes, inconveniencies, and unpleaſant manners and cuſtoms which then prevailed among the European inhabitants of Bombay. When I arrived

arrived there, moſt things were on a pleaſant medium between the evils of that period, and the preſent refined and luxurious mode of living; comfort, hoſpitality, and urbanity, then characterized the ſettlement; ſome of the younger claſſes thought there was rather too much ſubordination and economy; no government can exiſt without a proper degree of the former, and there was no alternative between living with the greateſt economy, or contracting debts; which, at the common intereſt of nine per cent. annually compounded, ſoon ſwelled the amount to an enormous ſum, and involved the borrower in diſtreſs and difficulty for many years. The ſmall ſalaries then allowed by the Company to their junior ſervants, occaſioned much inconvenience and anxiety to thoſe who had no other reſources for their maintenance; and cauſed us, at different times, to addreſs two letters upon the ſubject to the Government of Bombay, which will hardly be credited by the young gentlemen who now occupy the ſame ſituation in the Company's ſervice; I introduce them in evidence of theſe aſſertions, and to convince the Engliſh reader, that thoſe who dedicate their beſt years, in the torrid zone, in the ſervice of their country, are not to be envied their independence when they return to their native land; and it muſt alſo be remembered, that very few, comparatively, ever enjoy that bleſſing; how many of that fortunate claſs may now be reckoned, I am not competent to decide; but thirty or forty years ago, the average of the calculations at the India Houſe, reſpecting thoſe of every deſcription who went to the different ſettlements in India, including the Company's recruits, and of thoſe who returned home, was, I am informed, in the proportion of eighty-three to one."

The deſcription of the government, manners, and cuſtoms of the Mahrattas, as they exiſted in 1771, will be found well deſerving of attention, as is alſo the author's viſit to Surat, p. 348. Among the remarkable ſingularities of this place is the hoſpital for animals.

"The Banian hoſpital at Surat is a moſt remarkable inſtitution; it conſiſts of a large plot of ground, encloſed with high walls; divided into ſeveral courts, or wards, for the accommodation of animals in ſickneſs; they are attended with the tendereſt care, and find a peaceful aſylum for the infirmities of age. When an animal breaks a limb, or is otherwiſe diſabled from ſerving his maſter, he carries him to the hoſpital; and, indifferent to what nation or caſt the owner may belong, the patient is never refuſed admittance. If he recovers, he cannot be reclaimed, but muſt remain in the hoſpital for life, ſubject to the duty of drawing water for thoſe penſioners debilitated by age or diſeaſe from procuring it for themſelves. At my viſit, the hoſpital contained horſes, mules, oxen, ſheep, goats, monkeys, poultry, pigeons, and

a variety of birds; with an aged tortoiſe, who was known to have been there for ſeventy-five years. The extraordinary ward was that appropriated to rats, mice, bugs, and other noxious vermin; the overſeers of the hoſpital frequently hire beggars from the ſtreets, for a ſtipulated ſum, to paſs a night among the fleas, lice, and bugs, on the expreſs condition of ſuffering them to enjoy their feaſt without moleſtation.

"The Banian hoſpital in Surat has ſeveral dependent endowments without the walls, for ſuch invalids, and convaleſcents to whom paſturage and country air may be recommended; and eſpecially for the maintenance of the goats purchaſed from ſlaughter on the anniverſary of the Mahomedan feſtival, when ſo many of thoſe animals are devoted to deſtruction." P. 256.

The anecdote of a young Engliſhman, at p. 267, is entertaining. From Bombay the author was removed to Anjengo, and the various ſettlements along the coaſt are delineated. The account of the ordeals is intereſting, p. 319. The Cochin Jews are deſcribed, p. 331. Anjengo and its vicinity, p. 347, with many curious particulars connected with the natural hiſtory of the ſouthern part of Malabar. We give the account of the civet cat.

"The civet-cat (viverra civetta, Lin.) ſo called, though not of the feline, but weaſel genus, is a very ferocious animal, and unleſs taken young, extremely difficult to tame; it is larger than a common cat, the body and feet ſhaded with dark ſtripes over a brindled brown; the head, eyes, and ears reſemble a large rat; their food conſiſts of birds, mice, and reptiles, for which they inſidiouſly watch, and ſeize with wonderful eagerneſs; I kept one for ſome time in a wooden cage, but the ſmell at length became ſo inſufferable, that I gave him liberty; for, however the perfume may be eſteemed, the odour of the animal is always diſagreeable. The civet, or muſk, is formed in a glandular receptacle under the tail, from whence it is ſqueezed out by little at a time, twice or thrice a week; it is then an offenſive unguent, like thick greaſy milk, but afterwards changes to a hard brown ſubſtance. A full grown cat always yields more of this perfume when firſt caught, than after it has been any time confined." P. 355.

Contrary to general uſage, Mr. Forbes writes Travencore. The following is curious.

"There are, however, occaſionally, exceptions to this ſtate of liſtleſs indolence among the Malabars; during my reſidence at Anjengo, a circumſtance occurred which would not have diſgraced a Roman matron. The Engliſh were at war with the Marawars, a people inhabiting a mountainous country in the ſouthern part of the peninſula; a conſiderable force from Madras

was ſent againſt them, who with great difficulty obtained a conqueſt; the obſtacles chiefly aroſe from the wildneſs of the country, and the almoſt inacceſſible fortreſſes to which the Marawars retreated, in the midſt of thick foreſts and moraſſes; the Rajah was killed in defending his laſt caſtle, whither he had retired with his family and treaſure; he expired in the arms of his wife; who immediately ordered one of the guards, as he valued his maſter's honor, to ſtab her to the heart before the fortreſs ſurrendered: the ſoldier obeyed; and the Engliſh found the unfortunate pair claſped in a laſt embrace; the commanding officer cauſed them to be burnt on the ſame funeral pile, agreeable to the cuſtom of their caſt." P. 382.

Salſette and Elephanta, though often deſcribed, will pleaſingly revive in this volume the reader's recollection with regard to thoſe two memorable repoſitories of Hindoo antiquities.

The laſt chapter of the firſt volume gives a hiſtory of the Mahratta Empire, and an account of the civil war between Ragonaut Row and the confederate chieftains.

(To be continued.)

ART. II. *Rennie on Peat Moſs, &c.*

(Concluded from p. 24.)

THIS account of the decay of animal matter is curious, and the concluding ſentence brings to our remembrance the language of Shakeſpeare:

"To what baſe uſes we may return, Horatio! why may not imagination trace the noble duſt of Alexander till he find it ſtopping a bung-hole?"

"1. When expoſed to the influences of the atmoſphere, and the alternations of heat and cold, moiſture and drought, all animal ſubſtances rapidly undergo the putrid fermentation. During that proceſs,

"In the *firſt* place, the carbonic acid is formed, then diſengaged in a gaſeous form. This acid ſeems to operate as an antiſeptic to that matter whilſt it continues in combination with it. For no diſſolution takes place, and the putrid fermentation is never accompliſhed, till it be diſcharged. When the diſſipation of this acid is arreſted, that proceſs is at a ſtand. A variety of experiments have been made to prove this. M'Bride and others have by this means aſcertained the fact. When morſels of fleſh, which had already become partly putrid, were plunged into the carbonic

acid, the putrid fermentation was arreſted. *Secondly*, after a large proportion of this acid is evolved, the hydrogen alſo eſcapes in a gaſeous form. *Thirdly*, the azote, which abounds in ſuch ſubſtances, is likewiſe evolved. Uniting with the hydrogen in its naſcent ſtate, it forms ammonia, or volatile alkali. The conſequence of this is, that the air acquires an acrid pungent ſmell. *Fourthly*, during the laſt ſtages of this proceſs, the oxygen of the external air combines with the azotic gas, and forms the nitrous acid. *Fifthly*, other changes and combinations are no doubt effected. Hydrogen, when diſengaged, diſſolves the ſulphur and phoſphorus, and part of the carbon contained in animal ſubſtances. Uniting with the firſt, it forms ſulphureous hydrogen gas. This is alſo evolved, and communicates a fetid odour to the air ſimilar to that of rotten eggs. Combining with the ſecond, it forms phoſphorated hydrogen gas. The odour of this is alſo fetid. But it is different from the former. It reſembles more the ſmell of putrid fiſh. By uniting with the third, carbonated hydrogen gas is formed. The odour of this is alſo ſtrong, but diſtinct from the other two. *Laſtly*, after all the volatile particles are thus diſcharged, nature has finiſhed her taſk. There is a complete diſſolution of the animal frame. No trace of organization remains. The moſt delicate mechaniſm and the moſt beautiful form is totally deſtroyed; or rather, it is reduced to its elementary principles; and each of theſe being ſet free, is prepared to form new combinations. All that remains of what was once ſo lovely, delicate and beautiful in the animal frame in an organiſed ſtate, is an inſipid blackiſh carbonaceous matter, not diſtinguiſhable from the clod of the valley." P. 266.

Eſſay IV. "On the ſimple and compound ſubſtances that may be expected and are really found in moſs." To convey a proper notion of this diviſion of the work, we need only uſe the author's own words, and then ſet down his enumeration of thoſe ſimple and compound ſubſtances—an enumeration which we may add, does not profeſs to include all ſuch ſubſtances as may be detected by a careful chemical analyſis of different moſſes.

"If all moſs conſiſts of a congeries of vegetables, placed in ſuch a medium as has been deſcribed, and if there has been little evolution of gaſeous matter, we may naturally expect to find in it all the component parts of theſe vegetables. During the maceration to which they are expoſed, they muſt gradually be ſubjected to diſorganization. A proceſs in ſome reſpects ſimilar to analyſis muſt take place. That proceſs, though ſlow, may be complete; and a great part of the vegetables muſt undergo entire diſorganization. In this caſe, the elementary principles of which they were originally compoſed muſt be ſeparated and ſet free from their former combinations. But as few of theſe are evolved in the form of gas, they muſt enter into new combinations, and form

form new compounds which did not exiſt in the vegetable matter in its recent ſtate." P. 333.

1. Carbonaceous matter. 2. Sulphur. 3. Sulphuric acid. 4. Phoſphorus. 5. Tannin. 6. Gallic acid. 7. Iron. 8. Calcareous matter. 9. Fixed alkalies. 10. Volatile alkali. 11. Various ſaline ſubſtances.

It is thus evident, that peat moſs, from its firſt incipient ſtate through all the ſtages of its progreſs, is ſo connected with thoſe ſubſtances and thoſe operations of which natural hiſtory in general, and chemiſtry in particular, have the cogniſance, that it requires much time, much labour, and a moſt reſpectable acquaintance with theſe ſciences, to throw any ſteady light on the nature of this wonderful compoſition. The preſent author appears to have employed his leiſure hours in the ſtudy both of natural hiſtory and of chemiſtry; but as we muſt believe that theſe ſtudies were but of ſecondary moment in his eſtimation, we cannot be ſurpriſed, that, though they were proſecuted *con amore*, they were not always proſecuted with ſucceſs.

Eſſay V, "On the Alliance between Peat-Moſs and Surturbrandt, Coal and Jet;" and Eſſay VI, "On the Alliance between Peat and other bituminous Subſtances," open ſeveral very important views, not only of the connection of ſome phænomena in Natural Hiſtory, which, taken ſingly, have hitherto been rather contradictorily accounted for; but alſo of thoſe operations that have changed the ſurface of our globe, and of the nice and powerful combinations that are probably now in a latent ſtage of their progreſs to effect other alterations on the outward cruſt of the earth. The author has accordingly been led over very dubious grounds; and, while many readers will perceive he has alſo touched upon ſome delicate points, they will moſt probably conclude, as we do, that he has, for almoſt the whole ſpace of theſe ten Eſſays, purſued analogies, which have taken him away from the ſtrict ſubject of his work, as announced in its title. For it is clear, that they are rather more connected with a theory of the earth, than with a treatiſe on the natural hiſtory and origin of peat moſs. Any analyſis which we could give of them, would be rather ſervile, and therefore unintereſting. It has been fully proved, that traces of vegetable matter are often found in ſeams of the hardeſt coal, ſpecimens of wood have frequently been produced, the external parts of which were converted into jet, and the internal parts ſtill in a ligneous ſtate; of ſome of theſe ſpecimens, the one end remains ſtill in its original organic ſhape, and the other end, where there

there are no veſtiges of organization, graduates into coal; and it is known, on the authority of Mr. Hatchett, that not only the bark, but the leaves of trees, have been found partly bituminated. Thus it appears evident, that if a ſtratum of peat moſs has been previouſly ſoftened and prepared by chemical means, the only thing wanting is, that a ſtratum of clay or ſchiſtus be hurled on it to bind together the maſs with a force, of which human means can hardly calculate the meaſure, and render it in time *ſurturbrandt*, which is a ſpecies of coal chiefly compoſed of ligneous plants of all kinds, nearly in their original organic form; or *coal*, where theſe traces are leſs apparent; or *jet*, in which, to the paſſing eye, all relation with vegetable matter is completely obliterated. It is in this place that the author has, we think, rather interfered with the province of Geology; but he has expreſſed himſelf ſo guardedly, that it would be difficult either to fix on him the imputation of Huttonianiſm, or to prove him a Wernerian. We think, that in tracing the tranſition from moſs to jet, he might have preferred, to the teſtimony of foreign authors, the light afforded him by the elegant and concluſive experiments of Sir James Hall, an amiable philoſopher, who, by the application of heat and compreſſion to vegetable and animal matter, formed a ſubſtance "more or leſs bituminous."

It would be nearly fooliſh to doubt the exiſtence of bitumen in moſs, conſidering how much reſinous matter muſt have been included in the ruins of a fir foreſt, for inſtance, and how much hydrogen and carbon muſt thus have been brought into exiſtence by the operation of various cauſes in the lapſe of time, tending to a modification of ſome proximate principles of vegetables, but eſpecially of the reſins. This author has not failed to make his own uſe of the preſumption thus created; and after patiently exploring the connection between moſs and all the liquid bitumens, through eight ſections of his ſixth Eſſay, he ſays,

"To ſome, theſe revolutions, and changes, and combinations, which have been deſcribed, may appear a complex, perhaps a clumſy, account of the ſubject. To ſuppoſe that the ſame materials in the ſame medium ſhould undergo ſuch a variety of modifications, and aſſume ſuch various forms, as to be reſolved firſt into their elementary principles, then to combine anew, and again to be decompoſed, and again combine by double and treble combinations, may appear to ſome a very complicated hypotheſis. To ſuch it may be replied, that changes equally great, and combinations equally complex, are continually going on in all the chemical proceſſes of nature and art, with which we are acquainted. In germination,

germination, in vegetation, fermentation, diſtillation, and combuſtion; in each of theſe proceſſes the ſame materials undergo ſimilar changes, and form ſimilar combinations, by the operation of ſimilar agents.

"In all of theſe, oxygen is the great agent employed. It pervades the air, the earth, the water. Guided by the unerring wiſdom of the univerſal Lord of all, its operations are felt throughout all the kingdoms of nature. By the ſupply of this, the life of every thing that moveth is maintained. Were this one ſimple element withheld, all living creatures would ceaſe to live, all moving ceaſe to move. By this, too all the chemical proceſſes that are perpetually going on in the animal, vegetable, and mineral kingdoms, are promoted. Remove this, there could be no reſpiration, no germination, no fermentation, no diſorganization, no combuſtion. All theſe proceſſes would be arreſted, and at a ſtand, and the material world, *humanly ſpeaking*, would become a ſtationary maſs.

"Thus as the revolving orbs of heaven depend on two ſimple laws, gravitation and impulſe, and never ceaſe to obey them; ſo all the kingdoms of nature, in this lower world, are guided by laws equally ſimple and equally irreſiſtible; becauſe they are the laws which the MOST HIGH hath enjoined; his omnipotent arm is perpetually at work in all places of his large and wide domains. By agents, few in number, and ſimple in their nature, yet irreſiſtible in their operation, all the chemical proceſſes in all the kingdoms of nature, however different and complex they may appear, are continually carried on. This appears eſpecially from the conſideration of the foregoing ſections. The ſame vegetable matter which in the temperate and frigid zones contributes to the formation of moſs, in warmer climates furniſhes all the varieties of liquid, and, in the bowels of the earthy materials, for all the ſolid bitumens. The difference that exiſts between a lake or marſh in the torrid zones, and a lake or moſs in the frigid, though containing the ſame vegetable matter, depends on the degree of heat that is applied to the maſs. And that heat, whether in the ſtages of fermentation, diſtillation, or combuſtion, depends on an acceſſion of oxygen.

"When there is a low degree of heat, little or none of the volatile particles of vegetables eſcape in the form of gas. When there is a higher degree, the hydrogen and oxygen unite to form water, and eſcape in the gaſeous form of ſteam. In a higher ſtill, the hydrogen, combining with the carbon, eſcapes in the form of carburetted hydrogen; or higher ſtill, in that of a limpid oil, till at laſt, by an additional doſe of heat, or the combination of more oxygen, more carbon is expelled, and then this oil aſſumes a darker colour, and more concrete form. In the firſt ſtage, where little or no gaſeous matter eſcapes, the whole maſs of vegetable matter is converted into moſs. In the ſecond and ſubſequent ſtages, all the varieties of aeriform and liquid bitumens are evolved from

rom the ſame materials, by the addition of heat, or acceſſion of nore oxygen.

" Moſs, therefore, ſeems to be vegetable matter in an uncon-reted ſtate, or vegetable matter placed in the mighty retort of ature, before heat be applied. Naptha, petroleum, and all the arieties of liquid bitumen, are the products of ſimilar matter dur-ng a proceſs ſimilar to diſtillation. P. 480.

At p. 462, it is ſtated, that the waters of the Geyſers, in Iceland, " contain neither ſulphur, nor iron, on analyſis." Sir George M'Kenzie brought with him at his return from hat iſland a quantity of Geyſer water, which he ſubmitted o one of the ableſt chemiſts of the age, from whoſe analyſis t appears, that 10 cubic inches of that water yielded 2½ nches of carbonic acid gas, and 3½ grains of carbonate of ime, together with ſome muriate of ſoda. The peculiar ualities of this water he attributed ſolely to the carbonate of ime which it contained, and which was held in ſolution by he carbonic acid gas.

Eſſay VII, " On the diſtinguiſhing Qualities of Peat Moſs," has for its object the pointing out thoſe particular ualities, which diſtinguiſh it from mould, and every other pecies of vegetable matter. The firſt of theſe is *inflammability*, of which we have here complete hiſtorical evidence.

" Some moſſes, if once kindled, will burn for weeks or months with unabated fury. Dr. Anderſon ſays, that the fire drying the ſurface of the quick moſs, penetrates deeper and deeper, till it ſometimes goes ſix or eight feet deep before it ſtops. An inſtance of this is mentioned in my firſt Eſſay, p. 44, at Shecuebeck. When the inhabitants ſet fire to the moraſs, it burnt with ſuch im-petuoſity as to conſume every thing that came in its way. By the caverns and lakes that were formed by the conflagration, the moraſs was rendered impaſſable.

" Even in the coldeſt climates ſuch accidents have taken place. Gmelin mentions one that occurred in Siberia. A village ſtood on a turf moor. On account of the marſhy foundation, it was re-moved to another place. That the remains of it might be more eaſily deſtroyed, the inhabitants ſet fire to them. The flames communicated with the ſoil, which was inflammable, and occaſi-oned great devaſtation. He ſays, that he was an eye-witneſs of the fact, and that the fire continued for *half a year*.

" Nay, ſome moſſes are ſo highly inflammable, that a ſpark or flaſh of lightning will ſet them on fire. Abbé Fortis mentions an inſtance of this in Dalmatia. A fen, near the village of Oſtro-vizza, he ſays, was ſtruck with lightening. Its bottom being turf, burnt for a long time. The fire was only viſible through the night. Yet it conſumed the fen, and converted it into a black barren ſurface.

" Some

"Some moſſes have kindled ſpontaneouſly, and burnt with equal fury. Collinſon, in his letter to Sir H. Sloane, ſays, that this has been the caſe with the brooks in the Vale of Goodcheap. The ſoil of theſe is moſſy, and often under water. Yet in dry ſummers, this ſoil ſometimes kindles of its own accord. He compares it to the ſpontaneous fire that takes place in hay-ſtacks. And he obſerves, that it kindles not on the *ſurface*, but about four feet *below it*, and immediately above the under water. This appears obvious on digging to that depth. When the moſs is thus ſtirred, it flames.

"Tacitus mentions a ſtill more remarkable inſtance, in his Annals (lib. xiii. ch. 57) in the vicinity of Cologne. The fire, he ſays, *iſſuing* from the *earth*, conſumed villages, corn fields, and advanced to the walls of the city. Neither rains nor river water could extinguiſh it. Schookius ſays, that this ſpecies of combuſtion is not unfrequent in the peat pits of Germany, eſpecially in dry warm ſummers. Watchmen are on this account appointed to go round in ſuch ſeaſons, and be in readineſs to extinguiſh the conflagration. This is done by ſmothering up the fire with earth the moment it is firſt diſcovered. If this is not done it rages for weeks, or even months. The ſubſoil of moſs, though a ſtiff clay, ſometimes partakes of this inflammability, and burns with irreſiſtible fury. An inſtance of this occurred in this neighbourhood. A moſs being ſet on fire, not only burnt, but, communicating with the arable land, kindled it, and continued to burn along the clay ſoil with fury. Had not ditches been cut to arreſt the flames, it is hard to ſay how far they might have advanced." P. 492.

This quality has been conſidered by Degner, a learned Dutch writer, and by Dr. Anderſon, both of whom are frequently quoted in theſe Eſſays, as an objection to the vegetable origin of moſs perfectly inſurmountable; but Dr. Rennie has ſhewn, that the hydrogen, ſulphur, and carbon, among the ſimple inflammables, and hydrogen and ſulphur, phoſphorated hydrogen, and hydrogen and carbon, among the compound inflammables, together with pyrites, all of which are found in moſs, account for its inflammability; and not only ſo, but that there are other combinations in ſome moſſes, which may account for their kindling ſpontaneouſly.

The *antiſeptic* quality of moſſes is next accounted for, though it has been, like inflammability, judged quite irreconcileable to the belief that moſs is compoſed of vegetables. Butt he carbonic and gallic acid, together with the ſaline ſubſtances, and the quantities of charred wood that abound in moſſes, not to reckon alſo the chemical combinations which muſt take place, are all hoſtile to any thing like what, in popular language, we call putreſcency.

The *colour* of moſs, and of moſs water, comes next under view.

"The

" The water that iſſues from moſs is generally of the colour of coffee. Sometimes, however, it is of a darker tinge. And ſome moſs water is of a deep *inky* colour. There is a ſimilar variety in the colour of moſs itſelf. In general it is either of a dirty yellow, or marly brown, or red colour. Sometimes a tinge of green or blue may be diſcovered in it, and it is often jet black. When dug and expoſed to the air, it uniformly becomes of a darker colour. The yellow becomes brown, the brown becomes deeper; and, when thoroughly dried, quite black." P. 538.

Nothing very deciſive or ſatisfactory is advanced on the particular cauſes of theſe tinges; but, from ſome ingenious remarks by Profeſſor Jamieſon, of Edinburgh, and from what Dr. Rennie ſays in addition, it may be concluded, that the gallic and ſulphuric acids, and the bitumens, are the agents which produce theſe modifications of colour which occur in moſs.

Tenacity is another peculiarity which is accounted for by the preſence of thoſe bitumens and acids which have been mentioned.

" Though peat when newly dug, is ſoft and ſpongy, and pliable, yet after being expoſed to the air and dried, it becomes a hard *tenacious* maſs, inſoluble in water. In this ſtate it is ſomewhat elaſtic, and will bend before it break. This is what is meant by tenacity; and it may be conſidered as a quality in peat which diſtinguiſhes it from every other congeries of vegetable matter." P. 550.

Acidity is the next quality. Though " it is not eaſy to detect the particular acid that prevails," we conclude, with the author, that ſuberic acid, and, in ſome caſes, a mixture of the ſulphuric, are to be found in peat," which offers any appearance of acidity at all. It has been obſerved, that no living animal exiſts in moſs, and to the inveſtigation of the cauſes of this hoſtility to animal life, for which no ſpecific name has yet been choſen, the 6th ſection of this Eſſay is devoted. Theſe cauſes may be found in the acids and gaſes which have been already mentioned, and wherever much of volatile alkali is found, as it is found in that ſort of peat moſs which is moſt remarkable for its tenacity, we all know that reſpiration is at an end. Both carbonic acid gas and hydrogen gas, he obſerves,

" Are highly deleterious. No living creature can breathe for any length of time in ſuch tainted air. A few inſpirations of either would ſuffocate any animal. Probably they are the chief cauſes why burying grounds, and thoſe places where the putrid fermentation

fermentation of animal ſubſtances takes place in open air, are ſo dangerous to the health." P. 267.

Eſſay VIII. "On the ſterility of Peat Moſs, and the cauſes of it," embraces an inveſtigation both nice and difficult; for, as is obſerved in one part of it, "of all ſubſtances, different moſſes differ moſt in their chemical qualities. The cauſes of ſterility are different in their nature, and ſtill more in the proportion in which they are detected in different moſſes." Thus, "ſome are utterly ſterile, and others produce a few uſeful plants." Theſe cauſes, however, are thus ſummed up:

"1. That the vegetable matter of which moſs is compoſed, has been ſecluded from the atmoſphere. 2. That on this account that matter has been arreſted in the early ſtages of the fermentative proceſs. 3. That the vegetable acids and extractive matter that abound in it are hoſtile to vegetation. 4. That the various gaſſes with which it is impregnated are equally unfavourable, 5. That the bituminous oil it contains may occaſion ſterility. 6. That the mineral acids, and 7. the ſalts they form in ſome moſſes, are the chief cauſes of this quality." P. 596.

Owing to the great diſparity which exiſts as to the quantity of thoſe ingredients in various moſſes, this author ſaw that *analyſis* was "not only a ſlow, difficult, but uncertain method" of ſhowing in what the ſterility of moſs conſiſts, "unleſs every ſpecies of that ſubſtance were ſubjected to that proceſs;" and he accordingly, "with ſome reluctance," at which we do not wonder, tried *ſolution*. His experiments in this way are detailed at p. 599, and we regret that, for want of room, we muſt refer to the work itſelf, with this remark, that they appear to be both ſagacious and complete. Solution by warm water or ſteam reduced "pieces of new-dug wet moſs to a ſoil capable of rearing and ripening grain."

Room is not left for us to diſcuſs a very natural queſtion ariſing from the conſideration of this laſt fact;—What would be the probable effects of ſuch an immenſe acquiſition of arable land as could be got from the reclaimed moſſes and bogs of Great Britain. To the profeſſed political economiſt, to whom we willingly leave them, the particulars involved in this queſtion may afford ſome opportunity for ingenious ſpeculation; firſt, on the increaſed demand for labour which would ariſe; and then, on the influence which that demand would have on population. It is probable that theſe effects would be both intereſting and conſiderable.

Eſſay

Eſſay IX. "On the different kinds of Peat Moſſes, and the claſſification of them," appears to us one of the moſt ſatisfactory and complete of the whole. Several writers, and among the number Kirwan, claſſified moſs chiefly by its colours; others from the plants which appear to have entered into its original compoſition; ſome from the plants which are found on its ſurface; and laſtly, though by far moſt abſurdly of all, ſome of the Dutch writers, and Dr. Anderſon among the Britiſh, thought that it was a plant *ſui generis*. Theſe conjectures, inſtead of affording any help to the preſent writer, have only put him to the trouble, which he ſeems to have thought neceſſary, of ſhowing their fallacy. They, however, contribute to ſhow, by contraſt, the value of his own rational and comprehenſive claſſification. We muſt here again regret that our power of analyſis and ſelection is ſo limited. As coal is termed *lithanthrax* (*coal of ſtone*) peat moſs in general is propoſed to be called GEANTHRAX (*coal of earth* *,) and the following genera to rank under it. 1. Fibrous moſs; 2. compact moſs; 3. highly bituminated peat; 4. moſs earth; 5. moſs mixed with calcareous matter; 6. peat mixed with ſand and clay; 7. pyritous moſs; 8. marine moſs. Of theſe diſtinctions we think that No. 4 is both properly obſerved and happily expreſſed; and upon comparing a moſs of that kind, which we lately examined, with Dr. Rennie's deſcription, we were ſtruck with its livelineſs and accuracy. No. 6, for aught that we can ſee, might rather have been ſuffered to remain among the ſpecies than brought forward as a genus. We think the recommendations which follow might be attended to with good effect by future experimenters and theoriſts on this ſubject.

"Properly ſpeaking, the name *peat* ought only to be applied to *dried* moſs. The ſingle word *moſs* ought to be applied to a *piece* of cut newly dug peat. M. De Luc, however, obſerves that this name is already appropriated to the *muſci*. To remedy this defect, it might be written, as in its original Celtic orthography, MOS. If ſo, there would be no ambiguity in uſing the term. *Peat moſs*, on the contrary, is the appropriate name for a marſhy level, in which that ſubſtance abounds. And *peat moor* is deſcriptive of the ſame ſubſtance in a drier ſituation. *Moſs earth* is a deſcription of that ſubſtance, when partly or wholly cemented into a ſoil. If this mode of ſpeaking be correct, and if theſe appropriate names were never uſed promiſcuouſly, much ambiguity might be avoided." P. 650.

* Better, ſurely, in Engliſh *ſtone-coal*, and *earth-coal*. *Rev.*

We do not think that the quotation which we are going to make is a ſpecimen of pleaſing or correct writing, we make it rather to point out the defects of Dr. Rennie's ſtyle, which we truſt he will in future correct. He is enforcing the plain truth, that becauſe there are ſo many different kinds of moſs, people ought to be ſpeedily convinced that in reclaiming them for the purpoſes of agriculture, different proceſſes and ſubſtances are neceſſary. We give the paſſage exactly as it ſtands in the original.

"It is from want of due attention to this, and from the *miſ-application* of *manure* and *money*, in cultivating *different* kinds of moſs, by *one* and the *ſame means*, that ſo many have *failed* of ſucceſs. Hence the common cry againſt *every* attempt of this kind. Hence the ſarcaſms and ſneers of the vulgar; and hence, if the application of *lime* ſucceed in *one* moſs, all adopt the *ſame* mode of culture, as if LIME ALONE could ſucceed. And if *dung* ſucceed in another caſe, lime is *condemned*, and dung extolled, as the ONLY *manure* for *every* moſs. Such *failures* and ſuch *miſapplication* of *labour*, *money* and *manure*, have done *eſſential injury* to the intereſts of agriculture. Every new *caſe* of this *kind* raiſes and *redoubles* the clamour; and the *richer* the *proprietor*, and the more he *expends* or *throws away* in the experiment, the *louder* the *cry*, and the *ſtronger* the *prejudices* of the public againſt ſuch attempts become." P. 654.

Of theſe Eſſays our opinion, in fine, is, that their ſtyle (ſo far as regards the language in which they are expreſſed) is not cultivated or pleaſing; though paſſages both neat and eaſy may be found. From ſuch glimpſes of perſonal character as we could perceive in a work of this nature, the author appears both amiable and intelligent.

In judging of Dr. Rennie, however, there is one ſimple view of the caſe which ſhould never be loſt ſight of. It is this. He has had all the labour and all the merit of bringing forward, in one work, an uſeful maſs of facts and opinions, the property of former and contemporary writers of all countries, with much ſagacity. He has produced a contribution of his own to natural hiſtory which is far from being ſmall or contemptible, by means of two moſt expenſive and important exertions, obſervation and experiment. He has not merely culled from materials collected for the ſame end by any former author, or built upon the ſyſtem of another, or only improved on it; he has gone manfully to work, and made a ſyſtem for himſelf. His induſtry has extended its graſp to, we could almoſt

ſay, every author, ancient or modern, who has mentioned that important object in the economy of nature, to which the reſearches of theſe Eſſays are devoted. He ſpeaks with ſufficient reſpect of writers on the ſame ſubject, who have approached his own time; he is particular in mentioning the communications of his contemporaries, and does not ſeem to bring forward his own labours or diſcoveries oſtentatiouſly. On the other hand, we have met with expreſſions, which, on a more ſuperficial view than that which we have now taken, would have been offenſive to us, and which we believe will alſo prove ſo to readers leſs faſtidious than ourſelves. Thus a remark is too often ſaid to be made *of* a particular fact or opinion, inſtead of *on* it, which is now the more common mode of writing; and in a ſimilar taſte we are told, that certain things "*behoved* to be." The *etcetera*, a careleſs adjunct of unfiniſhed ſtyle, occurs very offenſively, and often, at the end of ſentences, even reduplicated thus, &c. &c. Grammar is ſometimes neglected: "I have ſeen *many* beautiful *ſpecimens* of peat which *proves* this." P. 96. At p. 239 he tells us, that he walks in "a path *yet* untrodden *before*."

Dr. Rennie appears to have been in habits of correſpondence with M. De Luc, the venerable philoſopher of Geneva, of whoſe obſervations and conjectures on the peat moſſes of Europe he has availed himſelf. At p. 244 he ſays, "having correſponded with this gentleman often, he mentions another peat in one of his letters, which claims attention." It is needleſs to ſay where this ſentence is incorrect, or how much it reſembles the language of an half-bred perſon. In another page, "M. De Luc, who has had more opportunities of aſcertaining this fact than moſt, perhaps than any man in Europe;" this is not correctly expreſſed. In the ſame page an author in the Philoſophical Tranſactions is, ſurely moſt improperly, made to ſpeak of "*infinite millions* of fir-trees!" This author has ſurely a fantaſtic taſte for emphaſis, if the evidence of his pages is to be taken as good on this point. Many of them exhibit a moſt unfortunate and indiſcriminate uſe of *italics*, beſides, in ſome places, a ſyſtem of pointing, if a ſyſtem it can be called, which is marvellouſly wayward and bad. To his heads and ſubdiviſions and ſections and numbers of paragraphs there appears no limit. From this charge we muſt except Eſſays IV. VII. and IX. the ſubject of which certainly required much artificial diviſion.

In general we may remark, that this book is a great deal

too diffuse. The reader is often treated with a learned and minute display of conflicting hypotheses, and there are repetitions so numerous as to excite astonishment. The author is accustomed to express himself in short sentences, many of them consisting of only one number. This custom, which subjects his style to be ranked with what the French call *stile coupé*, has also an unfortunate effect on those parts which are broken into greater masses; while it does not screen him from the charge of being, on the whole, a diffuse writer.

Our readers will perhaps understand us better when we say, that from the peculiar structure of several even of Dr. Rennie's long sentences, we often feel an involuntary, and, indeed, a necessary inclination to stop in the middle,—and that we thus want that harmony, that connection, and in short, effect, for which long sentences are desirable at all. Sometimes, also, we meet with a string of short sentences, which might have been better included in one or two.

To all this it may be answered, on the part of Dr. Rennie, that style is but an object of very small moment in a book of science; and we are not disposed to enter into any long argument for convincing him that such an opinion is dangerously heretical.

ART. III. *The Banks of the Wye; a Poem. In four Books. By Robert Bloomfield, Author of the Farmer's Boy.* 12mo. 134 pp. 5s. Vernor and Co. &c. 1811.

THE poet of native inspiration, neither needing nor disdaining cultivation, may not unaptly be compared, himself, to the banks of the Wye, which abounding in natural beauties, are yet neither savage nor untractable. Of the Wye, however, we speak, as the bard did till lately, by fame alone, and not without a feeling that approaches to envy, respecting the delightful excursion of ten days, which his Muse has here immortalized.

In his beautiful poem called "Shooter's Hill," (published in his "Wild Flowers,") Bloomfield had spoken thus of the scenes of Wales.

"Of Cambrian mountains still I dream,
And mouldering vestiges of war;

By time-worn cliff, or claſſic ſtream
Would rove,—but prudence holds a bar.
Come then, O health, I'll ſtrive to bound
My wiſhes to this airy ſtand,
'Tis not for *me* to trace around
The wonders of my native land."

Some kind friends of the poet determined to offer him that pleaſure, of which he there ſeemed to deſpair, and invited him to accompany them in a ſhort excurſion to South Wales. "It was now," ſays he, "in the power of this happy party, to ſalſify ſuch predictions, and to render a pleaſure to the writer of no common kind." The invitation was gladly accepted, and the plan realized in Auguſt, 1807. The preſent poem commemorates the thoughts and feelings of the author on this occaſion; and though he does not undertake to give an elaborate account of the ſcenes which ſtruck his delighted imagination, yet he offers what is much better, a lively image of a poet's mind, under circumſtances of natural and innocent gratification. The following introduction tells, in a ſpirited and pleaſing manner, the origin of the excurſion.

"Rouſe from thy ſlumber, pleaſure calls, ariſe;
Quit thy half-rural bower, awhile deſpiſe
The thraldom that conſumes thee. We who dwell
Far from thy land of ſmoke *, adviſe thee well,
Here Nature's bounteous hand around ſhall fling,
Scenes that thy Muſe hath never dar'd to ſing;
When ſickneſs weigh'd thee down, and ſtrength declin'd,
When dread eternity abſorb'd thy mind,
Flow'd the predicting verſe, by gloom o'erſpread,
That 'Cambrian mountains' thou ſhould'ſt never tread,
That 'time-worn cliff and claſſic ſtream to ſee'
Was wealth's prerogative, deſpair for thee.
Come to the proof; with us the breeze inhale,
Renounce deſpair, and come to Severn's vale;
And, where the COTSWOLD HILLS are ſtretch'd along,
Seek our green dell, as yet unknown to ſong:
Start hence with us, and trace, with raptur'd eye,
The wild meanderings of the beauteous Wye;

* Probably the gentlemen to whom the poem is dedicated, "Thomas Lloyd Baker, Eſq. of Stout's Hill, Uley; and Robert Branſby Cooper, Eſq. of Ferney Hill, Durſley," with their families.

Thy

Thy ten days leiſure ten days joy ſhall prove,
And rock and ſtream breathe amity and love.'
" Such was the call; with inſtant ardour hailed,
The ſyren Pleaſure carol'd, and prevail'd;
Soon the deep dell appear'd, and the clear brow
Of ULEY BURY ſmil'd o'er all below,
Manſion, and flock, and circling woods that hung
Round the ſweet paſtures, where the ſky-lark ſung.
O for the fancy, vigorous and ſublime,
Chaſte as the theme, to triumph over time!
Bright as the riſing day, and firm as truth,
To ſpeak new tranſports to the low-born youth,
That boſoms ſtill might throb, and ſtill adore,
When his, who ſtrives to charm them, beats no more." P. 3.

Theſe lines are all that the poem contains of this meaſure; the whole remainder is in the eaſy and cheerful eight ſyllable couplet, which Mr. W. Scott has lately raiſed to dignity and faſhion. The beginning of the tour offers a lively picture.

" The morrow came, and Beauty's eye
Ne'er beam'd upon a lovelier ſky;
Imagination inſtant brought,
And daſh'd amidſt the train of thought,
Tints of the bow. The boatman ſtript;
Glee at the helm exulting tript,
And wav'd her flower-encircled wand,
'Away, away, to Fairy Land.'
Light dipt the oars; but who can name
The various objects, dear to fame,
That changing, doubting *, wild, and ſtrong,
Demand the nobleſt powers of ſong." P. 10.

But the cloſe of that book is more pleaſing, becauſe more diſtinct and clear.

" Low ſunk the ſun, his ev'ning beam
Scarce reach'd us on the tranquil ſtream;
Shut from the world, and all its din,
Nature's own bonds had clos'd us in;
Wood, and deep dell, and rock, and ridge,
From ſmiling ROSS to MONMOUTH BRIDGE;
From morn, till twilight ſtole away,
A long, unclouded, glorious day." P. 37.

This poem will probably, in future, be the companion of thoſe who viſit the Wye, for the ſake of pleaſurable excur-

* Qu. " doubling?"

ſion; who will delight to trace the varying ſcenes as here deſcribed, and particularly to diſcover the "bluff rock," which was named by the party after the poet. We will not ſay that, in every inſtance, he ſatisfies our ear with his meaſure, or our imagination with his pictures, but he has thrown an intereſt over the whole which will always enable the lover of poetry to attend him with pleaſure. The opening of the fourth and and laſt book is particularly pleaſing.

"'Tis ſweet to hear the ſoothing chime,
And by thankſgiving meaſure time;
When hard-wrought poverty awhile
Upheaves the bending back to ſmile;
When ſervants hail, with boundleſs glee
The ſweets of love and liberty;
For guiltleſs love will ne'er diſown
The cheerful Sunday's market town,
Clean, ſilent, when his power's conſeſs'd,
And trade's contention lull'd to reſt.
Seldom has worſhip cheer'd my ſoul
With ſuch invincible controul!
It was a bright benignant hour,
The ſong of praiſe was full of power;
And, darting from the noon-day ſky,
Amidſt the tide of harmony,
O'er aile and pillar glancing ſtrong,
Heav'n's radiant light inſpir'd the ſong.
The word of peace, that can diſarm
Care with his own peculiar charm,
Here flow'd a double ſtream, to cheer
The Saxon * and the Mountaineer,
Of various ſtock, of various name,
Now join'd in rites, and join'd in fame." P. 101.

In his concluſion, Bloomfield calls upon two claſſes of perſons, more particularly, to viſit the banks of the Wye. His invitation is animated and poetical.

"Ye who, ingulph'd in trade, endure
What gold alone can never cure,
The conſtant ſigh for ſcenes of peace,
From the world's trammels free releaſe:—

* "Divine ſervice is performed alternately in Engliſh and Welch. That they ſtill call us Saxons, need hardly be mentioned. I obſerved the army to be *equally as* accommodating *as* the church, for the poſting-bills, for recruits, are printed in both languages."

Wait

Wait not, for reaſon's ſake attend,
Wait not in chains till times ſhall mend;
Till the clear voice, grown hoarſe and gruff,
Cries, "now I'll go, I'm rich enough."
Youth, and the prime of manhood ſeize,
Steal ten days abſence, ten days eaſe,
Bid ledgers from your mind depart,
Let mem'ry's treaſures cheer the heart;
And when your children round you grow,
With opening charms, and manly brow,
Talk of the WYE, as ſome old dream,
Call it the wild, the wizard ſtream,
Sink in your broad arm-chair to reſt,
And youth ſhall ſmile to ſee you bleſt.
"Artiſts, betimes your pow'rs employ,
And take the pilgrimage of joy;
The eye of genius may behold
A thouſand beauties here untold;
Rock, that defies the winter's ſtorm;
Wood, in its moſt impoſing form,
That climbs the mountain, bows below,
Where deep th' unſullied waters flow.
Here *Gilpin's* eye tranſported ſcan'd
Views by no tricks of fancy plan'd;
Gray here, upon the ſtream reclin'd,
Stor'd with delight his ardent mind.
But let the vacant trifler ſtray
From thy enchantments far away;
For ſhould, from Faſhion's rainbow train,
The idle and the vicious, vain,
In ſacrilege preſume to move
Through theſe dear ſcenes of peace and love,
The *ſpirit of the ſtream* would riſe,
In wrathful mood, and tenfold ſize,
And nobly guard his COLDWELL ſpring,
And bid his inmoſt caverns ring,
Loud thund'ring on the giddy crew,
"My ſtream was never meant for you."
But ye, to nobler feelings born,
Who ſenſe and nature dare not ſcorn,
Glide gaily on, and ye ſhall find
The bleſt ſerenity of mind,
That ſprings from ſilence; or ſhall raiſe
The hand, the eye, the voice of praiſe.
Live then ſweet ſtream! and henceforth be
The darling of poſterity;
Lov'd for thyſelf, for ever dear,
Like beauty's ſmile, and virtue's tear,

Till time his ſtriding race give o'er,
And verſe itſelf ſhall charm no more."

Readers! you now have before you an ample ſpecimen of Bloomfield's "Banks of the Wye." You will not probably rank this poem with the happieſt of his efforts, nor will you think it unworthy of him. It might have been more perfect, but ſtill it has many charms.

ART. IV. *A View of the Laws of Landed Property in Ireland, of the Relations of Landlords and Tenants, and of the Condition of the latter, actually, morally, and politically conſidered: with a Mode ſuggeſted of attaching the Maſs of the People to Britiſh Intereſts. By U. O'Dedy, Eſq. of Lincoln's-Inn, Barriſter.* 8vo. pp. 144. 3s. 6d. Reed, 1812.

THE affairs of Ireland have, for many years, been treated and viewed altogether as matters ſuited to the convenience of party, and the people of that country have been uſed as mere machines for the purpoſe of diſtreſſing government, and affording employment to the numerous mouths of faction. To anſwer this purpoſe, they have been intoxicated with the ſtrongeſt effuſions of bombaſtic flattery, while no ſerious effort has been made to promote, by calm enquiry and rational appeal, their evident and real intereſts. The maſs of people are rightly deſcribed as ſenſitive, volatile, and impetuous; and the mock-patriots, their pretended friends, apply to people of ſuch a character all the corroſives which can be produced, by exaggerated repreſentations of ſuppoſed wrong, and paſſionate appeals to every thing which ſways the human heart, except reaſon. Thus the people are rendered proud, vindictive, impatient, and incapable of rightly conſidering any proffered advantage. To anſwer the purpoſes of faction, real practical propoſitions of defined and rational good have rarely been brought forward, or if advanced, they have been rendered miſchievous by the introduction of general matter, ſo foreign and ſo dangerous, that the intended good has been reluctantly withheld, leſt, by granting it, all the conceſſions contended for ſhould be conſidered as implied. More frequently, and indeed, of late, almoſt inceſſantly, one topic has been urged, which, though of vital importance to the Church, as by law eſtabliſhed, is of very little practical conſequence to Ireland itſelf; a point which,

which, except as a precedent for the claim of future conceſſion, the moſt deſperate adherent of faction would hardly now contend for as one worthy of immediate conſideration; a point which, when gained, as from the yielding temper of the times, there is but too much reaſon to fear it will be, will only be a ſubject of momentary gratulation and ephemeral triumph, productive of no good, and cauſing no permanent gladneſs, except to thoſe who rejoice whenever eſtabliſhment is unſettled, and ſecurity endangered.

Senſible as we are of the degraded and miſerable condition of the peaſantry of Ireland, we ſhould have hailed with pleaſure, and noticed with applauſe, any attempt to prepare the minds of the people of that country, by rational diſcuſſion, for a reception of the means of progreſſively meliorating their general ſtate; and we ſhould gladly have commended any propoſition for an immediate reform, which would have the effect of bettering the poſition of the peaſantry, without deſtroying the property of the landlords. But we ſhall always be of opinion, that no reform can be uſeful, where the way to it has not been prepared by fair and candid reaſoning, and where the rights and intereſts of all the parties to be affected are not tenderly and paternally conſidered. Nothing is ſo cheap as the popularity which may be obtained by gratifying the paſſions of the many, at the expence of the rights of the few, and nothing ſo unworthy as the means by which ſuch popularity is acquired.

Mr. O'Dedy profeſſes, that the object of his work is,

"To preſent an eaſy mode of attaching the people of Ireland to Britiſh intereſts; and which would alſo have the effect of increaſing the income of landlords, ſecuring the tithes to the clergy, and of making the peaſantry contented."

It appears to us, that the learned writer has not taken a very probable mode of attaching the people of Ireland to Britiſh intereſts, or of making the peaſantry contented, when he has collected and amplified every real and unreal cauſe of diſcontent incident to their ſituation, inflamed their paſſions by all the arts of deſcription and compariſon; and, after ſketching a ſcene of miſery diſgraceful and diſguſting to humanity, taught them to aſcribe it altogether to the hardſhip, the tyranny, and injuſtice of the laws under which they live, and thoſe to whom the adminiſtration of thoſe laws is entruſted.

Indeed we are heartily ſick of the inceſſant appeals to feeling, and the conſtant extravagance of vituperation uſed by thoſe who treat of reform in any branch of our law. The

ſame

ſame fierceneſs of expoſtulation, and the ſame zeal for deſtruction, prevail in all theſe declamations. Believe their authors, and nothing wiſe, benevolent, or eſtimable, exiſts in any part of our ſocial ſyſtem. No good can be effected but by ſubverſion, and nothing is wanting but courage and ſpirit to cut away. This is the temper in which reforms are propoſed in Church and in State; in the repreſentation and in the defence of the people; in the collection of the revenue, and in the adminiſtration of Police; in detention for debt, in the proviſion for the indigent, and in the puniſhment of crime. But paſſion is an unfit medium for ſuch diſcuſſions, and the picture, however the artiſt may attempt to generalize it, can only be the deſcription of a particular or individual caſe, or at moſt, of a few incidents ſelected, and their moſt ſtriking particulars deceptively blended.

As an introduction to his argument, Mr. O'Dedy borrows the following deſcription of the ſtate of the Iriſh peaſantry, from a publication by Mr. Bell.

The author of this valuable little work, he obſerves, introduces the reader to his view of the Iriſh peaſantry, by firſt deſcribing the ſituation of Ruſſian and Poliſh boors.

"Theſe wretches, however, are not precluded from enjoying comforts: if their maſter is a man of common ſenſe, he finds it his intereſt to feed them well and treat them kindly; beſides, their habitual dulneſs and ignorance blunt the edge of every feeling, which, to other men, would make the loſs of liberty appear the greateſt misfortune. They have nothing to do, but cultivate the land, the produce of which goes into the ſtores of their maſters, except what is reſerved for their own ſubſiſtence. Beyond this they have no further care, no further vexation.

"But what has been the ſituation of the Iriſh peaſant? With livelier ſenſations of pleaſure and pain, with a quicker intellect, and ſuperior knowledge, he has undergone all the toil, without that exemption from anxiety enjoyed by the Bohemian, Poliſh, or Ruſſian ſlave. He is the loweſt and the weakeſt link in a chain of men (often amounting to half a dozen) who ſtand between him and the proprietor of the land, and who appear in the double capacity of tenants and landlords. Theſe intermediate landlords conſiſt generally of the middle and lower orders of gentry; ſome of whom, from their more frequent opportunities of acceſs to the proprietors, had obtained from them leaſes for farms, which either pride, idleneſs, or want of capital, prevented them from occupying. They therefore have let them at a conſiderable profit to men a few degrees inferior in rank; who, from ſimilar cauſes, again conſign them to others at an advanced rent; till at laſt, ſwelled to the higheſt price, they fall into the hands of the very loweſt

loweſt and moſt ignorant claſſes of the people, who, without either capital or agricultural knowledge, have laboured to raiſe the money that was to ſupport in affluence and luxuries ſo many gradations of lordlings.

"The miſery of the Iriſh peaſant has been aggravated by the circumſtance of his producing, and having in his poſſeſſion, luxuries which he dared not to taſte. Bread made of flour of wheat was to him a luxury; but whenever, by any uncommon effort, he was able to cultivate that ſpecies of grain, it bore a price at market ſo comparatively high, that ruin would to him be the conſequence of not ſelling the whole of it. Hardly ever in poſſeſſion of any ſort of fleſh meat but pork or bacon, he always conſidered this as an article of too much value to be converted to the uſe of himſelf or his family, however craving their appetites might be. Yet on the feſtivals of Chriſtmas or Eaſter, they ventured, as it were by ſtealth, to feaſt upon a ſmall portion of what was already looked upon as the property of the landlord. The butter, the poultry, and the eggs, were equally his property, and the miſerable family, by whoſe care they were produced, were equally prohibited the uſe of them.

"But then it may be aſked, what did theſe people live upon? They lived on thoſe things for which little or no money could be procured at market: potatoes conſtituted their chief food. The next article which the peaſant retained, was one of ſtill leſs value: it was that part of the milk which remained behind after the butter had been extracted from it. They call it butter-milk. In England it is given to the hogs. But it was not at all times of the year that the cultivators of Iriſh land could even enjoy this miſerable luxury. Throughout moſt of the winter, their cows, either from pregnancy or want of nutritive food, yielded no milk; and from ignorance, or inability, they never contrived to have ſuch a change of cows as would ſupply milk the year round. There was then wanting ſome ſubſtitute for ſour milk, to enable them to eat their potatoes; ſomething like what the Romans call *obſonium*, for which there is no adequate term in the Engliſh language. Under ſuch circumſtances, a ſalt herring was ſufficient to anſwer the wants of an entire family. It ſerved for their Sunday's dinner: it was a kind of feaſt which did not every day come within their reach *. It was not even every cultivator of land who had a ſupply of potatoes that was ſufficient to laſt throughout the year. But he who had ſo ample a ſupply, and was, beſides, able to procure from his own crops a certain quantity of oaten meal, was looked upon by his neighbours as living in circumſtances of comfort and proſ-

* "When neither butter-milk nor herrings were to be procured, they had recourſe to another ſubſtitute, which conſiſted of a minced onion immerſed in ſalt and water, into which they dipt their potatoes."

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perity. It happened, however, too frequently, that the ſtock intended for the conſumption of the year, was exhauſted before the produce of the ſucceeding year came to maturity: the ſcenes of ruſtic diſtreſs which enſued on ſuch occaſions are not eaſily to be depicted. But as this ſcarcity always happened in ſummer, there was in every cottage a tolerable ſupply of milk; which, with coarſe garden vegetables, and a ſmall quantity of oaten meal, purchaſed at a very high price, was all theſe miſerable people had to ſubſiſt on for one, two, and ſometimes three months. The effect which this kind of food produced on their bodies, was ſhocking. Their aſpect was meagre; and, from the crude vegetables they were obliged to ſubſiſt on, their ſkins aſſumed a green colour."

This inflamed deſcription of Iriſhmen, turned green by eating crude vegetables, is heightened by the following account of a diſtreſs for rent.

"On ſuch an occaſion, it is impoſſible to convey any adequate or diſtinct idea, to one who has never witneſſed the ſcene, of the ſucceſſive emotions of anxiety, alarm, deſpondency, turbulence, and revenge, which pervade the minds, and riſe in legible characters on the changing countenances of huſband, wife, relations, and friends, who uſually attend to await the iſſue. Whilſt ſome of the "drivers" are chaſing the poor man's cows, ſheep, and ſwine, from field to field, with hurrying vengeance, others are employed in looſing the horſes perhaps from the harneſs of the plough, or the uſual labours of the particular ſeaſon, whilſt the lettered among the gang are taking an inventory—eaſy taſk! of the little houſehold goods with which the ſooty hut is furniſhed. Having at laſt, after many a run, ſucceeded in huddling together the whole ſtock, the mournful proceſſion then advances towards the common pound. The father, in manly, ſullen ſilence, ſuppreſſing his own tears, to ſet an example of fortitude to his lamenting and heart-broken wife, preſſed by their little ones, half naked and hungry, alternately to give them food, and anſwer their innocent, ſometimes moſt agonizing enquiries. Having arrived at laſt with the diſmal cavalcade, and impounded the poor man's cattle, they then ſet off loaded with imprecations and curſes, leaving to the wretched cultivator of the ſoil the painful taſk of feeding his own cattle as a matter of neceſſity, and without the ſmalleſt recompence. During the interval of awful ſuſpenſe, from the day of diſtreſs made till the day of ſale, the agitation of the family is as great and afflicting as if they were all certain of being led to execution. They are labouring, without any ceſſation, to convert every thing into money, and expedients which they never thought of before are ſuggeſted by the urgency of the moment; but all the ingenuity, ſhifts, and bold experiments, reſorted to on theſe trying occaſions, do not always prove available to the whole extent of their neceſſities; the

the conſequence is, that the rent goes on, and the effects are ſold for whatever they bring."

If any conſiderable part of Mr. Bell's deſcription is correct, and we have no doubt that it is altogether ſo, in the main, although a little exaggerated for the ſake of effect, there can be but one opinion on the propriety of ſeeking a remedy for ſuch a ſtate of things; but in order to prepare the Legiſlature to give, or the ſubject to receive a boon, Mr. O'Dedy's rhetoric is moſt ridiculouſly miſapplied, and his propoſals which enſue, not very judiciouſly choſen. He acknowledges that diſtreſſes, ſuch as he labours to pourtray, are not deemed very creditable, ſo little ſo, that when the effects of the tenant are put up at auction, there is no very keen bidding. If not very creditable, we have too good an opinion of the people of Ireland, whoſe foible is the love of popularity, to believe that they are very frequent.

In fact, the diſtreſs for rent is a benevolent and judicious proviſion of the law, without which, the peaſantry muſt in reality return to a ſtate of vaſſalage. Mr. O'Dedy is of a different opinion; he conſiders this remedy as an iniquitous mode of allowing a party to take the law into his own hands, to get execution without proceſs, and to exerciſe arbitrary dominion, wherever by contrivance, or through neceſſity, he obtains controul. According to the perverted and incorrect ſtatement of this writer, it ſhould ſeem that our feudal anceſtors were moſt lenient and liberal in matters of diſtreſs, and that all the oppreſſion to be complained of, has ariſen ſince the Revolution. He conſiders the remedy as the only relic of barbarous times, which has mixed itſelf offenſively and miſchievouſly with the inſtitutions of civilized ſociety; but in barbarous times, it was attended with advantage to the tenant as well as the lord, becauſe the tenant could not be diſtrained on till after homage, and then the lord was obliged to defend his title againſt all others.

Another writer, ſomewhat more learned than Mr. O'Dedy appears to be, does not think quite ſo favourably of the ſituation of tenants under their feudal lords.

"This remedy," [diſtraining for rent], he ſays, "appears to be ſo ancient in the laws of England, that it is probably coeval with the common law itſelf; or may rather be conſidered as one of thoſe principles which collectively conſtitute that ſyſtem which we denominate the common law. The antiquity of the doctrine of diſtreſs renders its origin obſcure; for it is not eaſy to trace the riſe and progreſs of thoſe uſages which obtained among a rude and unlettered people, who entruſted the preſervation of their laws to a vague

the clergy devoted themſelves too much to the ſubtleties of Ariſtotle's logic and metaphyſics, ſuch exerciſes certainly contributed to invigorate their mental powers. The diſcovery of Juſtinian's Pandects too, and the Digeſt made of the canons of the church by Gratian, a monk, in this century, furniſhed a more uſeful employment for thoſe powers in the ſtudy of the canon and civil law; while Peter Lombard, by collecting into one body the opinions of the fathers of the church on every theological queſtion of importance, and reducing them into order, produced the firſt complete *ſyſtem* of ſcholaſtic divinity that was given to the public. Into this work we have never looked; but if it was compiled with judgment, it muſt have been uſeful, and ought to have eſcaped the cenſures which have been liberally caſt on it, by thoſe who probably knew of it as little as we do. It muſt be confeſſed however that the ſcholaſtic learning of the age did not tend to purify either the doctrine of the church or the morals of her paſtors; though the zeal for propagating what was then conſidered as the *faith*, continued unabated. Several of the northern nations were in this century brought over to the church by miſſionaries, who ſuſtained at once the character of *biſhops*, *leaders* of *armies*, and *commanders* of *fleets*; and the cruſades for the recovery of the Holy Land, were continued though without ſucceſs. Theſe gave riſe to the ſeveral orders of knights, which were at once religious and military, and of which the reader will find a perſpicuous account in the pages of Moſheim's hiſtory. For the principle on which thoſe *holy wars* were undertaken, Mr. Milner makes an apology, which we think complete; though he acknowledges, as we do, that they were productive of great evil even to the cauſe of Chriſtianity, which they were meant to ſerve.

The moſt conſpicuous characters which appeared in this century, were Euſtathius in the Greek church, and St. Bernard, and the far-famed Abelard in the Roman. St. Bernard is Mr. Milner's hero, whilſt Abelard appears to have been the object of his greateſt abhorrence. That Bernard was the more exemplary character of the two, and that his writings were more uſeful than Abelard's, are facts which cannot be queſtioned; but that Abelard was a heretic and the founder of the ſect of Socinians, we are not convinced; while his misfortunes ought certainly to have procured from an eccleſiaſtical hiſtorian impartial juſtice, in the narration of his life. This juſtice, however, has not been rendered to him by Mr. Milner.

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After giving an account of Abelard's birth and education, he takes care to tell us that he ſeduced Eloiſa, who had been placed under his care by her uncle. Far be it from us to offer any thing like an apology for conduct ſo baſe, or to inſinuate that Mr. Milner ſhould not have cenſured it with the utmoſt ſeverity; but ſurely he ſhould not have *forgotten* (for we will attribute his conduct to no worſe motive) to inform his readers that Abelard did all that was in his power to *repair* the injury that he had done, by marrying the woman whom he had ſeduced. If we are to judge of the ſincerity of a man's repentance by its fruits, and not by inward *experience*, which can be known only to himſelf, we muſt admit that Abelard could not have given a more complete proof of the ſincerity of his; for his talents and erudition were ſuch as muſt, in that age, have raiſed him to the higheſt dignities in the church, which by this ſtep he placed beyond his reach for ever. We think too that his exemplary conduct in thoſe monaſteries, into which our author ſays he retired, and the perſecutions which he ſuffered for endeavouring to reform the morals of the monks, ought to have been mentioned; for moral conduct is praiſe-worthy even in a heretic. But what are the proofs of Abelard's hereſy?

Why; this author has extracted, not from the works of Abelard himſelf, but from Bernard his accuſer, and Natalis Alexander, a zealous member of that church in which Bernard was canonized as a ſaint, a ſeries of fourteen articles, the greater part of which are indeed extremely erroneous; but was Bernard capable of comprehending Abelard's meaning? Moſheim thinks he was not.

"The refined notions (ſays he, vol. 3, p. 97,) of Gilbert, biſhop of Poictiers," and much more of Abelard who ſurpaſſed Gilbert in ſubtilty, "were far above the comprehenſion of good St. Bernard, who was by no means accuſtomed to ſuch profound diſquiſitions, to ſuch intricate reſearches."

The writer of this article has not the works of Abelard at preſent within his reach; but it is very evident from the large extracts which Mr. Milner has made from thoſe of Bernard, that profound thinking and ſkill in dialectics were not the qualities by which that ſaint was rendered eminent. We have ſeen this author declaring that the teſtimony of *Photius* ought not to be taken againſt the *Paulinians*, becauſe he was their *enemy*; and here again, (vol. iii, p. 382 and 394) he ſays, that

"Mutual ignorance and *prejudice* prevented Bernard and the ſect called *Cathari* from intimately knowing each other; that one of the charges brought againſt the *Cathari* by Bernard is much to be doubted;" "that the power of prejudice is great; and that it is hard to ſay how many wrong notions both Bernard and thoſe ſuppoſed heretics might maintain."

This being the caſe, is it not poſſible that Bernard might entertain erroneous notions of poſitions which he did not underſtand, and prejudices againſt a man who far ſurpaſſed him in the literature and ſcience of the age in which they lived? Cave, to whom our author has been often indebted, thus draws the character of Abelard*.

"Erat quidem acri admodum ingenio, eruditione ſingulari, in Philoſophicis princeps, in Logicis ſummus, ob egregiam diſputandi peritiem *Dialecticus* dictus;———in Theologicis paucos habuit æquales. Errores qui ipſi objiciebantur, plures quidem erant, et, ſi adverſarii ejus ſint audiendi, periculoſiſſimi."

After enumerating ſome of theſe errors as they are enumerated by Mr. Milner, the learned author adds—

"Hæc, hiſque plura, ei objecta ſunt, quæ quidem in hominem vel mediocris ingenii, nullâve religionis ſcientiâ imbutum, haud cadere poterant, quæque ipſe Petrus conſtanter pernegavit. Ab his, ipſum liberant, ejus qui ſuperſunt libri, præcipuè apologia illa, ſeu fidei confeſſio, quâ mentem ſuam perſpicuè explicat, et hujuſmodi objecta peritus diluit.———Notandum denique, plura maleſana dogmata ipſi afficta, ex aliorum libris hauſta eſſe, quos ipſe pro ſuis nunquam agnovit."

The reader, who is at all converſant with the works of Dr. Cave, will now be prepared to eſtimate at its juſt value the following cenſure paſſed by Mr. Milner on his rival hiſtorian Moſheim.

"I have now enabled the reader, by an orderly ſtatement of *facts*, to decide for himſelf what candour and juſtice there is in the declaration of a learned hiſtorian (Moſheim), that Bernard miſunderſtood ſome of the opinions of Abelard, and wilfully perverted others. For," continues he, "the zeal of this good abbot too rarely permitted him to conſult, in his deciſions, the dictates of impartial equity; and hence it was that he almoſt always applauded beyond meaſure, and cenſured without mercy."—

* Hiſt. Liter.

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" Wilful perverſions, and by a good man too! what inconſiſtency of language! Or is Bernard called a good man ironically *? Or did this writer feel a ſympathy with one of thoſe great men, and an antipathy to the other? Certainly, whoever, like Bernard, defends the real truth as it is in Jeſus, with the ſimplicity of a Chriſtian, even though he preſerve modeſty, caution, and charity, muſt expect no mercy from the criticiſms of men more zealous for the honour of what they improperly call rational religion, than for that of Jeſus Chriſt. The world will LOVE ITS OWN; the carnal mind is enmity againſt God; and he who in charity ſupports *evangelical truth*, and, under God, is made wiſe to win ſouls to real humility and holineſs, ſhould commit himſelf to him that judgeth righteouſly, and patiently wait his deciſion. If Moſheim do not altogether deſerve the cenſure implied in theſe obſervations, undoubtedly he is not to be acquitted of *uncharitableneſs*, *temerity* and *ſelf-ſufficiency*." Vol. iii. p. 371.

And was not Mr. Milner aware that theſe charges may be retorted on the ſupporters of what he calls *evangelical truth*, in general, and on himſelf in particular? Has not he accuſed Bernard of producing a *falſe charge* againſt the Cathari, reſpecting a matter of *fact*, about which there could be no real miſtake†, with ignorance and with prejudice? Has not he concealed what was good in the character of Abelard, and brought into public view only what was evil? and was not he guilty of *temerity* and *uncharitableneſs* in thus cenſuring Moſheim for defending, as far as it can be defended, the character of an illuſtrious, though unfortunate, and certainly not a perfect man, without doing juſtice to Moſheim's candour, which induced him to confeſs, in the ſentence which immediately precedes his quotation,

" That Abelard expreſſed himſelf in a very incongruous manner upon ſeveral points of theology; and that this is, indeed, one of the inconveniencies to which ſubtile refinements upon myſterious doctrines frequently lead?"

A ſimilar confeſſion was made by Dr. Cave, whoſe enmity to goſpel truth was never ſuſpected; though he too apologized for the errors of the unfortunate Abelard.

* No: Moſheim knew that the beſt of men are good only by compariſon, and that comparative goodneſs is conſiſtent with much evil. *Rev.*

† The charge was that they refuſed to *ſwear* on any occaſion, even in a court of juſtice.

In the thirteenth century, the Latin kingdom of Jeruſalem, which had been eſtabliſhed in the earlieſt cruſades, was completely overthrown, and never reſtored; though ſome feeble attempts were made towards its reſtoration. To counterbalance this misfortune, the Chriſtians in Spain reſcued the greater part of that kingdom out of the hands of the Saracens, and reſtored the public worſhip of the Church; but that worſhip was now corrupted in the higheſt degree, and the people were, for the firſt time, poſitively prohibited by the Court of Rome from having the Holy Scriptures in their vernacular tongues! It was in this century likewiſe that the two celebrated begging orders of monks, the Dominicans and Franciſcans, were eſtabliſhed, with vaſt privileges, which enabled them to encroach everywhere on the rights of the ſecular and parochial clergy. Yet, ſtrange to tell, the Franciſcans were the firſt preachers, who, in their ſermons, proclaimed the Pope to be the *Man of Sin* foretold by St. Paul, and the *Anti-Chriſt* of St. John.

The orders of Dominicans and Franciſcans were inſtituted that the Court of Rome might recover, by their means, that influence, which had been nearly loſt through the ſcandalous vices of the more ancient and opulent orders; for the *ſecular* clergy were everywhere too intimately connected with the civil powers, to promote with zeal the uſurpations of the Pontiffs. That the Dominicans at leaſt anſwered the end of their inſtitution, is proved ſufficiently by their ſuggeſting the court of Inquiſition. This infamous tribunal was inſtituted in the beginning of this century, for the purpoſe of enquiring into the hereſies of the *Waldenſes*, and exterminating, under the forms of judicial procedure, ſuch of that people as continued incorrigible.

Of the origin of the *Waldenſes* and *Albigenſes* the accounts given by theſe two hiſtorians are ſomewhat different. Moſheim repreſents them as having ſprung from ſome of the ſects of the *Cathari*, of whom mention has been already made, and as tinctured, at firſt, with the fanaticiſm and errors of thoſe ſectaries. Milner, though he had denied, in oppoſition to all evidence, that the *Cathari* were either heretics or fanatical, ſeems unwilling to trace through them the deſcent of the Waldenſes; but contends that this people had taught the pure doctrines of the goſpel for many generations, though they were unwilling to ſeparate themſelves from what he calls *the general* church. His reflections on the ſin of ſchiſm, and on its dangerous conſequences, are perfectly juſt; and we heartily agree with him that a ſeparation from the church is the very laſt expedient to which Chriſtians

ought

ought to have recourſe for the preſervation of the truth. On this ſubject he always writes more correctly than the Chancellor of Gottingen.

We muſt, however, confeſs that we think Moſheim's account of the fanaticiſm of the Albigenſes and Waldenſes in the thirteenth century more correct than that of Milner. Moſheim draws his account from contemporary authors, while Mr. Milner refers generally to authors who deſcribe the faith of the Waldenſes as it was profeſſed two hundred years afterwards. But it is a fact confirmed by the teſtimony of all hiſtory, that fanaticiſm of every kind becomes ſoberer by time; and that a fanatical religion, if not perſecuted, generally deſcends to a very cool indifference. The Waldenſes were perſecuted, and dreadfully perſecuted; and therefore never became *lukewarm* in the faith; but we have not a doubt of their having thought more ſoberly, and reaſoned more correctly, in the fifteenth century than in the thirteenth. As Mr. Milner proſecutes the hiſtory of this people without interruption, from the period of which we are now writing, down to the æra of the reformation, his account of them will be found more generally intereſting (we do not ſay more accurate) than Moſheim's; and as we agree with him that the church of Rome had not become anti-chriſtian at ſo early a period as ſome zealous Proteſtants contend, we likewiſe aſſent to the truth expreſſed in the following extract.

"The Waldenſes are the middle link which connects the primitive Chriſtians and fathers with the reformed; and by this means the proof is completely eſtabliſhed, that ſalvation by the grace of Chriſt, felt in the heart, and expreſſed in the life, by the power of the Holy Ghoſt, has ever exiſted from the time of the apoſtles till this day." Milner, Vol. iii. p. 511.

We paſs over the fanatical and impious ſects which ſprung up in this century, ſuch as *the Brethren and Siſters of the free ſpirit*, and the ſect which called their leaders *the Apoſtles*, &c. but we muſt not forget to inform the leſs learned of our readers, that the abſurd doctrines of *human merit* and *tranſubſtantiation*, were *firſt* eſtabliſhed by *authority* as *articles of faith* in *this century*. The moſt eminent writers who flouriſhed in it were Arſenius, Patriarch of Conſtantinople, *Thomas Aquinas*, called the *Angelic Doctor*; *Bonaventura*; *Albertus Magnus*; and *Roger Bacon*; of whom Mr. Milner ſays, Vol. iv. p. 8, "I know no evidence of his piety, and

love of evangelical truth; and therefore it is not pertinent to the deſign of this hiſtory to enlarge on his character!"

The great events of the fourteenth and fifteenth centuries are ſo cloſely linked together, that we ſhall review them at once, and review them very curſorily. Chriſtianity was at the beginning of this period propagated, without moleſtation, both in Tartary and in China; but every veſtige, at leaſt of the Latin church was, long before the end of it, baniſhed from theſe countries. The perſecutions which produced this effect, were begun by Tamerlane, who had embraced the religion of Mohammed with a fanatical zeal, which diſplayed itſelf by deeds of ſavage ferocity. In the mean time the Chriſtians in Spain were making head againſt the Saracens, whom they drove entirely out of the country in the fifteenth century; and ſoon afterwards, the diſcoveries of Columbus and of the Portugueſe navigators, furniſhed the Romiſh Church with opportunities which were eagerly embraced, of propagating Chriſtianity both in America and in the kingdom of Congo in Africa. Theſe were doubtleſs great acquiſitions to the Latin Church, which, during the ſame century carried the *forms* at leaſt of religion into ſome barbarous nations in the north of Europe, which had hitherto remained in the darkneſs of paganiſm.

But if the Roman church gained any thing during this period, the Greek church loſt much. Torn by factions within her own boſom, ſhe was now expoſed, without an earthly protector, to the fury of the Turks, who, under the conduct of Mahomet the Second, made themſelves, in 1453, maſters of Conſtantinople, and completely overthrew the Grecian empire. That empire might certainly have been ſaved, at leaſt for ſome time longer, had not the ſchiſm between the Greek and Latin churches been productive of ſuch mutual animoſity, as prevented the European princes in communion with the church of Rome, from affording to the Emperor that aid, which he repeatedly ſolicited with the utmoſt earneſtneſs.

In the mean time the uſurpations of the Pope, and the general corruption of the clergy were complained of through all Europe; and Wickliff, an Engliſhman of the Univerſity of Oxford, diſtinguiſhed himſelf in the fourteenth century by attacking the Pope and the Monks; by expoſing the errors that were taught as articles of faith; and by tranſlating the Scriptures from the Latin of the Vulgate, into the Engliſh language. His boldneſs and learning, and the integrity of his life, attracted to him many followers both in England and

and on the Continent, who were cruelly perſecuted under the name of *Lollards*. Of this reformer and his preaching, a very candid account is given by both our hiſtorians, from whom it appears that he carried St. Auguſtine's doctrine of predeſtination to ſuch a height, that even Mr. Milner gently cenſures it as bordering on fataliſm. It is not often that we agree with our author on this ſubject; but we cordially aſſent to what he ſays of the conduct of Calviniſts and their opponents, in the controverſy which has been ſo long agitated between them, and which is yet far from ſettled.

"Perſons of an Arminian way of thinking, are very apt to conſider all Calviniſtic doctrine as of an Antinomian tendency; and, on the contrary, the Calviniſt too frequently reproaches the Arminian for being of a legal ſpirit, and for denying the free and unmerited ſalvation of man by Jeſus Chriſt. NEITHER PARTY SHOULD BE PRESSED WITH CONSEQUENCES WHICH THEY THEMSELVES DISAVOW." Milner, vol. iv. p. 126.

This author's greateſt favourite in the fourteenth century ſeems to have been Thomas Bradwardine, archbiſhop of Canterbury, who was certainly a very ſuperior man. Yet all that prelate's mathematical knowledge, which, for the age in which he lived, was unqueſtionably great, ſeems not to have kept him from the moſt palpable contradictions when writing on the freedom of the human will. He is here repreſented as underſtanding *free-will* to be a phraſe of the ſame import with *ſelf-ſufficiency*; but in this ſenſe, we believe, it was never underſtood by any Chriſtian accuſtomed to ſuch ſpeculations. In the following paſſages which Mr. M. has extracted from the works of Bradwardine, there appears to us the greateſt poſſible confuſion of thought. Addreſſing himſelf to God, the archbiſhop ſays,

"How many, O Lord, contend for *free-will* againſt thy gratuitous grace, and againſt St. Paul, the ſpiritual champion of Grace! How many, indeed, in our times deſpiſe thy ſaving grace; and maintain that *free-will* ſuffices for ſalvation! or if they uſe the term *grace*, how do they boaſt, that they *deſerve* it by the *ſtrength of free-will*; ſo that grace in their eyes appears to be *ſold at a price*, and not freely conferred from above! How many preſuming on the power of their own free-will, *refuſe* thy influence in their operations, ſaying, with the ungodly, depart from us! How many extolling the liberty of their own will, *refuſe* thy ſervice; or if with their lips they own that thou cooperateſt with them, how do they, like the proud, diſobedient angels of old, who hated thee, *refuſe* that thou ſhouldſt reign over them!" P. 80.

In

In ſome of theſe exclamations the words *free-will* ſeem indeed to denote *ſelf-confidence*, and in others *merit* before God; but when the archbiſhop, as quoted a few pages afterwards, ſays—"Undoubtedly ſuch expreſſions as 'Turn yourſelves, &c.' relate to the *free power* which every man has to *will*"—he uſes the term *will* in its literal and common acceptation; and when he adds that

"If Pelagius had half an eye, he might ſee that God, in giving the precept which directs us to turn unto him, influences alſo the human will, and excites it to action, not indeed in *oppoſition to our free choice*, but the reverſe,"

he ſays nothing more than we have ſaid fifty times, when oppoſing the Calviniſm of our modern true church-men. None but a Pelagian or Socinian will indeed deny that the human will is by divine grace influenced to right conduct, but ſo as ſtill to leave its choice free; for without admitting this liberty, it would be nonſenſe to talk, as Bradwardine does in the former extract, of *reſiſting* the divine influence and the divine ſervice, ſince the man whoſe choice in willing is not *free*, can in fact *refuſe* nothing. This freedom, however, the good archbiſhop denies, when he ſays that

"Robert, biſhop of Lincoln, in his queſtions on the will of God, and in his other works, ſeems to favour Pelagianiſm, when he teaches, that the Supreme Being does never antecedently *determine* the free acts of the will, but that the will, in its own nature, poſſeſſes a ſelf-determining power; and that the event may always be either compliance or non-compliance with thoſe gracious influences by which God excites the mind to virtue."—P. 103.

Bradwardine, however, inconſiſtently as he ſeems to have written on this ſubject, undoubtedly contributed to the propagation of the truth, as well as Wickliff; though both theſe eminent men died, as they had lived, in the communion of the Church of Rome. It is indeed to the credit of the firſt reformers that they left not the communion of that church *voluntarily*, but were driven from it by perſecution. Wickliff, though he declaimed againſt the Dominicans and Franciſcans as *ſturdy beggars*, denied the doctrine of tranſubſtantiation, and railed againſt the Romiſh hierarchy, yet died rector of Lutterworth, in Leiceſterſhire, and was buried in the church. His bones were indeed dug up in the next century, and burnt by a decree of the council of Conſtance; and his followers ſuffered the moſt cruel perſecutions, from the period of his death to the æra of the reformation.

The

The council of Conſtance was ſummoned for the expreſs purpoſe of reforming the Church, and healing the ſchiſm which had been kept alive for half a century, by the exiſtence of two popes at once, of whom one reſided at Rome, and the other at Avignon. At the time when the council met, there were no fewer than three of theſe heads of the *infallible* church, all of whom mutually anathematized each other with all their adherents. The council having declared itſelf ſuperior to the pontiff, depoſed two of theſe arrogant uſurpers, and received the voluntary reſignation of the third. Previous to this, however, it had condemned to the ſtake and actually burnt John Huſs, a native of Bohemia, and Jerome of Prague, for the crime of hereſy. They were denominated *Wickliffites*, though Huſs expreſsly condemned all the opinions of that reformer which were really exceptionable; admitted the doctrine of tranſubſtantiation, which Wickliffe denied; and had not uſed ſtronger language when pointing out the corruptions of the hierarchy in general, and of the court of Rome in particular, than was daily uſed by the Franciſcan friars—nay, than what was uſed by ſome of the members of the council itſelf.

"Should we then be aſked," ſays Mr. Milner, "what peculiar doctrine was maintained and expoſed by John Huſs, whoſe holineſs and integrity were undoubtedly eminent, the anſwer is, It was the doctrine of the depravity of human nature, and of the neceſſity of a divine influence." P. 241.

But this was unqueſtionably not the doctrine which incenſed the council againſt Huſs; for every member of that council who adhered to the doctrine of St. Auguſtine, or even of Thomas Aquinas, had the ſame opinion of the depravity of human nature with the Bohemian reformer. We are very far from being ſo confident as our author, that either Huſs, or Auguſtine, or Aquinas, taught that doctrine as it is taught in Scripture, or that they uſed preciſely in the ſame ſenſe with St. Paul, the words PREDESTINATE, CHOSEN, ELECT, &c.; but we have no heſitation to ſay that Huſs's notion of the CHURCH, as connected with what is meant in Scripture by theſe words, was more correct than Mr. Milner's appears to have been.

"The church of Chriſt, ſays Huſs, (as here quoted) from Bernard, is as it were the barn-floor of the Lord, in which are the predeſtinate, and the reprobate, the former being as wheat, and the latter as chaff." P. 242.

This ſentiment it is impoſſible that even the ſhameleſs council of Conſtance could have condemned: but they condemned him for having maintained that, in the ſacrament of the Lord's Supper, the material bread remains, after conſecration, though he loudly declared that he had never believed or taught ſo.

"A ſtill more ſhameleſs accuſation was introduced: It was ſaid—A certain doctor bears witneſs that Huſs gave out, that he ſhould become the fourth perſon in the Trinity." "What is the name of that doctor?" replied the priſoner, proteſting againſt the charge as a flagrant calumny, and making an orthodox confeſſion of his faith on the ſubject of the Trinity. Nevertheleſs, the biſhop, who had read the accuſation, refuſed to mention the doctor's name." P. 250.

To ſuch ſhifts was the council put to find matter of accuſation againſt a man whom they were determined to burn as a heretic. The truth is, as Moſheim has completely proved, that he was burnt, not for *theological*, but for *philoſophical* hereſy. He was a *realiſt*, and the moſt eminent man of the age, with the celebrated Gerſon at their head, were *Nominaliſts;* he had perſecuted, as much as he could, ſuch *Nominaliſts* as were members of the Univerſity of Prague, in which he was profeſſor of divinity; he had made a ſchiſm in that Univerſity by pleading ſucceſsfully the cauſe of his countrymen againſt the Germans, who had encroached on the rights of the Bohemians; and he had quarrelled with the archbiſhop of Prague, by endeavouring to withdraw the Univerſity from the juriſdiction of Gregory XII., one of the three pretenders to the chair of St. Peter, whoſe claims the Bohemians in general, and the archbiſhop in particular, had hitherto acknowledged. The multitude of enemies, whom Huſs had thus incenſed againſt himſelf, perfectly indifferent, in all probability, as to his notions of original ſin and its conſequences, but tremblingly alive to their own intereſt and the gratification of their revenge, found no difficulty in proving him guilty, by means of ſuborned witneſſes, of hereſy, in an age when the decrees of popes and councils were deemed of equal authority with the written word.

The decree of this council, however, which ſubjected the Pontiffs to all future councils; ſome wiſe regulations which were made thirteen years afterwards, by the council of Baſil; the wars which were kindled in Bohemia, to revenge the murder of Huſs and Jerome; the perſeverance of the Waldenſes and Lollards, as they were called; the grow-

ing

ing corruptions of the court of Rome; the revival of taſte and ſound learning in the weſt of Europe by the refugees from Conſtantinople; and above all, the tranſlation of the ſcriptures into Engliſh, French, German, and Italian, could not fail to point out to every reflecting mind the neceſſity of a reformation of the doctrine, worſhip, and diſcipline of the Latin church. Indeed the members of that church itſelf loudly called for a reformation; for even ſome of the monks, eſpecially the Franciſcans, denounced the pope as Anti-chriſt, and wrote ſatires on his pretenſions and his conduct, while he in return publiſhed anathemas againſt them, and perſecuted them often with the greateſt cruelty. Theſe mutual recriminations certainly prepared the way for the reformation, which took place in the next century; though probably it might have been delayed for a few years, or at leaſt conducted with greater moderation, had not the paſſions of men been inflamed to the utmoſt by the imprudence of Leo X. and his council.

In another number we ſhall review the account given by theſe two hiſtorians of what we call, and juſtly call, THE REFORMATION, "extenuating nothing on either ſide, nor ſetting down ought in malice." In the mean time we call on our readers to advert to thoſe important circumſtances, which are diſtinctly pointed out by Mr. Milner, that the corruptions of popery began not at ſo early a period as proteſtants in general, and Moſheim in particular imagine; and that there is not one of thoſe corruptions againſt which ſome faithful witneſſes have not borne their teſtimony, in every age ſince they were firſt brought into the church.

(To be continued.)

ART. VI. *Dr. Hales's Analyſis of Chronology. Vol. II.*

(Concluded from Vol. XL. p. 382.)

IN the courſe of our extended ſtrictures on this work we have frequently mentioned the ſingularity, exhibited in its pages, of a profeſſed treatiſe on Chronology converted into a regular, (or rather we might ſay, *irregular*) and moſt extenſive theological diſquiſition. The motives, which induced this deviation from the Doctor's original ſyſtem, prevented our paſſing any ſevere cenſure on the aberration,

and, in the ſame ſpirit of candour, we ſhall now proceed to the inveſtigation of the remainder of this portentous volume of 1400 cloſely-printed pages.

We have already noticed the plan * profeſſedly purſued by Dr. H. in the compoſition of it, viz. to illuſtrate the *character*, the appointed *time*, and recorded *acts* of the Meſſiah, as well as to point out the intimate connection between the Old and New Teſtament, by a chain of prophecies of the moſt aſtoniſhing nature; ſome of them, it muſt be allowed, as the Jews contend, having an aſpect upon paſſing events and exiſting perſons at the period of prediction, but all of them more immediately pointing to, and eventually conſummated in the CRUCIFIED JESUS. The earlieſt of theſe prophecies, and many of the ſymbolical alluſions to this great object, as the immolated *Lamb*, the atoning *Scape-goat* the exaltation of the *brazen Serpent*, were diſtinctly enumerated, and their marked reference demonſtrated in that critique. We now reſume the grateful ſubject, though neceſſarily in leſs detail, as a vaſt field ſtill remains untrodden; and as we approach nearer the awful event. ſo clearly predicted, we ſhall find at every ſtep the evidence grow ſtronger, and the irradiation brighter. Who, indeed, that with due attention peruſes, and with mature reflection weighs, the circumſtantial account given, in the ſublime page of Iſaiah, of the divine character, the exalted virtues, the unparalleled ſufferings, the rejection, death, burial, and final triumph over the grave, of our bleſſed Redeemer—who, comparing theſe predictions with the narration of facts, as they actually took place, and are recorded in the Goſpels, can deny his aſſent to the oracles of eternal truth? In thoſe oracles the aſtoniſhed Cyrus ſaw himſelf deſignated by name, 200 years before his birth, and in grateful tranſport gave liberty to the deſponding Iſraelite. The hardened Jew, however, who exultingly ſhowed this prediction to the king of the Medes, ſtill refuſes his belief to the far more powerful evidence, contained in the 53d chapter of Iſaiah, and innumerable other portions of the prophetic writings, concerning the TRUE MESSIAH!

Thoſe portions of the prophecies are conſidered, and at great length commented upon, by Dr. Hales, particularly the predictions of Daniel, on which much new light is thrown, and, in the courſe of the inveſtigation, many objections of

* See Vol. XL. p. 373.

Jews

Jews and Infidels are ably replied to. The diſquiſition is of too great extent to be wholly inſerted, and its parts are too connected to admit of ſeparate diſcuſſion or abridgment. We muſt, therefore, refer the biblical ſtudent to the volume itſelf, and the learned illuſtrative notes. The other Prophets, down to Malachi, afterwards ſucceſſively paſs under the author's review, and their principal aim and object are diſcuſſed in an equally able and luminous manner. From the whole of what has thus been ſubmitted to the reader on the ſubject of the prophecies of the Old Teſtament, nothing can be more clearly, nothing more ſatisfactorily proved, than that, though ſome few of theſe predictions, as before ſtated, may, in a ſecondary ſenſe, and in a ſubordinate point of view, be applied without abſurdity, as the Jews apply them, to particular perſons and events, under the Moſaic diſpenſation, yet their combined reſult inconteſtibly points to, and centers in, JESUS OF NAZARETH. With this axiom Dr. H. commenced his diſquiſition, and this being indiſputably eſtabliſhed, we now proceed with him to the *ninth grand hiſtorical period*, (ſee our preceding critique), extending from the birth of John the Baptiſt to the deſtruction of Jeruſalem, containing 75 years.

We are now then arrived at that awful, that momentous period, in which the SACRED TRUTH which firſt dawned in thoſe words, pronounced by a benignant God, after the fall, *the* SEED *of the woman ſhall bruiſe the head of the ſerpent* —which was more clearly revealed, at a later period, in his promiſe to Abraham, that *in* HIS SEED *all the nations of the earth ſhould be bleſſed*—which ſhone with highly increaſed luſtre in the pictureſque and fervid eloquence of Iſaiah—and which broke forth with meridian ſplendour in the rapturous ſtrains of the later prophets, was to receive its full completion. An extended period had elapſed ſince Malachi had ſounded in Judah the prophetic trumpet. Impatient piety glowed with intenſe fervor, and expectation was on the wing to meet the promiſed Meſſiah. Arrayed in the venerable garb of the ancient prophets, and adhering to the ſame auſtere diet, (a circumſtance which ought to have roufed the attention of the JEWS,) the predicted JOHN (an honour peculiar to himſelf) appeared his auguſt herald. By the baptizing hand of that herald, the celeſtial Sojourner was initiated into his ſacred office, and the opening heavens atteſted his deſcent from the regions of light and glory. Surely this, and other ſimilar manifeſtations afterwards given of almighty love and power, ought to have ſatisfied the infatuated Jews; many they certainly did convert; but faſcinated only with

with ideas of temporal grandeur, the great body of the nation rejected a Meſſiah, unadorned with the pomp and inſignia of an earthly monarch. They had no taſte for a Saviour, although Iſaiah had predicted as much, who was to be *a man of ſorrows, and acquainted with grief*; who was to be *oppreſſed* and *afflicted:* and who, finally, by their atrocious outrage, was to be *brought as a lamb to the ſlaughter*. Iſaiah xliii. 7.

Through all the long career, through all the painful gradations, of thoſe ſufferings from his birth in Bethlehem to his crucifixion on Calvary; and, afterwards, through the more triumphant and ſplendid ſcenes, conſequent on his reſurrection, Dr. Hales ſedulouſly traces the *progreſs* of our Redeemer, illuſtrates the leading *facts*, and marks the diſtinct *period*, according to the moſt approved ſyſtem of ſacred chronology. The many pages we have already allotted to the conſideration of this important work will not admit of our noticing more than a few ſtriking inſtances of his diligence and critical ſagacity in theſe reſpects. After a very extended diſſertation reſpecting the time in which the *four goſpels* were reſpectively compoſed, in the courſe of which the various opinions upon the ſubject of ancient as well as modern chronologiſts are detailed, he ſtates the moſt probable dates of their compoſition to be as follows; St. Matthew's, about A. D. 63; St. Luke's, 66; St. Mark's, 67; St. John's, 97. With regard to the *enrollment* of Chriſt's earthly parents, preparatory to the ſubſequent *cenſus*, he has theſe judicious remarks.

"*Cyrenius*, whom Tacitus calls *Quirinius*, and deſcribes as *impiger militiæ et acribus miniſteriis*, "an active ſoldier and a rigid commiſſioner," was well qualified for an employment ſo odious to *Herod*, and his ſubjects; and probably came to execute the decree with an armed force. Without delay, therefore, "all (the inhabitants) went to be enrolled (απογραφεσθαι) each to his own city. And *Joſeph* alſo went up out of *Galilee*, from the city of *Nazareth*, into *Judea*, to *Bethlehem*, *David*'s city, (becauſe he was of the houſe and lineage of *David*) to enroll himſelf (απογραψασθαι) with *Mary*, his betrothed wife, being great with child. And it came to paſs, while they were there, the days of her delivery were accompliſhed, and ſhe bore her firſt-born ſon, and ſwathed him, and laid him in a manger, becauſe there was no room for them in the inn," Luke ii. 3—7.

"By the wary policy of *Roman* juriſprudence, to prevent inſurrections, and to expedite the buſineſs, all were required to repair to their own cities. Even in *Italy*, the conſular edict commanded the *Latin* citizens "not to be enrolled at *Rome*, but all in their own cities." And this precaution was ſtill more neceſſary

ceſſary in turbulent provinces, like *Judea* and *Galilee*. And the decree was peremptory, and admitted of no delay. *Joſeph* therefore was obliged to go with *Mary*, notwithſtanding her advanced ſtage of pregnancy, to his family town *Bethlehem*, where the SAVIOUR OF THE WORLD was born in a *ſtable*, and laid in a *manger!*

"Thus did "the fierceneſs of man," or the anger of *Auguſtus* towards *Herod*, "turn to the praiſe of God," and to the fulfilment of prophecy, that CHRIST ſhould be born at *Bethlehem*, (Micah v. 2.) ſo far from his mother's reſidence; and that as SHILOH (the APOSTLE) he ſhould come into the world when "the *ſceptre* had departed from *Judah*," (Gen. xlix. 10.) for *Judea* was made a *Roman* province by the introduction of a *Roman* enrollment therein." P. 707.

The period of the opening of our Saviour's miniſtry, by the delivery of the Sermon on the Mount, Dr. H. conjectures to have been *Spring*, in conſequence of the marked alluſion to *the lillies of the field*, then in full bloſſom around them. P. 756. And, by the ſame rule, had we no other data to guide us, we might determine the awful event of the crucifixion to have taken place in the *vernal ſeaſon*, for the curſe of the fig-tree which was full of *leaves*, but had yet no *fruit*, took place, according to Dr. Hales's chronology, on *Tueſday* in paſſion week, only three days before that event. P. 835.

Dr. Hales proceeds arranging and harmonizing the facts recorded in the various goſpels; bringing into one focal point of view events differently related, and apparently diſcordant. Emendations of the original text are occaſionally introduced, and ample comments of more or leſs importance are ſubjoined. Some of theſe attract us by their novelty and ſterling merit, while others ſtartle us by their ſingularity. Among the latter may be noticed that in Dr. H.'s opinion, if we underſtand him rightly, a delegated, though limited, authority has been given, from the firſt of time, to the *Prince*, of the *powers of darkneſs* over this terreſtrial globe, occaſionally to convulſe the elements, and harraſs its miſerable inhabitants. He brings his arguments for this doctrine from various ſources, but principally from what we find related in Scripture concerning the temptation of Chriſt in the Wilderneſs, and the prevalence, in thoſe days, of *dæmoniacal poſſeſſion*. When, during the ſtorm on the lake, Chriſt rebuked *the winds and the ſea*, he contends that his reprimand could ſcarcely have been addreſſed to the inanimate elements themſelves, but rather to that *potent ſpirit* who raiſed the

connection. P. 765. And, in the inſtance of thoſe poſſeſſed with devils, after obſerving that out of Mary Magdalene *ſeven dæmons* were caſt, and that no leſs than a *legion* of them in another place beſought of Chriſt, and obtained permiſſion to enter into a herd of 2000 ſwine, he has the following remarks:

"Theſe ſtriking inſtances, adduced by the *ſacred hiſtorians* as plain matters of fact, diveſted of all allegory, ſeem to ſupport and eſtabliſh the unfaſhionable doctrine of *demoniacal poſſeſſion*, at leaſt in our SAVIOUR'S days; when it was the prevailing opinion of the *Jewiſh* nation, from the higheſt to the loweſt, and indeed of the whole world. What right, then, *infidels* and *philoſophizing divines* have to explode a doctrine, becauſe they cannot comprehend it at the preſent day, as *viſionary*, any more than the exiſtence and influence of *Satan* himſelf, does not appear. Strong traces, perhaps, of *diabolical* influence and agency, in ſome of the prime actors on the preſent theatre of the world, ſeem to be diſcoverable by thoſe who watch the *ſigns of the times*; and who reaſon, from *analogy*, from what *has been*, to what *may be*; and cannot otherwiſe account for many extraordinary revolutions, and "paſſing ſtrange" occurrences, that baffle all *political* calculation, and ſet even the ſpirit of *conjecture* at defiance! P. 767.

The moſt intereſting part of the volume, however, as we have above intimated, is the recapitulation of the afflicting ſcene, minutely compared with the parallel predictions on the ſubject in the Old Teſtament, that marked the cataſtrophe of our Saviour's terreſtrial career; demonſtrating what the author ſet out with aſſerting againſt David Levi, "that all the prophecies, from Moſes to Malachi, reſpecting the MESSIAH, were altogether fulfilled in Jeſus of Nazareth, and altogether in no other perſon whatſoever." Vol. I. p. 27. In his diſquiſition on the *crucifixion*, he by no means joins in opinion with thoſe commentators who make the grand ſolar eclipſe, which then took place, to be the ſame with that noted by Phlegon, Hadrian's freedman; for, by his computation, the latter did not happen till the following year, A. D. 32, April 28, but he identifies this prodigy with the eclipſe recorded by Suidas, under the article Διονυσιος, generally, but incorrectly confounded with that of Phlegon. His words are as follows:—

"And now, when JESUS had hung on the croſs near three hours, at the *ſixth*, or *noon*, *the ſun was darkened*, and *darkneſs overſpread the whole land* for three hours more, until the *ninth* hour. This obſcuration of the *ſun*, muſt have been preternatural, in its *extent*, *duration*, and *oppoſition* of the *moon*, at full,

to

to the ſun. It was obſerved at *Heliopolis* in *Egypt*, by *Dionyſius*, the *Areopagite*, afterwards the illuſtrious convert of *Paul* at *Athens*, Acts xvii. 34, who, in a letter to the martyr *Polycarp*, deſcribes his own and his companion, the ſophiſt *Apollophanes*' aſtoniſhment at the phænomenon, when they ſaw the darkneſs commence at the eaſtern limb of the ſun, and proceed to the weſtern, till the whole was eclipſed; and then regrade backwards, from the weſtern to the eaſtern, till his light was fully reſtored; which they attributed to the *miraculous* paſſage of the moon acroſs the ſun's diſk. *Apollophanes* exclaimed, as if divining the cauſe, "*Theſe, O good Dionyſius, are the viciſſitudes of divine events;*" *Dionyſius* anſwered, "*Either* THE DEITY *ſuffers, or He ſympathizes with* THE SUFFERER!" P. 897.

Dr. Hales very juſtly concludes this eclipſe to have been *ſupernatural*, ſince the moon was then at its FULL, at which preciſe period the Jews kept their paſſover; miraculous and ſupernatural we alſo believe it to have been, notwithſtanding modern philoſophy, with unneceſſary ingenuity, has attempted to account for the wondrous fact, by ſuppoſing that a comet, in its PERIGEE, might, by interpoſing its body between *us* and the *ſun*, have occaſioned the phænomenon.

Dr. Hales, in the next place, enters upon the conſideration of the Acts and Epiſtles of the Apoſtles. The former, he obſerves, conſtitutes a truly valuable comment upon the Goſpels, being written as a continuation of them by St. Luke, to whom that book is aſcribed by all the early fathers; and therefore its authenticity, both from the external and internal evidence, is unexceptionable. It contains the hiſtory of the riſe and progreſs of the church at Jeruſalem, of the converſion of St. Paul, and the travels of himſelf and the other Apoſtles through the various countries of Aſia, to convert the Gentile world. As one of the moſt important facts recorded in theſe Acts is doubtleſs that juſt mentioned, St. Paul's converſion, Dr. H. dwells upon it with conſiderable emphaſis; and as an extract from this portion of the work will exhibit a fair ſpecimen of the *paraphraſtic manner*, combining ſcriptural alluſion with hiſtorical fact, adopted by the author in theſe voluminous details, we ſhall preſent our readers with the following.

"This forms a remarkable *epoch* in THE HISTORY OF THE CHURCH, and begins its ſecond *chronological* diviſion, A. D. 35.

"*Saul* was a *Jew*, of the tribe of *Benjamin*, a native of *Tarſus* in *Cilicia*, where was a celebrated ſchool of philoſophy. He was educated at *Jeruſalem*, under the famous *Gamaliel* the Old, and bred a *Phariſee*; and was exceſſively zealous for THE LAW, Rom. ii. 1, Gal. i. 14, Acts xxii. 3, xxvi. 5. He

had been conſenting to the martyrdom of *Stephen*, and actually took care of the clothes of the witneſſes who ſtoned him, Acts vii. 58, viii. 1.

"Afterwards he took an active and violent part in the enſuing perſecution of the *Chriſtians*, Acts viii. 3, xxii. 4, xxvi. 10. And having received authority from the *chief prieſts*, he dragged the ſaints, both men and women, from their houſes to priſon, and frequently puniſhed them in all the Synagogues; and compelled them to *blaſpheme* or abjure CHRIST throughout *Judea*, xxvi. 11.

"And being exceſſively enraged againſt them on account of the progreſs made by the New Religion in *foreign cities*, and that, in conſequence of the perſecution which ſcattered the diſciples; ſtill breathing out threatening and ſlaughter, he applied to the *high prieſt*, and got letters of *commiſſion* from him and the *Preſbytery*, or *Sanhedrim*, addreſſed to the *Jewiſh* Synagogue at *Damaſcus*, the capital of *Syria*; that if he found any *Chriſtians* there, men or women, to bring them priſoners to *Jeruſalem*. He alſo got letters to the *governor* of *Damaſcus*, we may preſume to permit them to be brought from his juriſdiction, Acts ix. 2, xxii. 5, xxvi. 12, 2 Cor. xi. 32.

"On his journey thither, as he approached to *Damaſcus*, at the Syrian town *Caucabe*, according to tradition, (ſo named by the people from *Cochab*, "a ſtar," or the luminous glory that then appeared to him) ſuddenly, at mid-day, a *great light* from the Heaven, exceeding the brightneſs of *the Sun*, *ſhone round about* him and his company, at which they *all fell* to the ground, upon their faces. And *Saul* heard a voice ſaying unto him in the *Hebrew* dialect, *Saul, Saul, why perſecuteſt thou me?* And he ſaid, *Who art thou*, LORD? and the Lord ſaid, "*I am* JESUS OF NAZARETH *whom thou perſecuteſt: It is hard for thee to kick againſt the goads.*"

"Then *Saul*, trembling and aſtoniſhed, ſaid, LORD, *what wilt thou have me to do?* And THE LORD ſaid unto him, *Ariſe, and go into the city; and it ſhall be told theee what thou oughteſt to do.*

"During this, his fellow-travellers ſtood aſtounded and affrighted, *ſeeing the light*, and *hearing*, indeed, *the voice*, (though not *the words*, or elſe, not underſtanding their meaning, (2 Cor. xiv. 2.) but *ſeeing no one*. And *Saul* aroſe from the ground, and when he opened his eyes, he ſaw no one, being blinded by the glory of that light; and his companions, leading him by the hand, conducted him to *Damaſcus*, Acts ix. 3—8, xxii. 6—11, xxvi. 13—15." P. 1183.

The train of circumſtances that followed this amazing event; the agony and compunction of mind of the new convert, for his inveterate perſecution of the followers of Chriſt, evinced by his *long faſt of three days*, during which his

his blindneſs continued, and the fervour of his *prayers, (for behold he prayeth*, v. 11.) all neceſſary ingredients in the great work of genuine repentance, and doubtleſs thus diſtinctly noticed for the ſake of inſtruction and example to ſimilar heinous offenders, are ably commented upon by Dr. Hales. His reflections alſo on the peculiar puniſhment inflicted upon Saul, a temporary deprivation of the ſight of that man who who had ſo long wilfully *ſhut his eyes* againſt the truth, againſt all the ſigns and wonders wrought in ſupport of the Chriſtian faith, as well as his ſubſequent ſtrictures on the eminent qualities, in point of talents, eloquence, and erudition, poſſeſſed by him, for the diffuſion of Chriſtianity among the heathens, and the converſion, in particular, of the more poliſhed inhabitants of Greece, are too judicious and appoſite to be omitted.

"The blindneſs with which *Saul* alone, of all the company, was ſtruck during this aſtoniſhing viſion, was a ſignificant chaſtiſement; but deſigned in mercy to bring him to his right mind, and to impreſs on him, indelibly, a conviction of the *reality* of the viſion; in addition to the evidence of the reſt of the party, to which he twice ſolemnly appealed in public afterwards, at his trials before the *Jewiſh* council, and before King *Agrippa*. *Ananias* alſo, though not preſent at it, proved an additional voucher, by communicating from immediate revelation, that circumſtance of CHRIST's appearance to *Paul*, which none but himſelf knew. While *Ananias*, by his expoſtulation with THE LORD, deprecating a commiſſion ſo apparently hazardous to ſuch a notorious perſecutor, ſhewed, that he was calm and collected, in full poſſeſſion of the powers of his mind during the viſion. The miracle alſo of reſtoring *Saul* to ſight by the impoſition of his hands, was ſufficient to ſatisfy both *Ananias* and *Saul* that it was the ſame LORD JESUS who appeared to both. Nothing, therefore, is wanting to eſtabliſh the evidence of this ſtupendous tranſaction throughout upon the firmeſt baſis.

"*Saul*, indeed, as THE LORD told *Ananias*, was "His *choſen veſſel*, to bear his name, or propagate his religion before *Gentiles* and *Kings*, and ſons of *Iſrael*; and to *ſuffer greatly* for his name's ſake." Acts ix. 15, 16.

"And, for this arduous office, he was eminently qualified and gifted. He was deeply verſed in *Jewiſh* and *Heathen* philoſophy, and from his education in both, was, perhaps, the moſt learned man of his own, or of any age: and he ſpoke, by inſpiration, in *more tongues*, or languages than any, or than all the *Apoſtles*, or the moſt highly gifted *converts*, 1 Cor. xiv. 8. He was alſo the *moſt powerful witneſs* of CHRIST; for he ſaw him in *glory*, after his aſcenſion, which none of the other *Apoſtles* did, until that laſt, moſt diſtinct, and moſt glorious appearance to the beloved

loved *John*, in *Patmos*, A.D. 95, crowning all the preceding manifeſtations of THE GOD OF GLORY from *Abraham's* days, B.C. 2093.

"Thus, by a ſingular and moſt unexpected and ſurprizing diſpenſation of *Him*, "whoſe *ways* are not as our ways, nor HIS *thoughts* as our thoughts," was *Saul* "the *blaſphemer*" of CHRIST, and "*perſecutor*" of his *ſaints*, made the *firſt fruits* of the dying martyr *Stephen's* interceſſion for his murderers, in the true Spirit of his Divine Maſter, "LORD lay not this *ſin* to their charge;" as a *brand plucked out of the fire!* and alſo, the firſt voucher to the truth of his teſtimony of ſeeing JESUS CHRIST *in glory at the right hand* of GOD, by what he himſelf ſoon after ſaw and heard on his journey to *Damaſcus*. But *Saul*, as he afterwards candidly and humbly confeſſed, after he had been *the chief of ſinners*, obtained mercy, for theſe reaſons, 1. Becauſe *he ſinned ignorantly in diſbelief*, in diſbelief of the GOSPEL, and ignorance of the *elementary* nature of the LAW, deſigned as a *ſchoolmaſter* to bring us to CHRIST; and 2. That in his moſt ſtriking caſe, and for the encouragement of the greateſt ſinners not to deſpair, JESUS CHRIST might ſhew forth to the world a pattern of his *long ſufferance* to future *believers*, unto *eternal life*; by graciouſly entruſting, even to this *blaſphemer* and *perſecutor*, THE GLORIOUS GOSPEL OF THE BLESSED GOD, and enabling and ſtrengthening him to ſuffer ſo greatly for his ſake, by undauntedly and perſeveringly encountering *trials* and *perſecutions*, enough to have made him of *all men moſt miſerable* in this life, if he atteſted *a falſehood* in the ſight of God, and in the face of the world; were it not for the animating hope of inheriting that *crown of righteouſneſs*, reſerved for *him* and for the *faithful* in the great day of *retribution*, after he had *fought a good fight*, *kept the faith*, and *finiſhed his courſe*, after he had *laboured more abundantly* in planting the Goſpel of the *uncircumciſion*, than any of the Apoſtles of the *circumciſion*; and withſtood even to his face, *Peter*, the firſt of the Apoſtles, when his practice was inconſiſtent with his doctrine, 1 Tim. i. 11—16. 2 Tim. iv. 6—8, 1 Cor. xv. 15—19, 2 Cor. xi. 21—31, Gal. ii. 11—14." P. 1186.

As the Acts of the Apoſtles form a luminous commentary upon the Evangeliſts, ſo do the Epiſtles ſerve as an excellent illuſtration of both the Acts and Goſpels, more diſtinctly unfolding, in their varied page, the grand myſteries and leading doctrines of Chriſtianity. Of theſe the Epiſtles of the ſame St. Paul being by far the moſt important, Dr. H. enters into very minute and circumſtantial details concerning their authenticity, chronological order of compoſition, and harmonizing, as he proceeds in his review, whatever appears to be diſcordant in point either of time, or contradictory in point of doctrine, and making one epiſtle ſerve as a comment upon

upon the other. He proceeds, in the ſame manner, in his examination of the Epiſtles aſcribed to the different Apoſtles, whoſe names they bear, and at length arrives at the APOCALYPSE, which calls forth all the powers of his mind, and all the ſtores of his erudition. After doing ſuch ample juſtice as, we truſt, has been done in theſe pages to the work before us, it will ſcarcely be expected that we ſhould, on this *debateable ground*, cloſely purſue the ſteps of this learned and elaborate commentator, many of whoſe opinions are ſingular, though moſt of them are ingenious. In many points alſo, eſſentially differing from thoſe avowed by himſelf, we have not room enough remaining for ſtating the objections that occaſionally forced themſelves upon our minds, during the peruſal of a volume that fixes the termination of the preſent ſtate of things to the comparatively near period of A. D. 1880, when the grand MILLENNIUM, for which he is ſo warm an advocate, is to take place, and Chriſt, deſcending in a viſible form, ſhall reign with the faithful upon earth, after the *firſt reſurrection*, for a thouſand years, by which, it has been before intimated, Dr. H. underſtands GENERATIONS.

On this diſputed ſubject, the favourite doctrine of pious viſionaries in every age of the Chriſtian Church, we promiſed to oblige our readers with a few obſervations, a circumſtance which is now become the more neceſſary, on account of the wide diffuſion of romantic ſuperſtitious doctrines daily propagated by the numerous and increaſing ſectaries among us. As, however, they have incidentally ſwelled to a conſiderable magnitude, and as Dr. Hales, in the volume yet to appear, may reſume the ſubject, and favour us with arguments more powerful than he has hitherto brought in ſupport of his hypotheſis, we think it both proper and reſpectful to delay the publication of our remarks on this topic till that volume ſhall have made its appearance.

ART. VII. *General Zoology, or Syſtematic Natural Hiſtory, by George Shaw, M. D. F. R. S. &c. With Plates, from the firſt Authorities, and moſt ſelect Specimens, engraved principally by Mrs. Griffith*, 8vo. 557 pp. Plates 87 in number. 2l. 12s. 6d. Kearſley, &c. 1811.

WE rejoice to ſay, that, though ſome little delay has happened in the publication of this work, from circum-

ſtances connected with the commercial part, the learned and intelligent author has experienced no diminution of his powers, nor any abatement in his ardour, for completing a work of ſo much ſcientific value. The ſeventh volume, noticed with the ſixth, in our 33d Vol. p. 494, began the Natural Hiſtory of birds, and contained the order of ACCIPITRES, with the firſt ſeven GENERA of the PICÆ. The preſent volume, which like the others is divided into two parts, continues the very numerous order of PICÆ, in the following manner.

"Order II. PICÆ. *Genera.* 8. Buceros, or Hornbill. p. 1. 9. Momota. p. 42. 10. Muſophaga. p. 47. 11. Buphaga. p. 50. 12. Alcedo. p. 52. 13. Sitta, *Nuthatch*. p. 107. 14. Todus. p. 121. 15. Upupa. p. 135. 16. Promerops. p. 142. 17. Merops. p. 152. 18. Certhia. p. 185. 19. Trochilus. p. 272. 20. Ramphaſtos, *Toucan*. p. 359. 21. Scythrops. p. 378. 22. Pſittacus. p. 384. to the end."

Among theſe genera ſome have but a ſingle ſpecies, while others are profuſely numerous. The parrots, arbitrarily ſubdivided into cockatoos, maccaws, lories, parrots, and parrakeets, produce no leſs than 164 ſpecies, and theſe probably are not all that exiſt. The creepers and humming-birds are alſo numerous, though much leſs ſo than the parrots, while the momot and the muſophaga exiſt only in a ſingle ſpecies each. In our account of the preceding volume, we noticed the pre-eminent merit of Mrs. Griffith in repreſenting birds with the graver; and we obſerve now that ſhe is mentioned in the title-page, as the principal artiſt employed. Nothing indeed can exceed the delicacy and elegance with which many of her birds are executed.

Of the Hornbills, the known ſpecies are at preſent twenty-five; they may be conſidered, ſays Dr. S., as "holding the ſame rank in the old continent with the Toucans in the new." The enormous beaks of both are formidable only in appearance, being of much leſs real than apparent ſtrength. Nor are they formed for any attack upon animal life. Their food is chiefly vegetable, or if they prey upon any animals it is only of the moſt helpleſs kinds, as inſects, mice, and ſmall birds. The beak may, however, ſerve to alarm or make ſome reſiſtance to the enemies of the bird itſelf. The firſt, and moſt remarkable ſpecies the Rhinoceros Hornbill, a native of the Eaſt Indies, was figured by Dr. Shaw in the Naturaliſt's

ralift's Miſcellany, vol. ii. pl. 41. from which figure it appears, that the natural colours of the bird are merely black and white, except that the projecting part of the beak is tinged with red. M. Le Vaillant, who has figured it, in his work on the rarer birds, had the advantage of poſſeſſing a living bird at the Cape. Dr. Shaw's figure was taken from a fine ſpecimen preſerved in the Leverian Muſeum.

The introductory accounts prefixed by Dr. Shaw are modeſt and inſtructive, very unlike the florid and fanciful declamation, which the French call eloquence, in the introductions of Buffon. Rather more ornamented than the reſt, from the ſingular elegance of the birds deſcribed, is Dr. Shaw's deſcription of the genus *trochilus*, or *humming-bird*.

"The brilliant and lively race of humming-birds, ſo remarkable at once for their beautiful colours and diminutive ſize, are the peculiar natives of the American continent, and adjoining iſlands, and, with few exceptions, are principally confined to the hotter regions. Their vivacity, ſwiftneſs, and ſingular appearance, unite in rendering them the admiration of mankind; while their colours are ſo radiant, that it is not by comparing them with the analogous hues of other birds that we are enabled to explain with propriety their peculiar ſplendour, but by the more exalted brilliancy of poliſhed metals and precious ſtones; the ruby, the garnet, the ſapphire, the emerald, the topaz, and poliſhed gold, being conſidered as the moſt proper objects of elucidation.

"It is not, however, to be imagined that all the ſpecies of humming-birds are thus decorated; ſome being even obſcure in their colours, and, inſtead of the prevailing ſplendor of the major part of the genus, exhibiting only a faint appearance of a golden green tinge, diffuſed over the brown or purpliſh colour of the back and wings. The genus is of great extent, and, in order that the ſpecies may with greater readineſs be inveſtigated, it has been found neceſſary to divide them into two ſections, viz. the curve-billed, and the ſtrait-billed. The exact limits of the two diviſions are however difficult to determine.

"The mode of life in the humming-birds appears to be uniform. They live by abſorbing the ſweet juices of flowers, which they extract with their tubular tongue, and though ſmall inſects are ſaid to have been ſometimes obſerved in their ſtomachs, yet this ſeems rather accidental than regular or natural.

"A magnificent work has lately appeared on this genus, by Meſſrs. Vieillot and Audebert, in which a laudable attempt has been made to exhibit the ſplendor of the natural colours, by means of powder or ſhell-gold, impreſſed on the plates. It muſt be confeſſed that it has not ſucceeded, in all inſtances, as completely as might be wiſhed. The work however is extremely valuable,

valuable, not only as containing good figures of the major part of the eſtabliſhed ſpecies, but alſo of numerous varieties, and is preceded by an elaborate and ingenious diſquiſition, relative to the ſtructure of the feathers, and many other particulars." P. 272.

It may not be unamuſing to the reader to place after this the parallel account of Buffon, which though not in the moſt full dreſſed ſtyle of the author, contains one or two paſſages which remind one of Sterne's wig "immerſed in the ocean;" when contraſted with the more Engliſh ſtyle of Dr. Shaw. We quote Buffon from an Engliſh tranſlation, not happening to have the original at hand.

"Of *all animated beings*, the fly-bird [*Oiſeau mouche*, angl. humming-bird] is the moſt elegant in its form, and the moſt brilliant in its colours. The precious ſtones and metals poliſhed by our art *cannot be compared to this jewel of nature*. Her miniature productions are ever the moſt wonderful; ſhe has placed it in the order of birds, *at the bottom of the ſcale of magnitude*; but all the talents which are only ſhared among the others, nimbleneſs, rapidity, ſprightlineſs, grace, and rich decoration, ſhe has beſtowed profuſely upon this little favourite. The emerald, the ruby, the topaz, *ſparkle in its plumage**, which is never ſoiled by the duſt of the ground. It inhabits the air; it flutters from flower to flower; it breathes their freſhneſs; it feeds on their nectar, and reſides in climates where they blow in perpetual ſucceſſion.

"It is in the hotteſt part of the new world that all the ſpecies of fly-birds are found. They are numerous, and ſeem confined between the two tropics; for thoſe which penetrate in ſummer within the temperate zones make but a ſhort ſtay. They follow the courſe of the ſun; with him they advance and retire; *they fly on the wings of the zephyr, to wanton in eternal ſpring*."

At this, methinks, we hear a French critic exclaim, exquiſite, beautiful, delightful vein of eloquence! Not ſo the more phlegmatic Engliſh. The bird-orator proceeds.

"The Indians, ſtruck with the dazzle and glow of the colours of theſe brilliant birds, have named them *the beams or locks of the ſun* †. The Spaniards call them *tomineos*, on account of their diminutive ſize, *tomine* ſignifying a weight of twelve grains. I ſaw, ſays Nieremberg, one of theſe birds weighed with its neſt, and the whole together did not amount to two tomines. The

* Juſt now they were unequal to it.—*Rev.*

† Laet. Ind. occid. L. 5. p. 256.

ſmaller

ſmaller ſpecies do not exceed the bulk of the great gad-fly, or the thickneſs of the drone. Their bill is *a fine needle, and their tongue a delicate thread:* their little black eyes reſemble two brilliant points; the feathers of their wings are ſo thin as to look tranſparent; hardly can the feet be perceived, ſo ſhort are they and ſo ſlender; and theſe are little uſed, for they reſt only during the night. Their flight is buzzing, continued and rapid. Marcgrave compares the noiſe of their wings to the *whirr* of a ſpinning-wheel; ſo rapid is the quiver of their pinions, that, when the bird halts in the air, it ſeems at once deprived of motion and life. Thus it reſts a few ſeconds beſide a flower, and again ſhoots to another *like a gleam.* It viſits them all, thruſting its little tongue into their boſom, and *careſſing them with its wings*; it never ſettles, but it never quite abandons them. Its playful inconſtancy multiplies its innocent pleaſures; for the dalliance of this *little lover of flowers never ſpoils their beauty.*"

Bravo, M. le Comte! a little French gallantry to crown all! Goldſmith, though an excellent poet, is not half ſo poetical. He ſays, with more preciſion perhaps than any other deſcriber,

"They who imagine they have a complete idea of the little tribe of Manikin birds, [he probably includes the Creepers] from the pictures we have of them, will find themſelves deceived, when they compare their draughts with nature. The ſhining greens, the changeable purples, and the gloſſy reds, are beyond the reach of the pencil; and very far beyond the coloured print, which is but a poor ſubſtitute to painting."—*Anim. Nature, Birds, Part IV. Chap.* 6.

Dr. S. has very properly cautioned his readers that they are not to expect an equal degree of brilliancy in all the humming-birds, and that ſome are even of duſky colours. Nor are they all ſo very minute in ſize. The topaz-throated humming-bird, the moſt ſplendid of the tribe in plumage, is at leaſt equal to the wren in the ſize of its body; and if meaſured from the bill to the extent of the two longeſt tail feathers, is not leſs than eight or ten inches long. Buffon abhorred artificial ſyſtem, the conſequence of which ſapient opinion is, that he has made endleſs confuſion. In the part of his work now before us, he has ſeparated the colibris from the fly-birds, though in the original language of Brazil they have but one common name; and are in fact not to be diſtinguiſhed.

Having given the general account of the Toucans of the old world, the Hornbills, we ſhall ſubjoin that of the real Toucans; but ſhall haſten afterwards to give another ſpeci-

men

men of the contraſt between the Engliſh and French naturaliſts.

"The birds of this genus firſt became known to naturaliſts on the diſcovery of South America, to the warmer regions of which they appear in general to be confined. Like the hornbills, they are diſtinguiſhed by the enormous ſize of their beaks, which in ſome ſpecies, is nearly equal to that of the whole body. It is, however, of a very light ſubſtance, and, in the living bird, is even compreſſible between the fingers. Both mandibles are ſerrated in an outward direction: the tongue is of a highly ſingular form, repreſenting the appearance of a very narrow lanceolate feather, being of a ſomewhat horny or cartilaginous nature, and divided on each ſide into innumerable ſhort cloſe-ſet fibres; in conſequence of which ſtructure it was deſcribed by ſome of the old writers as a real feather, ſupplying the place of a tongue. The orbits of the eyes are generally bare. The toucans are ſuppoſed to feed principally on fruits; but, in a ſtate of captivity, have been obſerved to eat animal food of various kinds. They depoſit their eggs, which are uſually two in number, in the hollows of trees, on the ſurface of the decayed wood." P. 359.

The parrot tribe affords a curious ſubject of declamation to the talkative French naturaliſt, and though ſome part of his reflections is unfit to appear in our pages, we will extract what more particularly characterizes the author.

"The animals which man has moſt admired are thoſe that ſeem to participate of his nature. He is ſtruck with wonder, as often as he traces his external form in the ape, or hears his voice imitated by the parrot; and in the firſt moments of his ſurpriſe, he is diſpoſed to rank them above the reſt of the brutes. Theſe animals have fixed even the ſtupid attention of ſavages, who behold the magnificent ſcene of nature, and her exquiſite productions with the moſt perfect inſenſibility: they ſtop the progreſs of their canoes, and linger gazing whole hours at the capers of the marmoſet. Parrots are the only birds which they are fond of raiſing and educating, and which they are even at pains to improve; for they have diſcovered the art, which is ſtill unknown to us, of varying and heightening the colours which deck their plumage.

**** "Had the voice of the parrot been beſtowed on the ape, the human race would have been ſtruck dumb with aſtoniſhment, and the philoſopher could hardly have been able to demonſtrate that the ape was ſtill a brute. It is fortunate, therefore, that nature has ſeparated the faculties of imitating our ſpeech and our geſtures, and ſhared them between two very different ſpecies; and while ſhe has conferred on all animals the ſame ſenſes, and on ſome the ſame members and organs with man, ſhe has reſerved for

for him alone the power of improving them; that noble mark of our pre-eminence, which conſtitutes our empire over the animated world. ***** Man is progreſſive; he receives the inſtructions of paſt ages, he reaps the benefit of the diſcoveries of others, and, by a proper uſe of his time, he may continually advance in knowledge. And who can, without regret or indignation, view that long gloomy night of ignorance and barbariſm which overſpread Europe, and which not only arreſted our improvement, but thruſt us back from that elevation which we had attained? But for theſe unfortunate viciſſitudes, the human ſpecies would invariably approach towards the point of perfection."

We fear, however, that this approach was not proceeding in France in the time of M. Buffon. The country was then nurſing that atrocious ſpirit of Jacobiniſm, which ſoon ceaſed to reſpect even his honoured name, and murdered his only ſon at the age of thirty, though he had the ſpirit to pronounce at the fatal ſcaffold only theſe words, "Citizens, my name is Buffon!"—The charm was ineffectual.

What we have given is not a fourth part of the declamation of Buffon on Parrots, with which we will now contraſt, the ſimple, though ſenſible, but comparatively dry introduction of Dr. Shaw.

"This moſt numerous and ſplendid genus is chiefly confined to the warmer regions of the ancient and new continent, or within the limits of the tropics, none being natives of Europe. Some few, however, are found in latitudes far beyond what was ſuppoſed by Buffon, and even as far as forty or forty-five degrees on each ſide of the Equator. They may be conſidered, in the Linnæan phraſe, as the Monkeys of Birds, being remarkable for their active and imitative diſpoſition. From the peculiar form of their tongue, which in moſt ſpecies is thick, flattiſh, rounded, and fleſhy, they are often enabled to articulate with greater diſtinctneſs than other birds; the upper mandible is moveable, and the feet formed for climbing, with a power alſo of bringing forward at pleaſure one of the hind toes. They are frugivorous and monogamous, depoſiting their eggs, which are generally two in number, in the holes of decayed trees. Though generally obſerved in pairs, they ſometimes aſſemble in vaſt flocks." P. 384.

We ſhall only contraſt, once more, the very compreſſed deſcription of Linnæus.

"This is a noiſy, gregarious, imitative tribe, very docile and long-lived; feed chiefly on nuts, acorns, and ſeeds; they climb with the bill; and when angered erect the feathers; *head* large; *crown* flat, ſometimes creſted; *legs* ſhort; *feet* uſed like hands, to convey any thing to the mouth; breed in hollow trees, without forming

forming a neſt; and lay two or three white eggs." *Turton's Linnæus*, Vol. I. p. 182.

To exemplify the diligence of the preſent indefatigable Naturaliſt, we will now compare his ſyſtem of birds, as it ſtands in theſe volumes hitherto publiſhed, with that of Linnæus, even as repreſented by Dr. Turton, who himſelf has made many additions to the lateſt labours of the Swediſh Naturaliſt.

The Order of ACCIPITRES in Linnæus contains four Genera; the 1. Vultur. 2. Falco. 3. Strix. 4. Lanius. Dr. Shaw alſo makes four Genera, but he introduces *Serpentarius*, having only a ſingle ſpecies, and excludes *Lanius*, which he places among the PICÆ, for the following reaſon.

"The genus *Lanius* or *Shrike*, though ſtrongly allied to the genuine ACCIPITRES in the ſtructure of its bill, and its predacious diſpoſition, is yet, in its general form, and particularly in that of its feet, more allied to the birds of the order PICÆ, and eſpecially to thoſe which may not improperly be called *Picæ Corvinæ*, or Corvine Pies. In the preſent work, therefore, I have preferred ranging them under this tribe [rather] than among the ACCIPITRES, with which they were aſſociated by Linnæus in the 12th Edition of the Syſtema Naturæ." *Vol. vii. p.* 281.

The compariſon then ſtands thus.

Linnæus.		ACCIPITRES.	Dr. Shaw.	
Vultur	17	Species —	Vultur	17
			Serpentarius	1
Falco	136		Falco	131
Strix	49		Strix	64
Lanius	56			
PICÆ.			PICÆ.	
			Lanius	75
Glaucopis	1		Glaucopis	1
Corvus	48		Corvus	51
Coracias	25		Coracias	23
Oriolus	51		Oriolus	47
Gracula	13		Gracula	26
Paradiſæa	12		Paradiſæa	15
Buceros	15		Buceros	25
Momotus	1		Momota	1
			Muſophaga	1
Buphaga	1		Buphaga	1
Alcedo	43		Alcedo	43
Sitta	12		Sitta	14
Todus	16		Todus	15
Upupa	9		Upupa	4

Merops

Merops	-	26	Promerops	-	7*
Certhia	-	77	Merops	-	36
Trochilus	-	65	Certhia	-	106
Ramphaſtos	-	17	Trochilus	-	70
Scythrops	-	1	Ramphaſtos	-	16
Pſittacus	-	169	Scythrops	-	1
			Pſittacus	-	164
Total of Species		860	Total of Species		1025

Here then are 165 Species deſcribed by Dr. Shaw, not mentioned in Turton's augmented Edition of Linnæus. But, as the progreſs of Natural Hiſtory is rapid and continual, before ſuch a work as Dr. Shaw's General Zoology can be brought to a concluſion, many new animals of all claſſes and orders will probably be diſcovered. We hope therefore that if Dr. Shaw ſhould live, as we truſt he will, to complete his arduous plan, he will conclude by giving a miſcellaneous volume of all thoſe animals which have been diſcovered, or made better known, during the interval of its progreſs. With every wiſh for the ſucceſsful continuance of his work, and the juſt extenſion of his fame, we here for the preſent take our leave of this very enlightened and elegant naturaliſt.

ART. VIII. 1. *Chriſtian Reſearches in Aſia, &c.* 2. *Remarks on Dr. Buchanan's Chriſtian Reſearches, &c.*

(Continued from Page 80.)

WE have already ſtated what are the objects of theſe two publications, and laid ſuch ſpecimens of them before our readers as may enable them to judge of their reſpective merits. Dr. Buchanan, by his detail of the abominations which he witneſſed at the temple of Juggernaut, in Oriſſa, has certainly evinced how much the Hindoos are enveloped "in darkneſs and the ſhadow of death;" and though Major Scott Waring ſeems to have proved that his details are not always accurate, nor his reflections on the Britiſh Government in India, perfectly juſt, he certainly has *not* proved, nor indeed attempted to prove, that our Aſiatic ſubjects ſtand not

* Some of theſe were before ranged with *Upupæ*. *Rev.*

greatly in need of the light of the gospel. He admits the enormities practised in the temples of Juggernaut, and the frequency of the female sacrifices; and wishes that the superstition leading to such shocking cruelties, could be abolished. Thus far the two authors agree in sentiment; but they differ widely as to the practicability of converting the Hindoos from their bloody superstitions to the mild religion of the gospel. Dr. Buchanan thinks this conversion not only practicable but easy; and, in proof of his opinion, he informs us, that at the festival of the Rutt Jettre, in May 1807, he visited a temple of Juggernaut, within eight miles of Calcutta; and whilst a young Hindoo was shedding his blood under the tower of obscenity, he observed the Baptist Missionaries of Serampore, on a rising ground and within view of the temple, preaching to a crowd of people, who were listening with attention to their doctrine.

"As I passed through the multitude," says he, "I met several persons having the printed papers of the Missionaries in their hands. Some of them were reading them very gravely; others were *laughing with each other at the contents*, and saying—'What do these words mean.' I sat down on an elevated bank to contemplate this scene,—the tower of blood and impurity on the one hand, and the Christian Preachers on the other. I thought on the commandment of our Saviour—'Go ye, teach all nations.' I said to myself, 'How great and glorious a ministry are these humble persons now exercising in the presence of God! How is it applauded by the Holy Angels, who have joy in heaven over one sinner that repenteth!'" P. 35.

That the Missionaries meant well we are extremely willing to believe, as well as to applaud the zeal with which they exercised the functions, to which, we doubt not, they supposed themselves called; but before we can fully adopt Dr. Buchanan's opinion—that "they were exercising, in the presence of God, a great and glorious ministry applauded by the Holy Angels"—we must know by what authority they did those things, and who gave them that authority? Dr. B. is unquestionably mistaken, if he imagine that the command of our Saviour, to which he refers, was given indiscriminately to *all* his disciples. We are assured by St. Paul, that he had five hundred followers by whom he was seen at once after his resurrection, and yet he is represented by the Evangelists as giving that command only to the eleven apostles. That it was given to them, as all other commissions are given, *exclusively*, is rendered incontrovertible by the history of the conversion of Cornelius the Roman Centurion, and by numberless

numberleſs other paſſages of the New Teſtament.—"How ſhall they believe (ſays St. Paul *) in him of whom they have not heard? and how ſhall they hear without a preacher? and how ſhall they *preach* unleſs they be *ſent?* Will Dr. B. undertake to prove that the Baptiſt Miſſionaries at Serampore were *ſent*, by the authority implied in theſe words, to preach the goſpel to the natives of Bengal?

But to be ſent by regular ordination would not be enough, if the miſſionaries be not qualified for their office. Of this there cannot be a more complete proof than our Lord's prohibition of the apoſtles, even after he had given them their commiſſion, from entering on their great work, until they ſhould be endowed with power from on high †. No modern preacher indeed, however ſent, has any ground to look for ſuch power as was given to the apoſtles; but, as a learned prelate ‡ obſerves,

"The light of revelation and the light of learning, however different in degree, are nevertheleſs the ſame in kind; for reaſon is reaſon, and knowledge is knowledge, in whatever manner they may be produced,—the degree of more or leſs being the only difference of which the things are capable. If then, in theſe later ages, when the Spirit no longer imparts his extraordinary gifts, *learning is inſtead of them.*"

May we not aſk, what evidence the Miſſionaries at Serampore have given of poſſeſſing that ſubſtitute? A mere knowledge of *languages*, though undoubtedly a valuable gift, is by no means ſufficient, unleſs it be combined with a ſound judgment, great diſcretion, and a profound knowledge of human nature; but though ſome of the Serampore Miſſionaries appear to have made great progreſs in the acquiſition of languages, they are one and all, if Major Scott Waring's account may be depended on, miſerably deficient in diſcretion, and in the knowledge of human nature. According to him, the Engliſh Miſſionaries at Serampore would have overthrown our empire in the Eaſt, had not government prudently checked their intemperate proceedings. "I have never (ſays he) queſtioned the *purity of their motives*, but I think they have acted like *madmen*." Then adverting to a letter from Mr.

* Rom. x. 14, 15.

† On this ſubject ſee Davis's *Church Union*; Diſcourſe 2d, or our Review of that valuable work in our laſt volume.

‡ Biſhop Horſley, in the fourteenth of his Sermons lately publiſhed. See our 35th vol. p. 600, &c.

Harrington to Lord Teignmouth, which was publiſhed in the Miſcellany called *the Chriſtian Obſerver*, he ſays,

"Mr. Harrington, with very great juſtice, applauds that zealous perſeverance by which the praiſe-worthy Miſſionaries at Serampore have overcome the difficulties of acquiring the Chineſe language. I fully concur with him: but it is morally impoſſible that ſo ſenſible and ſo prudent a man as Mr. Harrington, ſhould approve of the conduct of *Engliſh* Gentlemen, in preaching, in the moſt public ſtreet of Calcutta, a city containing nearly a million of Hindoos and Mahometans; it is impoſſible that he ſhould approve of their having circulated forty or fifty thouſand tracts among *Hindoos* and *Mahometans*, filled with contemptuous reflections on the religion to which *they* are as ſtrongly attached, as the Miſſionaries are to the gloomy doctrines of Calvin." Remarks, p. 62.

No ſober Chriſtian can approve of ſuch conduct as this; for it betrays a total want of that "wiſdom of the ſerpent," which our bleſſed Lord deemed as neceſſary to the promulgation of his religion, as even "the innocence of the dove." How different was the conduct of St. Paul, when preaching in the idolatrous cities of Epheſus and Athens! In the former, as we are aſſured by the heathen magiſtrate himſelf, he never blaſphemed or reviled the goddeſs Diana; and in the latter, although he told the Athenians that they were in all things too ſuperſtitious, ſo far from talking *contemptuouſly* of their ſuperſtition, he availed himſelf of an altar which they had dedicated to the unknown God, to preach, with as little offence as poſſible to the court before which he had been brought, the truth as it is in Jeſus; condeſcending, in the courſe of his ſermon, to quote with approbation even a heathen poet. If the account, which the Major gives of the preaching of the Baptiſt and Methodiſt Miſſionaries be correct, it was prompted by a ſpirit very different from St. Paul's, and calculated as much to irritate, as his was to conciliate the heathens.

That there was a great crowd of Hindoos collected round the Miſſionaries, and liſtening to them with apparent attention, is, we apprehend, no proof, that the ſermons were either underſtood or approved by the audience. A very learned and pious phyſician, who was well acquainted with Dr. Buchanan in Calcutta, and is almoſt equally deſirous of ſeeing the light of the goſpel ſpread through Hindooſtan, aſſured the preſent writer that he has ſeen thouſands of Hindoos liſtening with apparent attention to a Miſſionary addreſſing them in *the Engliſh language*, of which they underſtood not one word; and that ſuch is the genius of that people, that their attention is apparently

parently attracted by whatever is new or uncommon, however trifling or abſurd. We are far from ſuppoſing that the miſſionaries, about whom Dr. Buchanan ſaw the crowds gathered, in the neighbourhood of the temple of Juggernaut, were ſo abſurd as to addreſs the people in an unknown tongue; but it appears, even from his account, that neither their ſermons nor the tracts which they diſtributed among the Hindoos, were likely to leave a laſting and favourable impreſſion on their minds, or were indeed perfectly underſtood by thoſe whom they had only provoked to *laughter!* From the preaching of ſelf-commiſſioned apoſtles, we confeſs that we look for no ſalutary conſequences; for ſuch men are actuated by the ſpirit of fanaticiſm, which unhappily they miſtake for inſpiration; and accordingly Major Scott Waring aſſures us, that the ſucceſs of the Baptiſt Miſſionaries at Serampore, has been very limited.

"There have been," ſays he, "a number of Baptiſt Miſſionaries in Bengal, for ſeventeen years paſt. They have baptized one hundred Hindoos and Mahometans. There have alſo been Methodiſt Miſſionaries on the coaſt and in Ceylon for ſome years. They have not baptized ten natives.

"It is a truth, which I am ſure Dr. Buchanan will not diſpute, that, in the courſe of 300 years, not one native of India, of rank, influence, or fortune, has been converted by European Miſſionaries. As far as we can know by tradition, the Syrian Chriſtians were equally unſucceſsful *. Yet the Lutheran Miſſionaries, for the one hundred years that they have been on the coaſt of Coromandel, were beloved and highly reſpected by natives of every rank, from the ſovereigns of the Carnatic and Tanjore to the common labourer." Rem. p. 42.

To great part of this, whether truth or exaggeration, Dr. Buchanan may reply, that it is now in India as it was at firſt in the Roman Empire.

"Not many wiſe men after the fleſh, not many mighty, not many noble, are called. For God hath choſen the fooliſh things of the world, to confound the wiſe; and God hath choſen the weak things of the world, to confound the things which are mighty; and baſe things of the world, and things which are deſpiſed, hath God choſen †."

* This is directly contradicted in the *Aſiatic Reſearches.* See our 27th vol. p. 225.

† 1 Cor. i. 26, 27.

In proof that there are many Hindoos of this description converted to the faith, he informs us, on the authority of Mr. Kolhoff, a Lutheran Missionary, that, in 1806, "there were upwards of ten thousand protestant Christians belonging to the Tanjore and Tinavelly districts alone, who had not among them *one complete copy of the Bible*." P. 70. And that besides, there are in Tanjore "now Christians, *who were professed thieves only a few years ago, though many of them are now an honour to the Christian name, and industrious peasants*." P. 73.

It is not, we confess, very easy to be convinced how idolatrous Hindoos can, without the aid of the Bible or at least of the New Testament, of which, he says, not one copy is to be found among a hundred of them, have been so instructed in the principles of our holy religion, as to be an honour to the Christian profession; but if from *professed thieves* they have really become *industrious peasants*, they are at least in a fair way of *becoming* such an ornament, and Mr. Kolhoff and his associates have proved themselves worthy of the trust reposed in them by the Society for the Promotion of Christian Knowledge, by instructing the vagabond Hindoos, who had lost cast, in the principles of Christianity and the humanizing arts of life at the same time *. The Baptist and Methodist Missionaries probably think the arts of this life below the notice of their Heavenly minds; and therefore we hear nothing of their success in converting the natives. It is indeed true, that among the converts of Tanjore there appears not to be one man of rank, or influence or fortune; but let it be remembered that there were comparatively very few men of rank, or influence among the first converts to the faith, and that, in the sight of the Divine Author and finisher of that faith, the souls of the lowest are as precious as the souls of the highest rank. It appears too that the Rajah of Tanjore was, at the period when Dr. Buchanan visited his court, peculiarly favourable to the Lutheran Missionaries—probably from witnessing the moral effects of their preaching on the most abandoned of his subjects; and that, in his dominions, we have reason to hope that Christianity will spread, as it did in the Roman Empire, from the lowest to the highest orders in society.

While in Tanjore, Dr. Buchanan not only preached himself, in one of the churches, to the English civil and military, but heard likewise various sermons delivered to the

* See, on this subject, Warburton's admirable sermon before the *Incorporated Society for the Propagation of the Gospel in Foreign Parts*.

natives

natives by Lutheran Miſſionaries, and one by *Sattianaden*, a converted Hindoo.

"As Mr. Whitfield," ſays he, "on his firſt going to Scotland, was ſurpriſed at the ruſtling of the leaves of the Bible, which took place immediately on his pronouncing his text (ſo different from any thing he had ſeen in his own country) ſo I was ſurpriſed here at the ſound of the Iron-pen engraving the Palmyra leaf. Many perſons had their *Ollas* in their hands, writing the ſermon in Tamul ſhort-hand. Mr. Kolhoff aſſured me that ſome of the elder ſtudents and catechiſts will not loſe a word of the preacher if he ſpeak deliberately. . . This aptitude of the people to record the words of the preacher, renders it peculiarly neceſſary *that the prieſt's lips ſhould keep knowledge.*" P. 66.

The reflection is perfectly juſt; but he might have added that ſuch a practice renders it equally neceſſary to prevent, if poſſible, all Miſſionaries from going to India, who are known or even ſuſpected to teach doctrines hoſtile either to the faith or to the conſtitution of the Church of England. The queſtion is not, whether the faith and conſtitution of the Church of England entitle her to preference over every other Chriſtian Church, or whether ſalvation may not be equally attainable by the members of all churches; but whether, in our attempts to convert a people, ſtrongly attached to the ſuperſtitions of their anceſtors, we ought not carefully to avoid exhibiting diſcordant views of that religion, which we wiſh them to adopt in preference to their own? That this ought to be avoided with the utmoſt care, will be admitted by every man, whoſe common ſenſe has not been burnt up by the fire of enthuſiaſm; and if ſo, as our Indian poſſeſſions are the poſſeſſions of *England*, and not of *Scotland* or *any other country*, no proteſtant, who is not in communion with our church, can think it his duty to propagate the peculiar doctrines of his own ſect in *Hindooſtan*, unleſs he really believes that the Church of England is ſo very corrupt, that a man may as well continue in the religion of *Bramah*, as unite himſelf to her communion. That there have been, among fanatical and illiterate diſſenters, wrong headed zealots who held opinions as extravagant as this, hardly admits of a doubt; and though we do not ſuppoſe that the Miſſionaries at Serampore think thus of the Church of England, it is impoſſible for us to believe that they are rationally attached to her, when we reflect on the authority by which they take on themſelves to act as "Miniſters of Chriſt and Stewards of the myſteries of God." Of Dr. Buchanan's latitudinarian notions on this

ſubject, we have given our opinions elſewhere *, and have certainly found nothing in the work before us, which tends in the ſmalleſt degree to make us retract that opinion.

Of the account which he next gives of the labours of the miſſionaries, in tranſlating the ſcriptures into the ſeveral languages of the eaſt, we can only ſay, that it would afford us the greateſt pleaſure, were we convinced that the miſſionaries are perfectly qualified to perform properly the taſk which they have undertaken; but of this, as we have already obſerved, we are *not* convinced; and we think fidelity in a verſion of the ſcriptures, of greater importance than Dr. Buchanan ſeems to do. It may be true, as he affirms, that "it does not, in general, require a profound knowledge of a language, to ſuperintend a tranſlation in it, and to detect wilful and flagrant error." This, we ſay, may be true when the work to be tranſlated treats of ordinary occurrences, and of the common arts of life; but it is certainly not true, when that work is of great antiquity, and not only treats of rites and cuſtoms, which are now no where common, but alſo contains doctrines, connected with thoſe rites, of the higheſt importance in themſelves, at the ſame time that they involve ſome of the profoundeſt notions,—as well metaphyſical as moral,—that ever employed the contemplative mind of man. To do juſtice to ſuch a work, the tranſlator muſt poſſeſs not only a critical knowledge of the two languages,—that *from* which, and *into* which, he means to tranſlate its contents,—but alſo a thorough acquaintance with ancient cuſtoms, rites and opinions, as well as with the doctrines of ſpeculative ſcience both ancient and modern; and ſuch a work is the Bible, which the Baptiſt Miſſionaries are tranſlating into the languages of the Eaſt! Our author indeed ſays that "ſlight variations in words affect not eſſential doctrines, or important facts of the Bible, any more than ſpots in the ſun obſcure its light." The ſimile is uſeleſs if not impertinent in ſuch a diſcuſſion as this, on which no light can be thrown by partial imagery. We take it for granted that Dr. Buchanan conſiders the doctrines of the *Trinity in Unity*, the *Incarnation of the Son of God*, *atonement* by his blood, and *juſtification by faith*, as eſſential doctrines of the Bible. That theſe doctrines involve in them notions *metaphyſical*, *moral* and even *forenſic* is unqueſtionable; that the *utmoſt preciſion* of which language is capable, is requiſite to the communication of *ſuch* notions, to the minds of men not accuſtomed to abſtract ſpeculation, will not, we think, be denied by any man, who has ever revolved

* See our 38th vol. p. 582, &c.

ſuch

ſuch notions in his own mind; and that this preciſion is even more neceſſary, if poſſible, in verſions of the ſcriptures made for the uſe of the *Hindoos*, than in any other writings whatever, is obvious from the fact, that in the religion of Bramah, are found notions of a *trinity*, *incarnation*, and *atonement*, which, though very different from the doctrines of Chriſtianity, are liable to be confounded with them by the Hindoo, naturally partial to the faith of his anceſtors. That the Hindoo converts do in fact confound the doctrines of their own religion with thoſe of Chriſtianity, as ſtated to them by illiterate miſſionaries, is rendered, in the higheſt degree probable, by the account furniſhed by Dr. Buchanan and by his opponent of the ſtate of Chriſtianity in the Iſland of Ceylon.

"The population of that iſland under the Britiſh Government amounts," ſays Dr. B., "according to the beſt authorities, to upwards of a million and a half; and one third is ſuppoſed to profeſs Chriſtianity. This population was divided by the Dutch, while they had poſſeſſion of the iſland, into 240 *church-ſhips* *, and three native ſchoolmaſters were appointed to each church-ſhip. The Dutch Government never gave an official appointment to any native who was not a Chriſtian; a diſtinction which was ever conſidered by them as a wiſe policy, as well as a Chriſtian duty, and which is continued by his Majeſty's Government in Ceylon. Perhaps it is not generally known in England that our Bengal and Madras Governments do not patronize the Native Chriſtians. They give official appointments to Mahomedans and Hindoos generally, in *preference* to natives profeſſing Chriſtianity. The chief argument for the retention of this ſyſtem is *precedent*: it was the practice of the firſt ſettlers." P. 83.

We certainly have not ſuch good means, as Dr. Buchanan poſſeſſed, of knowing what arguments the Bengal and Madras Governments aſſign for generally giving official appointments to Mahomedan and Hindoos, in *preference* to natives profeſſing

* The very uſe of this word is a proof how difficult it is to tranſlate accurately the ſenſe of an author into a language different from that in which he *thought* and wrote. *Church-ſhip* is a phraſe unknown in England; and as the conſtitution of the Dutch church is preſbyterian, we really know not whether by a *church-ſhip* is here meant a *pariſh* under the paſtoral ſuperintendance of one preſbyter and two or three lay-elders, or a collection of pariſhes formed into what is called a *claſs* or a *preſbytery*. The word which Dr. B. has rendered *Church-ſhip* is doubtleſs as intelligible to every Dutchman, as a *pariſh*, or *rural deanery*, or *Dioceſe* is to us; but the rural *Church-ſhip* conveys no preciſe meaning to our minds. *Rev.*

Chriſtianity; but from the facts recorded by him, we perceive clearly that for this conduct there are much better reaſons than that which he repreſents as the chief. He admits that, in Bengal and Madras, the converts have been chiefly made from the loweſt orders of ſociety, from *thieves* and *outcaſts*; but it is known to every one, whether he has viſited India or not, that theſe unhappy beings are held in contempt and abhorrence by all other orders of men, whether Mahomedans or Hindoos, and that nothing would ſo certainly or ſo ſoon excite univerſal inſurrection in Bengal and Madras, as the appointment of *them* to offices of authority. In Ceylon, where he ſays one third of the natives profeſs Chriſtianity, the caſe may be very different; and no danger is likely to enſue from the promotion of converted Bramins or Rajahs to official appointments, eſpecially if thoſe converts be ſuch as Major Scott Waring repreſents them.

"The Methodiſt miſſionaries," ſays he, "aſſert, that thoſe Cingaleſe who *are called* Chriſtians, are idolaters, and worſhippers of Boodah, *after* baptiſm, juſt as they were before it. The Dutch recipe for making converts was bribery; and the natives ſo converted made a very unworthy return to the Dutch Government, if they were five hundred thouſand in number, becauſe the iſland was ſurrendered to his Majeſty's forces after a very faint reſiſtance." Rem. p. 42.

If this account of the Cingaleſe converts be authentic, it is a complete proof that the natives are apt to confound the doctrines of Chriſtianity as ſtated by the Miſſionaries, with the dogmas of their ancient ſuperſtition. In the ſacred books of Ceylon *, Boodah or Buddha, is repreſented as a divine perſon, who deſcended from the celeſtial regions, was miraculouſly conceived and born, and appeared upon earth as a teacher of religion and virtue, and a mediator between mankind and the ſupreme God. If the doctrines of Chriſtianity were firſt preached to the Cingaleſe, by men who deemed verbal accuracy of as little importance as Dr. Buchanan ſeems to think it, and who were at the ſame time little acquainted with the doctrines relating to Buddha, we cannot wonder at the multitude of converts who were made by their preaching; for the Cingaleſe would naturally imagine that Chriſt is but another name for Buddha, and Chriſtianity neither more nor leſs than the religion of their anceſtors,

* See an hiſtorical account of the Iſland of Ceylon by Robert Knox, Lond. 1681; and the other works referred to in our xxxiiid. vol. p. 44.

though

though practiſed by Europeans under rites and forms ſomewhat different. It is but juſtice however to acknowledge, that the methods adopted by the Dutch for converting the natives of Ceylon are worthy of our imitation in many particulars; though we have been ſo far from imitating them, that according to Dr. Buchanan, there were, in March, 1808, but two Engliſh Clergymen in the whole Iſland!

Dr. Buchanan next ſhows the importance, even in a political view, of tranſlating the ſacred ſcriptures into the various languages ſpoken in the Malayan Archipelago, and of ſending well-informed Miſſionaries into each of theſe iſlands.

"The facilities," ſays he, "for civilizing the Malayan iſles are certainly very great; and theſe facilities are our ſtrongeſt encouragement to make the attempt. Both in our tranſlation of the Scriptures and in miſſions to the heathen, we ſhould avoid as much as poſſible what may be called *enterpriſe*. Let us follow the path that is eaſy and ſecure, and make uſe of thoſe means which are already offered to us by Providence. Thus, the moſt valuable and important tranſlation of the Scriptures, will be that for which a people are already prepared, ſuch as the Malayalim, the Cingaleſe, and the Malay. And the moſt judiciouſly planned Miſſions, will be thoſe where there is a proſpect of perſonal ſecurity to the teachers, and (judging from human probability) the greateſt facilities for the converſion of the people." P. 98.

All this is perfectly juſt, and will be acknowledged to be juſt by every man, who wiſhes the propagation of the goſpel, and attends to thoſe advantages which this author enumerates, and thereby proves to be, what, in this extract he truly calls them, "very great facilities," for which the Engliſh Miſſionaries will be indebted to the Dutch.

(To be continued.)

ART. IX. *An Introduction to Medical Literature, including a Syſtem of Practical Noſology. Together with detached Eſſays, on the Study of Phyſic, on Claſſification, on Chemical Affinities, on Animal Chemiſtry, on the Blood, and on the Medical Effects of Climates. By Thomas Young, M. D. F. R. and L. S. Fellow of the Royal College of Phyſicians, and Phyſician to St. George's Hoſpital.* 8vo. 610 pp. 18s. Underwood. 1813.

THE character of modern ſcientific works has been ſo much influenced by the methods of philoſophizing, introduced by our great countryman Bacon, that they have been more and more confined to the department of detached obſervation,

obſervation, as the only ſure foundation for the ſuperſtructure of the important edifice of induction, which is to be erected on it. In medicine, more particularly, the advancement of fanciful theories has been very fortunately checked, by the example of other ſciences, and inſtead of applying the denomination of empiriciſm as a term of reproach, to which it had ſingularly enough been appropriated, it has almoſt become faſhionable to conſider all reaſoning and all method, as inapplicable to the preſent ſtate of the profeſſion of phyſic. It appears to us, however, that there is no ſmall danger of the too great accumulation of bare obſervations of facts and caſes without principle, without method, and too often, we fear, without minute accuracy; and we are diſpoſed to value very highly any attempts, which, like that of the preſent author, have a tendency to ſupply arrangement to what is confuſed, and to eſtabliſh ſome ſpecies of philoſophical connection between the detached branches of a very extenſive and widely diffuſed ſubject. Dr. Young has already obtained our approbation by labours of a ſimilar kind, in a ſubject not altogether unconnected with that of his preſent publication; and the ſecond volume of his Lectures on Natural Philoſophy *, on the merits of which we inſiſted ſomewhat more at large than on thoſe of the firſt, ſeem to have been the model after which the preſent work has been principally formed.

A work, ſo obviouſly calculated to be ſubſervient to the ſucceſsful proſecution of medical ſtudies, cannot fail to render eſſential ſervice to the profeſſion at large, unleſs there be ſome great defect in its execution; ſince nothing of the kind exiſts in the Engliſh language, and nothing very nearly reſembling it in any other. That which approaches the neareſt to it is the Noſology of Ploucquel; but in this the arrangement is ſo complicated, and the want of definitions ſo inconvenient, that it has been very little known, and ſcarcely ever conſulted. It has indeed been almoſt entirely ſuperſeded by the Medical Literature of the ſame author, which is certainly a moſt admirable alphabetical index, which none but a German could have compiled: but it is very little more. Dr. Young's work is altogether ſyſtematical: it orginated in the deſign of collecting materials for an extenſive courſe of lectures on the medical ſcience; and the innovations in the arrangement of diſeaſes aroſe only from the inconveniences which he felt in that of Cullen, of whom he obſerves, that

* See Vol. xxx. p. 517.

" His

"His merit in this department of ſcience is confined to the curtailment of ſome of the redundancies of Sauvage, and to the correct deſcription and diſtinction of a certain number of ſpecies of diſeaſes; his genera, his orders, and his claſſes, are lamentably deficient in the eſſential qualities of a logical and ſyſtematical method.—The inconſiſtencies of the ſpecific with the generic, and of the generic with the claſſical characters of Dr. Cullen's Noſology, are ſo obvious and ſo numerous, as eaſily to be obſerved even by a ſuperficial reader." Pref. p. iii.

"Of Dr. Cullen's claſſes, I have been able to retain only two, without much deviation from their general character, the Neuroſes, to which I have given the more appropriate denomination, PARANEURISMI, or nervous diſeaſes, and the Pyrexiæ, which nearly correſpond to my PARHÆMASIÆ, or ſanguine diſeaſes, an appellation under which I have included an order of inflammations and hæmorrhages without fever. The Cachexiæ of Cullen appear to me to be incapable of a correct definition, and the Locales to be wholly undiſtinguiſhable, by any ſufficient criterion, from general diſeaſes. Moſt of the genera contained in theſe claſſes I have diſtributed among the ſecretory and ſtructural diſeaſes, which I have entitled PARBURISES and PARAMORPHIÆ; a few others, together with the greater number of ſurgical, and all obſtetrical diſeaſes, conſtitute my fifth claſs, ECTOPIÆ, comprehending mechanical or other affections independent of any morbid derangement of the vital powers; a claſs ſeparated by a very natural diſtinction from all the reſt." P. vii.

Of the "Eſſay on the Study of Phyſic," a conſiderable part is occupied by an extract from a German work, by Profeſſor Vogel, which appears to poſſeſs more originality and energy than moſt of the productions of the northern part of the continent.

"Perhaps there is no ſcience," ſays Vogel, p. 5, "which requires ſo penetrating an intellect, ſo much talent and genius, ſo much force of mind, ſo much acuteneſs and memory, as the ſcience of medicine. For the full attainment of its proper and ultimate object, it requires alſo indiſpenſably the poſſeſſion of ſtability of judgment, rapidity of deciſion, and immoveable firmneſs and preſence of mind, readineſs of recollection, coolneſs, flexibility of temper, elegance and obſequiouſneſs of manners, and a profound knowlege of mankind, and of the ſecret receſſes of the human heart.

"Learning alone, and knowledge, however extenſively accumulated, of medicine and of other ſubjects connected with it, are not ſufficient for forming a great phyſician: the high character of a perfect maſter of the art, muſt be the reſult of a combination of a multiplicity of qualifications, which muſt partly be natural, and partly acquired, and improved by laborious culti-

vation. However rare such a perfect union may be, no person should dare to enter the temple of Hygiea, who is not distinguished by very evident marks of a capability of acquiring it, and who is not possessed of that genius, without which all possible knowledge is insufficient to make a genuine and complete physician. "A man can be neither a philosopher nor a physician," says Herz, "by imitation or by rules, but by native genius alone." The inestimable advantage of a naturally acute judgment and delicate discrimination, is no where more striking, as Freind has remarked, than in the profession of physic."

In the conclusion of this essay, the author combats, with apparent success, the inferences which had been drawn by Dr. Brown, (we believe in Duncan's Annals,) from the registers of the Infirmary at Edinburgh; inferences which seemed to place the importance of the aid afforded by the physician to the patient, in a point of view far more unfavourable than the true construction of the evidence advanced by Dr. Brown will justify.

This essay is followed by an abstract of the excellent remarks on classification and nomenclature, contained in the Philosophia Botanica of Linné. The next, and by far the most considerable division of the volume, is occupied by a systematical catalogue of works and parts of works subservient either to such a regular course of study as is recommended in the introductory essay, or to occasional consultation in the course of actual practice. For the purposes of regular study, the principal works recommended as indispensably to be read with attention, are distinguished by being printed in capitals: other works of acknowledged merit are marked by an asterisk; and such as are deserving particular attention, though not precisely coming under either of these descriptions, have their titles printed in italics. Among the first class, distinguished by capitals, we find the names of Baillie, Blumenbach, Brodie, Burserius, Celsus, Clark, S. Cooper, Cullen, Currie, Davy, Gregory, Haller, Harvey, Heberden, Hey, Hofmann, Hunter, Home, Jenner, Lavoisier, Lind, Munro, Porterfield, Pringle, Soemmering, Thomson, Underwood, Willan, and Winslow; a catalogue which we confess appears to us somewhat meagre, and not altogether unexceptionable: at the same time, as the author very properly observes, it was impossible to define very accurately what might be considered as absolutely necessary to be perused by every individual student.

We cannot attempt to follow Dr. Young minutely and critically through all the changes of arrangement and nomenclature

menclature which he has thought it neceſſary to introduce into the noſological part of his work: many of them, we doubt not, will be approved, but againſt others there will, in all probability, be prejudices, and very poſſibly well founded objections. But we ſhall here proceed preciſely in the ſame manner as we thought it right to do when it was our duty to give an account of the ſecond volume of the author's lectures on Natural Philoſophy; we ſhall ſelect, as ſpecimens of the miſcellaneous remarks, intermixed with the references and literary details, ſome paſſages which might very poſſibly eſcape even thoſe, who looked over the work with as much attention, as the general character of the matter filling up the noſological part might ſeem to require.

"The cryſtalline lens, κρυσταλλοειδὴς or φακοειδὴς ὑγρὸν, was ſometimes called χάλαζα κρυσταλλοειδὴς, as appears from the teſtimony of a ſpurious work found in the Arabic tranſlations of Galen, on the anatomy of living animals. Cryſtallinus humor, qui grando glacialis ab Ariſtotele appellatur. Sp. 48. Ed. Ven. 1565. This obſervation confirms the reading and conſtruction of Sophocles's Œdipus tyrannus, v. 1278, which I ſuggeſted in Dalzel's Analecta; ἀλλ' ὁμου μέλας Ὄμβρος χαλάζης αἱματός τ' ἐτέγγετο: the dark drops of blood flowed, mixed with the humours of the eye." P. 89.

"The pulſation of the brain is of two kinds; one occaſioned by that of its arteries, the other by the reſiſtance produced by reſpiration; and the latter ſeems not to be obſervable unleſs the animal is crying, or otherwiſe compreſſing the air contained within the thorax, ſo that contradictory concluſions have been formed reſpecting it." P. 97.

"Hearing. The uſe of the ſemicircular canals has never been ſatisfactorily explained: they ſeem, however, to be very capable of aſſiſting in the eſtimation of the acuteneſs or pitch of a ſound, by receiving its impreſſion at their oppoſite ends, and occaſioning a recurrence of ſimilar effects at different points of their length, according to the different character of the ſound; while the greater or leſs preſſure of the ſtapes muſt ſerve to moderate the tenſion of the fluid within the veſtibule, which ſerves to convey the impreſſion. The cochlea ſeems to be pretty evidently a micrometer of ſound." P. 98.

"Mr. Home, in his laſt Croonian Lecture on Viſion, laments that Benjamin Clark could not then be found: he has, however, ſince returned to this country, and experiments have been made on his ſight in the preſence of the late Mr. Cavendiſh, Mr. Home, Mr. Brodie, and Dr. Young; after the moſt patient examination, it appeared that the imperfect eye, from which the cryſtalline lens had been extracted, poſſeſſed no power whatever of.

of altering its focus, while the ſame teſts exhibited a very conſiderable change in the focal diſtance of the perfect eye." P. 99.

Senſations. A theory of taſte and ſmell is briefly propoſed, in which thoſe ſenſations are ſuppoſed to be derived from the independent conſtituent particles of bodies in the ſame way that the ſound of a bell or a glaſs rod is determined by its outward form and magnitude.

"It is obſerved that we do not obtain reſt for the muſcles of either eye by covering it alone, and that the actions of theſe muſcles are by no means completely voluntary." P. 101.

"In ſneezing, the ſoft palate ſeems to be the valve, which, like the glottis in coughing, is ſuddenly opened, and allows the air to ruſh on with a *greater* velocity than it *could* have acquired without ſuch an *obſtruction*." P. 107.

"Secretion. We may imagine that at the ſubdiviſion of a minute artery, a nervous filament pierces it on one ſide, and affords a pole poſitively electrical, and another oppoſite filament a negative pole: then the particles of oxygen and nitrogen contained in the blood, being moſt attracted by the poſitive point, tend towards the branch which is neareſt to it, while thoſe of the hydrogen and carbon take the oppoſite channel: and that both theſe portions may again be ſubdivided, if it be required, and the fluid thus analyzed may be recombined into new forms, by the reunion of a certain number of each of the kinds of minute ramifications. In ſome caſes the apparatus may be ſomewhat more ſimple than this, in others perhaps much more complicated: but we cannot expect to trace the proceſſes of nature through every particular ſtep: we only inquire into the general direction of the path that ſhe follows, as much in order to avoid being led away by falſe opinions, as for the ſake of any direct advantage that can be gained from our partial views of the true ſtate of the operations." P. 110.

"*Dyſæſthęſia viſualis.* An occurrence of the ſuffuſio dimidians of Sauvages is mentioned, and on the ſuffuſio myodes, or muſcæ volitantes, the author remarks, "Theſe appearances are ſometimes, if not always, occaſioned by an opacity of ſome of the veſſels of the vitreous humour, near the retina. They are ſeen in a full light, and cannot, therefore, as Sauvages has juſtly remarked, be cauſed by any thing in the anterior part of the eye, and they may often be obſerved to change their form with the motions of the eye, which they could not do, if they did not depend on ſome floating ſubſtance: their apparent change of poſition, when we attempt to follow them with the eye, is a neceſſary conſequence of the motion of the eye itſelf which contains them." P. 167.

"*Erethiſmus micturitus*, during ſleep. I have found pills of turpentine and rhubarb in the morning, combined with antimonials

monjals and opiates at night, very beneficial, in a case where cantharides had totally failed." 174.

"*Profusio subcutanea*, petechial.—In this disease, the sulphuric acid is a powerful remedy, the citric ineffectual; in true scurvy, the reverse." P. 209.

"*Cauma hepatitis.*—Case examined 24th of March, 1812. John James, about 20, has for some months expectorated bile, and passed fæces without any; he was some time in Portugal, and was there supposed to have had a hepatitis. He was slightly salivated, and latterly took powerful cathartics, but without effect: his strength gradually declined, his cough increased, and his appetite failed. The common biliary duct, at its entrance into the duodenum, was completely blocked up by the coats of a hydatid: a considerable cavity in the right lobe of the liver communicated freely, through the diaphragm, with the lungs, in which was a still larger cavity: the whole was filled with bile, and with hydatids of various dimensions, all empty and flaccid except a very few. The lungs on the left side were tolerably sound. Bilious expectorations have very frequently been relieved by purgatives; and it has sometimes been found of advantage to order the bile to be swallowed; but in this case the stomach rejected almost all liquids that were offered to it: sometimes opiates were given in pretty large doses, which might have been expected to release the obstructing substance, if it had been confined by any spasmodic stricture; and it is difficult to say what further mode of relief could have been employed, if the precise nature of the disease had been ascertained." P. 229.

"*Typhus scarlatina* D. A disease arising from the contagion of scarlatina, without either eruption or sore throat. Gourlay on Madeira, 125. I have also observed some fatal cases of this kind." P. 244.

After the ACOLOGY, containing a methodical enumeration of remedies of all kinds, with their virtues and doses, we find a copious, and in some degree original collection of tables of simple and compound elective attractions. These are followed by a Sketch of Animal Chemistry, with remarks on the laws of chemical combinations, extracted and abstracted from the Swedish works of Professor Berzelius, together with some critical observations, and a short account of the analysis of Cinchona, performed by the same chemist. The sixth division of the work is an interesting essay on the measurement of minute particles, especially those of the blood and of pus, deduced from some singular and refined experiments on the production of colour, and applied also to the measurement of the fibres of wool and other substances used in manufactures, by means of an instrument which the author has called an Eriometer. The last article is an Essay on

on the Medical Effects of Climates, conſidered eſpecially with regard to the mildneſs and equability of temperature of the winter months, as deſirable for conſumptive patients, which, like every other part of the work, exhibits no inconſiderable proofs of the judgment as well as induſtry of the author. But all theſe inveſtigations are exhibited in ſo compreſſed a form, that it would be utterly impracticable for us to preſent to our readers any tolerable ſtatement of their contents, even if we had more ſpace left for our extracts than that which we have already filled. As we cannot, however, avoid being perſuaded that this work will ſooner or later be very extenſively circulated, we think it leſs neceſſary to apologize for any omiſſion of which we may have been guilty, in our report of the novelties which it contains.

ART. X. *Views of Military Reform. The Second Edition, corrected, and conſiderably enlarged. By Edward Stirling, Eſq. formerly Captain in the 16th Regiment of Foot.* 8vo. 168 pp. 5s. Egerton. 1811.

THIS work, dedicated, with no deficiency of compliment, to the Duke of Kent, reminds us much, in its ſtyle, tone, and manner, of Captain Paſley's celebrated production, lately noticed in the Britiſh Critic. The author ſeems animated by the ſame ardent and patriotic ſpirit, obſervable in every page of the "*Military Policy;*" and he ſupports a forcible train of arguments adduced to eſtabliſh his poſitions, by much ſtrength of reaſoning, expreſſed in language more energetic and elegant (though not uniformly ſo) than is to be found in many works of a ſimilar deſcription. In the introductory chapter, the Duke of Kent is juſtly praiſed for the eſtabliſhment of a ſchool in the depôt-battalion of the Royals. This practice, it is generally pleaſing to remark, is now much followed in many other regiments. The author appears partial to the plans of Joſeph Lancaſter; and he has inſerted in his Appendix, a Letter written by that active Quaker, who, at all events, ſeems quite ſufficiently ſenſible of his own merits. We cannot expect that a military man ſhould be a nice diſcriminator of religious ſyſtems of education, or that ſhould be able to ſee all the conſequences to which they may lead. Captain Stirling, pleaſed with the progreſs made in theſe ſchools, ſeems with (we are ſorry to ſay) many illuſtrious

perſonages, to think the intereſts of the Eſtabliſhed Church a ſecondary conſideration; and that the inculcating of *mere moral principles*, in lieu of religious doctrines, is quite ſufficient. Thoſe who have taken an intimate and cloſe view of this moſt important ſubject, cannot but ſee much danger, ultimately, in this lax, but plauſible ſyſtem, ſo inconſiderately encouraged; while an equally advantageous plan can be had recourſe to, and which is quite devoid of all the evident objections lying againſt the *eye-catching* ſyſtem of a man, by principle inimical to the intereſts of the Church of England.

The firſt chapter is on the ſubject of recruiting the Army. The author writes:

"The Navy of England muſt henceforth ceaſe to be regarded as her ſole and infallible protection, and the Army will grow into a degree of importance proportioned to the intereſts for which it will become reſponſible. The neceſſity of an army being no leſs apparent than the acknowledged neceſſity for a naval force, ſimilar methods of ſupporting and augmenting it muſt be equally tolerated by all conſiſtent reaſoners. It appears to me, I confeſs, that the time is not very diſtant when this great queſtion will ſeverely exerciſe the feelings of every Engliſhman. Recruiting to the extent to which our foreign poſſeſſions require that it ſhould be carried, muſt, *on the preſent ſyſtem*, ere long, be worn out."

Hiſtory, almoſt in every inſtance, teaches us, that, during a certain period ſubſequent to revolutions and civil wars, the bold, deſperate, and ruthleſs characters which they call out from obſcurity, wield, with remorſeleſs activity, the feveriſh energies created by the temporary deſtruction of ſocial order, and let looſe the worſt paſſions of human nature. The ſame Hiſtory evinces, that there is a term to the beſt, as well as to the worſt, operations of man; and that where energy terminates, imbecility commences. Conformable to this ſeem the paſſing events. Equally powerful and atrocious was the late invaſion of the Ruſſian empire, and the diſcomfiture of the unprincipled aggreſſors, indicates a favourable change in human affairs. Terms of peace may be offered, but it is to be hoped none will be accepted, as none will be ſafe, without the complete liberation of Holland, Italy, and Spain. It is not in the character of Buonaparte to grant ſuch terms till he is yet more humbled. He will make a vaſt exertion by another campaign to recover his loſt reputation, and to conquer a nation whoſe bravery has diſgraced his arms. A ſimilar reſiſtance by Ruſſia, joined to an invaſion of Italy from Si-

cily, and of the South of France by the Engliſh and Spaniards, if the French army is withdrawn, will, probably, accelerate the criſis of his fate, and lead to a long and glorious peace. In the mean time vaſt exertions will be wanting, and by increaſing the German corps, and recruiting in Spain and Portugal, it is truſted, that the conſcription ſyſtem will be avoided; and that volunteering from the regular and local militia will prevent having recourſe to a direct ballot from the people. Invaſion being now totally out of the queſtion, every man of the regular force may be detached to the Peninſula. But how is this requiſite meaſure to be effected? moſt eaſily; *by calling out ſmall portions of the Local Militia to do garriſon, and general duty, to be relieved every two months, by equal numbers.* This would render *all* the Regulars diſpoſeable; would confirm the diſcipline of the Local Militia; and make it, what it has not yet proved, *an uſeful body*, inſtead of being, as now, *an uſeleſs burden to the State.* Even on the return of a peace, the armies of European powers muſt remain on a very extenſive ſcale; and it will conſtitute a principal problem in political economy, to keep up their requiſite numbers, with *the leaſt poſſible preſſure on the maſs of the population* *.

The ſecond chapter is on the education of officers.

"Amongſt the military virtues by which this claſs are (is) diſtinguiſhed, ſkill in the higher and more difficult departments of their profeſſion, too plainly holds but a ſubordinate rank. Buoyant valour, as it laughs at, or diſdains moſt other ſciences, ſo it

* We have heard of a plan which has been much approved of by diſtinguiſhed military characters. It is calculated to meet this exigency; and is conſtitutional, becauſe perfectly voluntary in its conditions, with the ſuperadded advantage of upholding that military ſpirit on which the future ſecurity of the country ſo materially depends. It is propoſed that, at the public expence, a houſe of general aſylum ſhould be founded; that all male and female infants, and boys of any age, ſhould be received there, without queſtion or examination; provided thoſe who were of ſufficient age would declare, that their application to be admitted was entirely voluntary. The details of this plan, with the various means of obviating all probable objections, have been maturely conſidered, and ſubmitted to us; but it is not for us to enter at large into a ſubject, which, if ſeriouſly entertained, ſhould be laid before the public in an extenſive pamphlet, or book. It is propoſed to call it the GENERAL, MILITARY, AND NAVAL ASYLUM.

is not eaſily chaſtiſed out of its diſpoſition to undervalue the ſcience of war; and ſince opportunities of acquiring experience at the head, or amidſt the operations of numerous armies, occur leſs frequently in the Britiſh ſervice than in that of moſt other great European nations, it is plain, that as the day of trial approaches, the officer who wants the reſource of practice, feels doubly deſtitute when he wants education alſo. But whatever may be the preciſe magnitude of this evil, no means that I can diſcover have yet been ſuggeſted of power ſufficient to check its growth."

The author ſtates, that the College of Great Marlow [now removed] can educate only two or three hundred pupils, while the Britiſh army contains little ſhort of 8000 officers. To the numerous inſtitutions in France, for the education of officers, he principally aſcribes her rapid progreſs in the ſubjugation of the Continental nations. Under this impreſſion, he recommends an inſtitution for the education of 5000 ſtudents, to be taught drawing, the modern languages, the principles and practice of field fortification, military geography, ſtatiſtical accounts of modern nations, an acquaintance with the Latin language, camp and garriſon duties, the doctrine of ſieges practically illuſtrated, and military movements, on an extended ſcale, adapted to various ſituations. He propoſes, that the charges for board and tuition ſhould be reduced, at leaſt, one half. He recommends a particular attention to *coup d'œil*, a term of a comprehenſive deſcription, and imperfectly underſtood. It is the mental glance which, in a few moments, enables a general to ſee all the advantages which can be derived from time, circumſtances, and the nature of the ground, for the purpoſes of attack, or defence; and which qualifies a commander to adapt his movements and poſitions to the exigency of the moment. The author concludes this important and well-written chapter, by pointing out the detriment ariſing to the public intereſt, by the purchaſe and ſale of commiſſions. He propoſes the abolition of the practice, and that Government ſhall, under certain regulations, purchaſe the commiſſions of ſuch officers as may chooſe to relinquiſh the profeſſion. He ſays, "that when the evil is rooted out for ever, the expence of the remedy will be far from ſevere." The buying and ſelling of commiſſions is, at every period, and more eſpecially in the preſent poſition of political relations, a practice highly detrimental to the beſt intereſts of the Army, and to the welfare of the State. It makes a mere market of a noble profeſſion, which can ſupport itſelf by its own inherent energies, by its faſcinating attractions, and by the enthuſiaſtic love of glory, which is its diſtinguiſhing characteriſtic.

In the fourth chapter, the author propoſes a plan intended to reward military merit, and to cheriſh a ſpirit of emulation in the Army. He is of opinion, that the Order of the Bath ought not to exclude the inſtitution of concurrent orders. In the following paragraph a new Order is recommended.

"No ſuch proſpect having yet been held out to the ſubordinate claſſes of Britiſh officers, I would propoſe, that a military order of knighthood be inſtituted, and called, *the Order of St. George*, conſiſting of the ſovereign, and 250 companions; and that all officers of cavalry, artillery, and infantry, from the colonel, to the enſign, excluſive, ſhall be eligible as companions of this noble Order, and need no other recommendation than that of their reſpective ſervices. There will be room for one perhaps, out of every thirty-five or forty, of thoſe who bear commiſſions, from the rank of colonel downwards; and each may be addreſſed by the ſtriking, though obſolete appellation of *Chevalier*. Any ſignal exertion of ſkill or courage, no matter whether attended with victory or defeat; any long courſe of exemplary propriety and good conduct, where no favourable occaſion may have offered of performing a brilliant exploit; any original diſcovery in military ſcience, or any new application of diſcoveries already made, will confer a fair claim to this mark of the royal favour. The badge of the Order, as is ſanctioned by cuſtom and good ſenſe, ought to be ſome brilliant perſonal ornament, ſufficient to diſtinguiſh, at a ſingle glance, the wearer from thoſe about him."

The writer propoſes, that the poſſeſſion of this Order ſhould give precedence above equal rank, and priority of promotion; he recommends the diſpoſal, after the knight's deceaſe, of a moderate penſion, in favour of a wife, a parent, or a child, at his own option; or, failing his teſtamentary diſpoſition, in favour of the neareſt ſurviving relative; and that any attempt to alienate this proviſion by ſale, or to divert it from its ſpecific object, be declared void in law. How far Captain Stirling may be right in his ſuggeſtions, it is for higher authority to decide. His brother officers are obliged to him for the feeling, able, and forcible manner in which he has advocated their cauſe.

In the next chapters, he diſcuſſes the queſtion, "*what is the moſt eligible form, and what are the beſt materials, of that armed body, by which the troops of the line are to be aſſiſted in repelling a foreign enemy?*" The volunteer ſyſtem, whatever might have been its defects, unqueſtionably prevented an invaſion of theſe kingdoms. That patriotic force having been ſucceeded by the Local Militia, it may be unneceſſary to follow the author in his ſtrictures on an Inſtitution which has

has merited the gratitude, and will command the admiration of future ages.

In chapter the ſixth, the writer reaſons clearly in proving the inefficacy of moſt of the plans adopted by different adminiſtrations, for imparting military diſcipline to the maſs of the population. With a view of introducing a new plan, he draws the two following concluſions:

"That the old Militia are, unqueſtionably, too weak to anſwer the purpoſes for which they have been deſigned; and that a Militia, *permanently embodied*, cannot be rendered ſufficiently numerous, but that we muſt have recourſe to auxiliaries of another deſcription, whether like the former in any, and in which of its characteriſtics, yet remains to be diſcuſſed."—"Still may Government avail themſelves of it for a baſis, on which to erect another, and, I truſt, a ſuperior edifice, of leſs coſtly materials, of more regular proportions, vaſt enough to admit the whole nation within its walls, and ſtrong enough to ſhelter us from every ſtorm."

Chapter ſeventh opens with an account of the eſtabliſhment of the Local Militia, which are ſtated to be chargeable with ſome defects, in common with the volunteers, whom they have ſupplanted; and with others, which are more characteriſtic of the old Militia. The author propoſes dividing each militia battalion into four parts, each part to become the ſkeleton of a new battalion. Theſe battalions will make 360 in number. By joining the Local Militia of each county to theſe, the whole will make up a force of 200,000 men. Every county which now furniſhes one battalion, will, by this plan, give four, each of equal ſtrength to the nucleus battalion. This body of men is to be divided into four claſſes of 50,000 men in each, to be diſciplined in ſucceſſion, during ſix months, diſembodying each claſs at the expiration of its period of diſciplining, and diſcharging one fourth part of the number. The claſſes diſembodied are to be bound over to reaſſemble, on three days' notice, and at the diſcretion of the Crown, ſhould any emergency ariſe. Towards the end of the ſecond year, when the fourth claſs is on permanent duty, a general ballot of 12,500 men muſt take place, to ſupply the fourth part diſcharged from claſs firſt. Theſe periodical diſcharges, and ballotings, are applicable to the four claſſes in ſucceſſion. By this arrangement, each militia man will have ſix months of ſervice within his own county, for eighteen months of abſolute freedom. By this routine of duty, 25,000 men muſt be raiſed by ballot every year, over and above the ſupply of contingent vacan-

cies. It appears, that at the expiration of eight years, from the original eſtabliſhment, the whole will have been renewed. The author ſays, this plan will ſave to the public almoſt the whole expence incurred by the exiſting Local Militia.

To the work before us is attached an Appendix, which opens with a long letter from Joſeph Lancaſter, written in the uſual ſtile of egotiſm, marking this honeſt man's lectures, repeated over and over again, in almoſt every town of England. This Letter appears much miſplaced in this publication; and it would have been better had ſomething of more utility been ſubſtituted in lieu of it. The ſecond number of the Appendix contains obſervations on the employment of the Britiſh Army on foreign ſervice, with the proper ſcenes, and the legitimate objects of their operations. It bears a marked reſemblance to the general tenor of Captain Paſley's celebrated work, and recommends nearly ſimilar objects. What we have advanced in former Reviews, is ſtrongly put by this author; that the experience acquired by our officers, and the military habits formed by foreign warfare, are of vaſt benefit, and will be of laſting value to the Britiſh nation. If the policy of the Peninſula war had been doubtful, it is now no longer ſo; for our great and victorious ally, the Emperor of Ruſſia, *requires the continuance* of the conteſt *there*, as the *moſt effectual aſſiſtance* we can give him. Buonaparte had prepared an army, during three years, of a tremendous magnitude. It conſiſted of 400,000 men, 60,000 cavalry, 40,000 draft horſes, and 1200 pieces of artillery. He thought this moſt formidable force irreſiſtible, and calculated to eſtabliſh by it his conſtant object of univerſal empire. Had this grand army proceeded to St. Peterſburg, inſtead of Moſcow, it is probable his object would have been effected, by a forced peace, which would have ſtripped Ruſſia of half her empire, and left her an eaſy prey for the ultimate completion of the tyrant's deſign. Had he even retreated from Moſcow, a fortnight earlier, on finding the capital error he had committed, he would have returned with an army diminiſhed, but not nearly annihilated, and which, when refitted, might have redeemed his loſt reputation, and repaired the errors of the moſt diſaſtrous campaign recorded in hiſtory. Ruſſia now feels her ſtrength; has acquired experience; will have ample time to recruit her armies, before her enemy can again attack her; and will repel him at all points, when he dares again to advance. Europe, at length, has a fair proſpect of liberation, as the cataſtrophe of the uſurper's fate muſt appear to be approximating. Under this impreſſion of the ſubject, we cordially agree with the author, that "*the moſt valuable*

valuable of all objects to be attained by the application of the British arms, would be the conqueſt of ſome territory now in the hands, or under the avowed controul of France, and the permanent annexation of it to the British Empire." Nothing could more effectually contribute to the arreſting of the progreſs of the French arms in the North of Europe, than the having of a ſecure poſition, which would, at all times, threaten the flank and rear of the enemy, in attempting to move eaſtward. The iſland of Zealand *is preciſely* the *outwork*, which anſwers this deſcription. When in our poſſeſſion, the inhabitants wiſhed us to retain the conqueſt, and were very deſirous of becoming Britiſh ſubjects. Ruſſia, however uſeful at the preſent moment, in checking the career of a dangerous rival, will, it is probable, become, at a future period, not a little formidable to the ſtates of the Continent; and her increaſed power, and advanced civilization, may render her deſirous of wreſting from us our oriental territories. The poſſeſſion of Zealand, as it were, at her door, would keep her in conſtant dread of attack, and be a check on her growing ambition.

We cannot follow the author in the details of his plan, but muſt ſay that it ſeems to be founded on ſound policy, and to be very *practicable*.

This work concludes with "*Extraits du Tableau Statiſtique de la Monarchie Autricienne, &c. au Commencement de la Guerre de* 1809." This is an additional proof of the aſſiduity of the enemy, in paving the way to conqueſt: and we dare ſay, that the French poſſeſs ſtatiſtical accounts of Britain, procured by their military ambaſſador, and officers as commercial agents in diſguiſe, during the ſhort-lived peace of Amiens.

We have peruſed Captain Stirling's production with much ſatisfaction; and deem it well worthy of the attention of ſtateſmen, and of every well-wiſher of his country. It is by works of this deſcription, that the public are excited to the ſtudy of ſubjects, now, unhappily, but too important. They indicate errors in old inſtitutions and eſtabliſhments, the due conſideration of which lead, ultimately, to ameliorations and arrangements, calculated to ſupport the exiſtence, and to promote the beſt intereſts of the empire.

ART. XI. *An historical and topographical History of Fulham; including the Hamlet of Hammersmith. By T. Faulkner, Author of "the Historical Description of Chelsea."* Royal 8vo. 494 pp. and 23 Plates. 1l. 1s. Egerton. 1813.

WE feel every disposition to encourage these partial specimens of local topographical investigation. They have a tendency progressively to accumulate a mass of antiquarian knowledge, provincial information, biographical anecdote, and incidental peculiarities, of general utility, and productive of particular interest and amusement. He who would shrink appalled at the contemplation of undertaking a county history, the result of infinite and elaborate research, of multiplied years, and of final inadequate compensation, may enter with zeal and ardour on the investigation of a favourite and selected spot, to which his partiality has been attracted by various circumstances, as to the place of his nativity, his residence, or object of attachment. His diligence is incited to perseverance by seeing an easy termination of his labours, his fidelity is secured by the limited number of his judges, his compensation is more speedy and less precarious.

Actuated by some such motives, the author of this work has before deserved and received our commendation for his History of Chelsea, which, we understand, has been very favourably received by the public. He has conducted this work, and he could not have done better, on a similar plan. The volume is divided into fourteen chapters, which will be found to comprehend all circumstances which may render Fulham an object of curiosity, from its situation, extent, vicinity to the Thames, its gardens, nurseries, ecclesiastical distinction, historical events, and neighbouring hamlets. It is but just to annex a specimen of the manner in which the author has executed his work, and here no particular selection seems necessary.

"FISHERIES.

"The fisheries were leased in the seventeenth century to Sir Abraham Dawes, Sir Nicholas Crispe, and others, for the annual rent of three salmons*. Flounders are taken here all the year, and used to be caught in great abundance, but since the comple-

* "Lysons, vol. ii. p. 347."

tion

tion of the new docks, below London Bridge, they have almoſt diſappeared, owing to the ſpawn being carried by the tide into the docks, where it is deſtroyed, from the water being impregnated by the copper-bottomed veſſels.

" The ſeaſon for the *blennetting* for roach and dace begins on the firſt of July. They are caught here in great abundance, eſpecially after a heavy rain. Their ſcales are ſold to the Jews for the purpoſe of making falſe pearls, and are worth from twelve ſhillings to a guinea per quart.

" Smelt fiſhing begins on the 25th of March, above London Bridge. Very few have appeared here during the laſt four years.

" Salmon fiſhing begins on the 1ſt of January, and ends on the 4th of September. The ſalmon caught here are highly eſteemed, and ſell from five to twelve ſhillings per pound. Only one was caught here during the laſt ſeaſon; they have abandoned the Thames ſince the opening of the docks, and now frequent the Medway, where they are conſidered merely as ſalt water fiſh.

" The dragging for ſhads begins on the 10th of May, and continues to the end of June. This fiſh is caught in abundance, and is ſold very cheap.

" Lamprey fiſhing begins on the 24th of Auguſt, and ends on the 30th of March. This fiſh uſed to be ſold to the Dutch previous to the commencement of the preſent war.

" Barbel are taken in great abundance in the ſeaſon, which begins on the 1ſt of July, and ends on the 1ſt of March.

" Eels are caught hereabouts very large and fine. The principal method of taking them is by means of pots made of baſket-work, laid at the bottom of the river. A great many are alſo taken by bobbing.

" Sturgeons are ſometimes caught here; they are conſidered as a royal fiſh, and are claimed by the Lord Mayor, who uſually ſends them to the King. The fiſhermen are entitled to a guinea for every fiſh.

" In the Thames, near Fulham Bridge, is a large ſhifting ſand-bank, from which great quantities of ſand are taken, and carried to London. The ſand is in great repute among builders, for the purpoſe of mixing with lime.

" BRIDGE.

" The plan of this bridge was drawn by Mr. Cheſelden, Surgeon of Chelſea Hoſpital; who, in his profeſſion, acquired the greateſt reputation, and by the ſkill diſplayed in this uſeful piece of architecture, has ſhewn the affinity that exiſts among the ſciences.

" Mr Phillips, Carpenter to King George II. executed the work at the expenſe of 23,075*l.*; it was begun and finiſhed in the year

year 1729*. It is 789 feet long, and 24 feet wide. The largeſt opening for the paſſage of veſſels is in the middle, which is 30 feet wide, and is called Walpole's Lock, ſo named in honour of the late Sir Robert Walpole, who was very inſtrumental in procuring an Act of Parliament for the building of this bridge. At convenient diſtances are two more locks, 25 feet wide; all the reſt are 15 feet and 10 feet alternately. Oppoſite to each other, at 10 feet diſtance, are works which look like baſtions, braced to each row of piles, which ſerve as buttreſſes to the bridge below and above, and make triangular receſſes for the paſſengers.

"On Putney ſide there is a ſtone terrace, 16 feet wide, encloſed from the water by a wall, being the road from the bridge; and to prevent the earth from bulging it out, there are arches turned horizontally in the bed of the road, a contrivance well adapted for this purpoſe, though never uſed before, by which means this wall has never bent or ſtarted, though the tide riſes 12 feet againſt it, and it can be taken down at any time without the leaſt inconvenience to the road.

"The ſum of 62l. was directed by the Act to be divided annually between the widows and children of poor watermen of Fulham and Putney, as a recompence to their fraternity, who, upon the building of the bridge, were conſtrained from plying on Sundays. The proprietors purchaſed the ferry, which, on an average, produced the owners 400l. per annum, for the ſum of 8,000l.

"The Ducheſs of Marlborough received 364l. 10s. for her intereſt in the ferry, as Lady of the Manor of Wimbledon; and the Biſhop of London 23l. for the ſame intereſt on the Fulham ſide, beſides which he reſerved to himſelf and his houſehold the right of paſſing the bridge toll free†.

"His Majeſty, for the paſſage of himſelf and his houſehold, pays annually 100l.

"The greateſt ſum of money ever taken at this bridge in one day, was on the 10th of June, 1811, when his Royal Highneſs the Prince Regent reviewed the Regulars and Volunteers, in number 28,000 men, on Wimbledon Common. This was one of the nobleſt military ſpectacles that was ever exhibited in England; and at which was preſent, as ſpectators, near half a million of peaceable and loyal ſubjects.

"ROADS AND WAYS.

"The roads in this pariſh were, till within the laſt half century, at times nearly impaſſable; it required two teams of horſes to draw one cart; and it was uſual for the gardeners to aſſiſt each

* "Gent. Mag. Auguſt, 1736."

† "Lyſons, vol. ii. p. 400."

other

other on the road to or from London. It appears from the parish books, in the beginning of the seventeenth century, that the highway-rate amounted to nearly the same sum as the poor's-rate, a proof of their then wretched condition. Great improvements have, however, been made within these few years; the roads, which are under the management of the Kensington Trust, are now kept in good condition. A survey of these roads has lately been made, with a view to their farther improvement, the expense of which is estimated at 40,000l.

"The private roads and ways, which are under the care of the parish-officers, are likewise in a progressive state of improvement. The Uxbridge road enters this parish at the bridge near Shepherd's Bush, and extends to Acton. The great western road enters at Counter's Bridge, and passes through Hammersmith.

"The Fulham road branches off from the great western road at Knightsbridge, enters this parish at Sandford Bridge, and ends at Fulham Bridge.

"The King's Private Road enters at the bridge near Sandford Manor House, and ends in Fulham town. We have not been able to ascertain when this road was first made; a plan of it is in the office of the Board of Works, but no document exists respecting its origin, nor are we acquainted with any authentic mention of it before the time of Elizabeth." P. 4.

The author has embellished his volume with twenty-three engravings, some of which, on wood, are remarkably well executed, and the whole are superior to what occur in Mr. Faulkner's History of Chelsea. We have noticed a few errors both of omission and commission; but none of sufficient importance to deter us from recommending the author to persevere in the line of research which he has chosen. It would give us satisfaction to hear, that he had undertaken to write the History of Kensington, which, from having been so long a royal residence, and from its situation involving many curious historical events and anecdotes, would not, we think, fail to be acceptable to the public.

To the present volume an Appendix is subjoined, consisting of seven papers, of greater or less importance. A very respectable list of subscribers is prefixed, and the work, with peculiar propriety, is dedicated to the present Bishop of London.

BRITISH

BRITISH CATALOGUE.

POETRY.

ART. 12. *Emancipation, or the Complaint answered, a Didactic-Dramatic Poem. Dedicated to the Prince Regent. By John Hinckley, Esq. F.S.A.* 4to. 3s. 6d. Hatchard 1812.

It is impossible that our feelings and judgment should not be in strict unison with those of this spirited writer; but we greatly fear that our mutual efforts will not accomplish what we in common desire: viz. that the Catholics should be satisfied and thankful for the indulgences which they at present enjoy, and no longer be the dupes of artifice and the slaves of error. The following specimen will evince both the candour and the meritorious object of the writer.

" There spoke the heart—no royal veto—true—
There stands confest the pledge, that governs you.
Of Romish slaves no pledge, tho' e'er so strong,
If priests absolve it, binds the bosom long.
Knowledge is power.—Reason and Truth agree.
Emancipate thyself.—I pant to see
That day—when all, as children of one fire,
Pray for his good, and to that good conspire—
Patriots indeed—whom no base fetters bind,
But union sweet, the union of the mind!
" Thy sons, O Erin, Britons dearly love!
Nature and Truth their warm affections move.
In them nor Policy, nor Interest, quell
Emotions kind, that in each bosom swell.
In loved society, as in the field,
To none their generous, manly, virtues yield.
If Duty call, to certain death they go,
And fall to save a friend, or crush the foe.
Feeling enlivens every act, each word,
Flows at the feast, directs the patriot sword.
Their heart the king's—their kindred dear they love—
Falsehood and Baseness warm resentment move:
Yet oft, too oft, imagined wrongs they prove.
And, tho' Resentment sometimes rage too keen,
Honor, truth, manhood, e'en in these are seen.
E'en in the excess we love the exuberant soul,
Deeply regret, such virtues need control.
Loyal and good, if priests *permit*—they rave,
And become fiends, their souls from fiends to save.
When artful priests cause bigot rage to grow,
From the best virtues changed—worst vices flow.

For

For learn—no woes ſo keen e'er ſcourged mankind,
As thoſe from Prieſtcraft's empire o'er the mind.
This overthrows all right—all truſt—all faith—
Nor even quenches Diſcord's torch in death;
Reigns, hoping Heaven's reward for blackeſt deeds;
By hellborn arts, in every crime ſucceeds." P. 7.

ART. 13. *Waltz; an Apoſtrophic Hymn. By Horace Horneem, Eſq.* 4to. 3s. Sherwood and Co. 1813.

A Satire on an indecent practice cannot well be made entirely decent. Like a trial for violation or adultery, it muſt expoſe ſome things, which perfect modeſty would wiſh to keep from view. No other fault have we to find with this poem, ſo far as its proper ſubject is concerned; but ſhould rather praiſe the author for veiling, with ſome ſkill, the indecent images which his diſgraceful topic preſents. But we have much fault to find with him for flippant and unneceſſary levity on ſome ſubjects connected with Religion, which he was not called upon to introduce at all; and for going out of his way to ſatirize one who deſerves the higheſt praiſe, Lord Wellington, and other perſons whom it would have been much more proper not to have introduced. The author is not perhaps aware that political diſcontent is a crime as dangerous to encourage, as indecency, and often more fatally miſchievous in its immediate effects. After giving this hint, we ſhall not heſitate to avow, that he ſeems to have good poetical powers, and much wit always at command. He appeals at the end, even to thoſe who ſlight morality, whether it is wiſe ſo to baniſh modeſty. Part of this we inſert.

"But ye—who never felt a ſingle thought,
For what our morals are to be, or ought;
Who wiſely wiſh the charms you view to reap,
Say—would you make thoſe beauties quite ſo cheap?

* * * * *

At once Love's moſt endearing thought reſign,
To preſs the hand, ſo preſs'd by none but thine?
To gaze upon that eye which never met
Another's ardent look without regret?"

The delicate ſentiment and expreſſion of thoſe four lines are beyond our praiſe. Then follows the contraſt.

"Approach the lip, which all, without reſtraint,
Come near enough, if not to touch, to taint;
If ſuch thou loveſt—love *her* then no more,
Or give, like her, careſſes to a ſcore;
Her mind with theſe is gone, and with it go,
The little left behind it to beſtow." P. 26.

We

We will venture upon one more ſpecimen:—

" Endearing Waltz!—to thy more melting tune,
Bow Iriſh Jig,—and ancient rigadoon;
Scotch reels avaunt!—and country-dance forego,
Your future claims to each fantaſtic toe;
Waltz, Waltz—alone both arms and legs demands,
Liberal of feet—and laviſh of her hands;
Hands which may freely range in public ſight,
Where ne'er before—but pray "put out the light;"
Methinks the glare of yonder chandelier
Shines much too far—or I am much too near." P. 15.

He who could write like theſe paſſages might have written unexceptionably; but prudence and genius, though they might always be allied, are too apt to ſquabble and part for triflng cauſes.

DRAMATIC.

ART. 14. *The Royal Oak, an hiſtorical Play, as acted at the Theatre Royal, Haymarket*, with diſtinguiſhed Succeſs. *By William Dimond, Eſq. Author of Adrian and Orrila; &c. &c. &c.* Second Edition. 8vo. 72 pp. 2s. 6d. Barker. 1811.

We have often met with Mr. Dimond, and have always found ſomething to praiſe and ſomething to cenſure in him. It will never be better. The talents he received from nature have wanted the cultivation of good taſte; and the offences againſt propriety which wild genius commits, will never be corrected by ill-judging audiences, who receive his crude efforts *with diſtinguiſhed applauſe*.

The circumſtances attendant upon, and ſubſequent to the battle of Worceſter were, in truth, ſufficiently extraordinary, but they are here made ten times more ſo; and Charles II. is made to act up to the height of ſentimental heroiſm, to rant in bombaſtic proſe, mixed with miſplaced blank verſe, and to be as unlike himſelf as poſſible. Yet ſentiments enthuſiaſtically loyal, generous, and and brave, are ever profuſely ſcattered, as traps for that applauſe which they never fail to gain, and which we ſhould almoſt lament to have them miſs; and thus an indigeſted, impoſſible ſet of ſituations paſſes as a drama, and is applauded. If we could believe that the author feels all the noble ſentiments he gives to his perſonages, our cenſure of the writer would be altogether loſt in our admiration of the man. We hope that this is ſo, and that it is chiefly the goodneſs of his heart, which impedes the cultivation of his head. Any ſhort ſpecimen of Mr. D.'s ſtyle will ſhew the intelligent reader how oddly, perhaps unconſciouſly, he mixes proſe and verſe.

(Verſe.)

(Verſe.) " Heavens! now when all
The noble youth of England riſe in arms,
(Proſe.) Each vaulting on his ſteed, brandiſhing his lance, and
Joſtling in the paths of fame, could you
(Verſe.) Endure it to be ſaid, the heir of Wyndham,
Like the baſe iſſue of a peaſant's loins
(Proſe.) Meanly hides within his father's *halls*,
(Verſe.) Turns pale, and trembles at the trumpet's blaſt,
And fears to anſwer, when his ſovereign *calls*. (Rhyme.)
(Proſe.) Oh! my parents, let me live with honour, or let me
die." P. 12.

An author who has written ſo much ought to know that this motley ſtyle is, of all others, the moſt vicious.

ART. 15 *The Trial by Jury: a Comic Piece, in two Acts, as performed, with Univerſal Applauſe, at the Theatre Royal, Hay-market. By Theodore Edward Hook, Eſq.* 8vo. 35 pp. 2s. Sherwood and Co. 1811.

This lively farce is well imagined, and well executed: the ſituations are original, and the dialogue well adapted to them. We do not wonder, therefore, that, with the aid of good acting, it met with *univerſal applauſe*.

But we muſt aſk a queſtion here, on the ſubject of modern puppies. We do not at all aſſociate with them, and therefore of their ſtyle and language we cannot be expected to judge. But we obſerve that, in all modern Comedies, and Farces, they are made by one receipt. They are very abſurd;—*that*, doubtleſs, is correct. But they are made always to ſpeak in broken ſentences: ſo that, without having ever ſeen one, we could undertake to write a part calculated to ſhare Mr. Hook's applauſe, only by dropping particles, pronouns, and auxiliary verbs. To give an inſtance from this piece.

" She'll do—forty thouſand pounds in addition—double ſet of horſes—ſeat in parliament—cut the ſhop—d—n ſoap and candles—houſe at the weſt end—neat ſet out—all in proper form, as we ſay in the city—how to get her—hate love—too much trouble—tears ſpoil the eyes—diſhevelled locks play the devil with my wig—can't work—muſt pay—bribe the ſervants—give them the paper—win them over—all's fair—here come two—tip them Mr. Haſe—plan ſettled—liberal lover—reach Louiſa's ears—tickle her fancy—win her heart—thing's done." P. 11.

Nor is it only in ſoliloquy that theſe gentlemen ſpeak thus, the ſame ſtyle occurs alſo in the dialogue. Now our queſtion is,—Are there really ſuch creatures as theſe?—certainly we never ſaw them. Or is it a mere compact among dramatic writers, to ſuppoſe ſuch characters, and then laugh at them? clearly this ſtyle forms a principal charm of many modern dramas, which we have

have examined: and if no perſon ever uſed it the caſe is ſingular enough!

We are at a loſs to know alſo, what is the wit or the *hoax* of the very ironical and ſatirical dedication to Mr. Benj. Wadd. Nothing appears in the piece, to give any propriety to this attack *in limine*; nor is it elſewhere explained.

NOVEL.

ART. 16. *The Hiſtory of Myſelf and My Friend; a Novel, by Anne Plumtre.* 4 vols. 8vo. 1l. 1s. Colburn. 1813.

We conceived it to be our duty to animadvert with ſome degree of earneſtneſs and ſeverity upon a former production by this Lady, entitled, we believe, an Excurſion in France. It was not in our judgment to be endured, that an Engliſhwoman ſhould become ſo totally Frenchified as to view with a microſcopic eye every weakneſs, defect, and foible in her native country, and in the character of her countrymen; whilſt in France, all was wiſdom, virtue, and perfection. We are glad to have ſo early an opportunity of beſtowing commendation, inſtead of cenſure, as theſe volumes afford us. They are really entertaining, intereſting, and occaſionally inſtructive; deformed by none of thoſe prominent and diſguſting features of prejudice, which characterized the production to which we allude, but indicative of judgment, good-ſenſe, and acute obſervation. The ſtory is perplexed and ſomewhat wiredrawn, but many of the characters are well and vigorouſly delineated. Miſs Plumtre would in our opinion have done wiſely if ſhe had compreſſed the work within the compaſs of three volumes; as every reader in his paſſage through the four, will find intervals of tedioufneſs. But we are altogether very well ſatisfied, and venture to affirm that the Hiſtory of Myſelf and My Friend, will preſerve a reſpectable ſtation in the Circulating Library. We muſt alſo commend this Lady's perſeverance and induſtry in her literary employment, for we have alſo two other works from her pen, which we ſhall ſpeedily notice; namely, a Tranſlation of Profeſſor Lichtenſtein's Travels in Southern Africa, and Mad. de Stael Holſtein's View of Literature and its Influence on Society.

BIOGRAPHY.

ART. 17. *Memoirs of the Life of Peter Daniel Huet, Biſhop of Avranches, written by Himſelf; and tranſlated from the original Latin, with copious Notes, biographical and critical. By John*

Aikin, M. D. In two Volumes. 8vo. 1l. 1s. Longman and Co. 1810.

We alluded to this work in January last, in reviewing one more recent, by the same Editor *. The lives of Selden and Usher, there noticed, were written, it is said, in consequence of the biographical researches to which this present publication had given occasion.

The plan of this book is easily explained; Dr. Aikin gives a translation of Huet's work entitled "Petri Danielis Huetii Commentarius, de Rebus ad illum pertinentibus;"—and to each of the six books subjoins a body of biographical notes, relating to the persons therein mentioned. The Index, therefore, which is subjoined to the first Volume, instead of the second, gives a very ample list of names of the contemporaries of Huet, all of whom have received some biographical tribute in the notes of the learned translator. These notices are in general short, but accurate; extracted from the *Dictionnaire Historique*, and other sources of French Biography.

Huet's work is a very interesting history of his own life, drawn from his recollections and memorials of himself. He justifies the undertaking, towards the close of his book (vol. ii. p. 387) by recounting very many instances of learned men who had done the same before him. The list might now be increased, and our countryman, Cumberland, would make no mean figure in it. One of the most curious passages in Huet's life is that in which he mentions the benefit he received from tea. He had suffered much, he says, from weakness, and relaxation of stomach, and having read that the Chinese employed the infusion of tea to assist the action of that organ, he tried it, and with the most perfect success, which occasioned that singularly elegant elegy in praise of tea, which is preserved among his Latin Poems; and begins

"I puer, i; theam confestim in pocula misce." *Paris Ed. of 1729, p. 129.*

"The name and use of this plant," he says, "then first began to be known in France, (about 1673,) where the merchants imported it in small quantities, and sold it at an extravagant price. Neither was I well acquainted with the mode of preparing it; I however resolved to make such trial of it as I could, for the benefit of my stomach. The experiment succeeded so much beyond my hopes, that I seemed to have acquired a new stomach, strong, active, and no longer subject to indigestion."

His translator confirms this testimony by giving his opinion that the whole "literary tribe are much indebted to those who contributed to familiarize them with the "cups that cheer, but not inebriate." He adds, "I scarcely ever knew a person fond

* Jan. 1813, p. 55.

of ſtudy, who was not alſo fond of tea, unleſs he had contracted a reliſh for leſs innocent refreſhments." P. 260.

They who are not well ſupplied with French works of biography will gladly receive this compilation of Dr. Aikin's, which offers them ſo much, within a ſmall compaſs.

AGRICULTURE.

ART. 18. *An Eſſay on Draining Land, by the Steam Engine; ſhewing the Number of Acres that may be drained by each of Six different ſized Engines; with the Prime Coſt and Annual Outgoings. By W. Walker.* 8vo. 18 pp. 1s. 6d. Marrat, Boſton; Croſby, London. 1812.

This is an intereſting work to the proprietors of low grounds and ſwamps in particular, and to the public in general; ſhowing, "that by this grand machine, every ſwamp in the kingdom may be moſt completely drained, and many thouſands of acres of rich land may be thrown into cultivation, which now lie under water, to the very great loſs of the public; for ſo ſmall an expence as 5d. or 6d. per acre, annually; and that, land may be thrown into cultivation, that never was cultivated before; and may probably be let at three or four pounds an acre, as is known to be the caſe in the fens in Lincolnſhire," p. 8. Whether this grand machine can accompliſh all that is promiſed for it, muſt be determined by experience: but that the ſcheme is promiſing, there ſeems to be no doubt; and we hope it will attract general notice. We can atteſt what is ſaid concerning the preſent value of land in the fens of Lincolnſhire.

VETERINARY.

ART. 19. *Every Man his own Cattle Doctor; or, a practical Treatiſe on the Diſeaſes of Horned Cattle: wherein is laid down a conciſe and familiar Deſcription of all the Diſeaſes incident to Oxen, Cows, and Sheep; together with the moſt ſimple and effectual Method of curing each Diſorder through all its various Stages; and the moſt efficacious Treatment of Cows before, at, and after the Time of Calving; and alſo of Ewes during the Lambing Seaſon. By Francis Clater, Chemiſt and Druggiſt, Retford; Author of "Every Man his own Farrier."* 8vo. 370 pp. 10s. 6d. Croſby and Co. &c. 1810.

We cannot conjecture by what accident this work has been ſo long unnoticed by us; but it certainly deſerved very early attention. It "is not," we are told, "the production of a few year's experience, but the reſult of upwards of forty years extenſive practice," p. xi. The author thus ſtates in the Introduction, what has been attempted in this Treatiſe: "a conciſe deſcription of every diſeaſe has been given, together with a particular method of treating the ſame through every ſtage. The proper method of compounding the different medicines is alſo detailed,

tailed, detecting their qualities and regulating their doſes, ſuitably to every age and ſize. A number of valuable recipes are here made known ſuch as have never before been publiſhed." It will not be expected from reviewers, that they ſhould minutely examine, and pronounce judgment upon, every page of ſuch a work as this; but having curſorily examined it, we do not heſitate to recommend it ſtrongly to the attention of all perſons who are eſpecially intereſted in ſuch ſubjects.

INDIA.

ART. 20. *Free Trade with India. An Enquiry into the true State of the Queſtion at Iſſue between his Majeſty's Miniſters, the Honourable the Eaſt India Company, and the Public at large, on the Juſtice and Policy of a Free Trade to India. By Common Senſe. Second Edition.* 8vo. 24 pp. 1s. Sherwood and Co. 1813.

This is an important queſtion, and it is here treated with ſo much clearneſs, that the Pamphlet itſelf, though ſmall, becomes important. The author undertakes to prove the following ſix poſitions.

"I. All monopolies are not wrong or injurious, as in ſome caſes we are the beſt and cheapeſt ſerved by a monopoly; this proved, it follows that the India Company being poſſeſſed of a monopoly, does not of itſelf argue that it ſhould be withdrawn.

"II. That the trade with India is far from being carried on, on the principle of monopoly.

"III. That any great change muſt be attended with great danger, conſequently we muſt not follow theory too readily, but pay great reſpect to practice and experience.

"IV. That the public at large have no reaſon to complain of the India Company, as the articles brought by it have not increaſed in price in proportion either to rums or ſugars from the Weſt Indies, where there is no monopoly.

"V. That the merchants of Liverpool, Hull, &c. and the manufacturers in their endeavours to ſhare the trade with London, are ſeeking what would be injurious to them.

"VI. That ſome errors were fallen into in the preſent Charter, which may be advantageouſly corrected in the next, and a few ſlight amendments may be attempted with ſafety, but no great change or innovation." P. 8.

The author's proofs we do not undertake to examine, but leave them to the conſideration of thoſe who have more official call to decide upon them. The author concludes thus:

"That Monopoly is not always injurious;—that the EAST INDIA COMPANY does not poſſeſs a monopoly;—that great changes will be attended with great danger; and that the public has no right to complain, nor the merchants any right to arrogate to themſelves claims which do not exiſt." P. 22.

POLITICS.

ART. 21. *A clear, fair, and candid Inveſtigation of the Population, Commerce, and Agriculture of this Kingdom; with a full Refutation of all Mr. Malthus's Principles; proving from infallible Documents, that our Population is rapidly decreaſing, from the high Price of Grain, and the long and unfortunate War; and if not remedied, England may fall. Alſo ſhewing the great Impolicy of the late Corn Bill, and that the high Price of Grain has been the Cauſe of the late Blights.* 8vo. 168 pp. 3s. 6d. Mawman and Richardſon. 1810.

We cannot regret that this work has ſo long eſcaped our notice, except that it might have been uſeful to guard the public againſt it.

It is a coarſe panegyric upon Commerce, and Mr. Fox; and as coarſe an invective againſt Agriculture, and Mr. Pitt. A few ſpecimens of the author's ſtyle may be amuſing. "This falſe data," p. 8. "The whole tenure of Mr. Malthus's volumes are," p. 10. "Such is his trifling arguments," p. 29. "There is, nor has been, no ſcarcity," p. 82. "If England ſhould looſe thee, it would require no great depth of prophanation to ſay," p. 90. But at pp. 148, 149, 156, we even find reaſon for ſuſpecting, that one object of this anonymous work was to *encourage* ſuch ſad diſorders as have lately prevailed in our manufacturing diſtricts.

ART. 22. *Copy of a Letter from a Conſtituent to his Repreſentativ in Parliament.* 8vo. 11 pp. 3d. Goſnell. 1813.

Every member of Parliament ſhould read this letter. Though it cannot occupy his time for more than three minutes, it may ſuggeſt very ſalutary conſiderations to his mind for ever.

If ever there was a queſtion which demanded deep conſideration, it is that of trying new ſecurities againſt a moſt tremendous evil, when not compelled by any abſolute neceſſity to abandon the old, which hitherto, under Providence, have proved effectual. Liberality is good. But the liberality of endangering ourſelves, to gratify a few perſons who neither eſteem you now, nor will thank you afterwards, is not ſurely the liberality of wiſe men.

DIVINITY.

ART. 23. *The Book of Common Prayer and Adminiſtration of the Sacraments, and other Rites and Ceremonies of the Church according to the Uſe of the Church of England. With Notes upon the Epiſtles, Goſpels, and Pſalms. By a Member of the Eſtabliſhed Church.* Large octavo. Rivingtons. 12s. 1813.

We have no heſitation in recommending this as an excellent Edition

Edition of the Book of Common Prayer, for the purpoſes of private Devotion in the Cloſet. At Church it might perhaps lead to divert the attention from the immediate ſervice. There are certainly many who wiſh for an explanation of the Epiſtles and Goſpels, as well as to know by whom and on what occaſion the different Pſalms were compoſed. But this muſt be reſerved for retirement and the Cloſet, and for this purpoſe this Edition is admirably adapted, and will afford important aſſiſtance and much valuable information. The Editor, whoever he may be, has beſtowed much time to the moſt ſalutary end, and ſhows himſelf to be both familiarly acquainted, not only with Scripture, but with the beſt and moſt eſteemed Commentators. Among other things of conſiderable utility in this Edition, the pious reader will find at the end of each morning diviſion of the Pſalms; a ſpecification of the Leſſons for the correſponding day of the month throughout the year.

We would recommend the Service for each particular day to be ſelected, and the commentaries and explanations to be read with them. There can be no doubt of this being a very acceptable publication, and if not recommended by any particular depth or novelty of remark, it will be found accompanied with very few, and thoſe unimportant defects, whilſt it is calculated to render much benefit and ſervice to the devout Chriſtian.

ART. 24. *A Sermon preached in St. Lawrence's Church, Reading, March* 17, 1812, *before the Reading and Berkſhire Auxiliary Britiſh and Foreign Bible Society, by the Rev. W. Marſh, M. A. Vicar of Baſildon, Berks. To which are added, the Report made by the Secretary at the Meeting held in the Town-Hall, and the other Proceedings of the Day.* 8vo. 59 pp. 2s. 6d. Reading, printed. Sold by London and Reading Bookſellers. 1812.

We have no heſitation in ſpeaking of this as an uſeful and judicious ſermon. If authority could decide a queſtion, perfectly cognizable by common ſenſe, we ſhould be inclined to bow to the authority, which (very unhappily, we think) oppoſes itſelf to the Bible Society. Or, if acute and ſubtle argument could poſſibly make us believe white to be black, we ſhould doubtleſs be ſtaggered by the logic which has (with equal unhappineſs) been waſted on this ſubject. But, as it is, we can only lament, and deeply lament, that invincible propenſity to take different ſides on every queſtion; which breaks out even in the cleareſt and plaineſt concerns of human life.

If it be a clear point that Bibles and Teſtaments, unſophiſticated, and uncommented, cannot poſſibly do harm.

If it be clear, that ſuch a gift cannot be vitiated by the giver.

If it be certain, that a ſociety ſelling cheap Bibles and Teſtaments, and alſo other excellent works on theology, cannot poſ-

sibly be hurt, by having a great part of its expence voluntarily borne by another society.—It is, and must be clear to us,

1. That the Bible Society is a good thing.

2. That it tends to assist, rather than to injure, the excellent Society for *promoting Christian Knowledge*.

Ten thousand volumes of controversy cannot, in our opinion, invalidate these plain truths, and therefore of such volumes we take no notice, that we may not perplex our readers and ourselves in vain.

Mr. Marsh, in this discourse, considers the Scriptures as the source of political, moral, religious, eternal truths; taking these four topics distinctly. He then briefly points out the utility of circulating them, and adds, "Yet there is room for greater exertions; that no province, city, town, or village, may be overlooked. Millions of Bibles are wanted, that every one of Adam's race, every family descended from Shem, Ham, and Japheth may have a little of the bread of life. But *we* have and abound: and shall we know that in our own fifter country, even among Protestants, not one in three was blessed with a copy of the Scriptures, and among the Roman Catholics, not more than one in 500? Shall we hear that in Russia and Poland it could not be procured under a considerable sum?—Shall we be informed of these facts and not unite to remove the evil?" P. 23.

The argument is strong and convincing.

ART. 25. *Questions on the History of our Blessed Saviour, taken from the New Testament and printed for the Society for bettering the Condition of the Poor, with Answers annexed for the Use of Teachers of Classes in Schools, conducted on the Principle of Tuition by the Scholars themselves. By John Poole, M.A. Rector of Enmere, Somersetshire; Author of the Village School improved.* 12mo. 9d. Hatchard. 1813.

These questions in this convenient and cheap form are by the same benevolent author whose "Village School" is recommended by us above. Thus detached they will be found exceedingly useful for the purpose specified in the title. The author and the Society for bettering the Condition of the Poor, are equally entitled to the thankful acknowledgments of the public.

ART. 26. *Occasional Considerations on Various Passages of Scripture. By the Author of Sunday Reflections.* 8vo. 4s. 6d. Hatchard. 1812.

It is impossible not to speak in high terms of the piety of the author of this volume, and it may be added the usefulness of his book. Texts of scripture are selected, which afford the writer the opportunity of discussing the subjects of falshood, gratitude, humility, murder, obedience, patience, prayer, and particularly the Lord's Prayer, and other matters of a similar import. It is a very suit-

able book for domestics in a well-regulated family and may be considered as exhibiting a collection of concise discourses on religious and moral subjects. Some excellent remarks will be found under the head of murder, from the text "thou shalt not kill."

ART. 23. *A Sermon preached in the Church of St. Laurence in the City of Exeter, on Sunday, November 22, 1812, for the Benefit of the Widows and Orphans of poor Clergymen. By the Rev. J. K. Cleeve, A. B.* 8vo. 27 pp. 1s. Exeter, Trewman and others; London, Nichols and Son. 1812.

This preacher points out feelingly and justly, because from experience, the unprovided state of the unbeneficed clergy, and a great part of the beneficed. But, great as the evil is, the remedy must not be too rashly or hastily sought. He states very truly, that the great lay-impropriators leave, in many cases, a very poor pittance for the clergyman. But though lay-impropriations originated in injustice, and are often oppressive, perhaps it is to them that the clergy now owe the tithes which they actually possess. In this age of bold innovation and desperate experiment, what could possibly have secured this prescriptive right to the Church, but the deep interest which the laity also have in it? It is a fact ascertained by calculation, that one half * of the tithe-property in the kingdom, is in lay or corporate hands. Hence the right remains unquestioned and untouched. But would it do so without that pledge?

It has been suggested also, that if an incumbent be not resident, the curate should, under certain circumstances, receive the whole produce of the living. But if he be absent from illness or misfortune, what a dreadful oppression! If he hold two benefices, because one is too small to support a family. How cruel to deprive him of that addition, which was only sought because it was necessary!

Mr. Cleeve pleads sensibly and conscientiously, and indeed eloquently, for his poorer brethren, and we trust that his discourse had the effect of augmenting the charitable collection for which it was preached. But we hope it will not be brought in argument to encourage too bold and sudden innovations of any kind.

MISCELLANIES.

ART. 24. *The Accidents of Human Life, with Hints for their Prevention, or the Removal of their Consequences. By Newton Bosworth. Honorary Member of the Philosophical Society.* 12mo. 4s. 6d. Lackington. 1813.

This is a very well imagined, and very salutary work, and

* We believe *one half*. Very nearly so, if not quite. The calculation is not now by us.

may

may without heſitation be recommended to young people, and indeed to others. It happens indeed to individuals of all ages, that when accidents of any kind occur, much time, and the beſt opportunity is loſt from ignorance of the beſt, the eaſieſt, and moſt convenient remedy. The accidents againſt which, or for the removal or alleviation of which, precautions are here introduced, are thoſe which happen from fire and water. Directions are here accordingly given how to eſcape from a burning houſe, how to extinguiſh fire, how to put out the flames from burning clothes, with many uſeful maxims of a miſcellaneous kind. With reſpect to accidents from water alſo are many ſalutary precautions, and the means uſed by the Humane Society are detailed at length. But what is of as great importance to young people, there are alſo cautions given againſt thoſe accidents which happen at play; directions what to do if bitten by a dog; how to treat wounds, burns, ſcalds, or injuries from gunpowder; concluding with the very wiſe but often neglected admonition, never to conceal an accident.

The little volume concludes with a ſection from which readers of every age may derive benefit, namely, with cautions againſt the accidents which happen in travelling, from intenſe cold, ſudden changes from heat to cold, catching cold, thunder ſtorms; againſt morbid ſenſibility, which occaſions fainting at public places, &c. &c. The public is much indebted to the author of this little volume, and there can be very little doubt of its receiving a very extenſive circulation. It contains alſo a number of plates, repreſenting the life preſerver, invented by Daniel, a model of a fire eſcape, drags of different forms for bodies of drowned perſons, models of the apparatus uſed by the Humane Society, with Colonel Crichton's plan of a bed for the eaſy conveyance of ſick and wounded perſons.

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This is a very convenient, uſeful, and cheap manual, and ſeems particularly well calculated to accompliſh what is propoſed, namely, the making the younger claſſes in ſchools acquainted with the elements of geography.

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We had occaſion to ſpeak very favorably of the former part of this agreeable, and highly uſeful work. We are exceedingly glad to ſee this continuation, as beyond all doubt our

numerous young friends will alſo be, who had the good fortu to be favoured with the former volume.

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Lectures on the Paſtoral Character. By the late George Campbell, D. F.R.S. Edinburgh, Principal of the Mariſchal College, Aberdeen. Edit by James Fraſer, D.D. Miniſter of Drumoak, Aberdeenſhire. 8vo. 7s.

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* The above List may be sufficient as a Specimen of the impositions practised on the Public at this Time, and on the above Subject. Our readers will not expect that we shall contaminate our Pages with the Titles of more of these Productions of Avarice and Defamation.

An Account of the Proceedings at the Feſtival of the Society of Free-maſons at their Hall, on Wedneſday, June 27, 1813, given to their M. W. A. G. M. the Right Hon. the Earl of Moira, K. G. &c. 5s.

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CORRESPONDENCE.

MR. EDITOR,

YOUR immediate and kind attention to the paper "On the State of Religion in the Foreſt of Dean, in the County and Dioceſe of Glouceſter," which I had the honour of tranſmitting, [See our Review for January, p. 93:] is a proof of the deſire there is to give effect, through your excellent publication, to the exertions of thoſe who who are labouring in the cauſe of morality,—of religious inſtruction,—and of the ſpiritual edification of others.

The encloſed addreſs* will explain to the public more minutely our hopes and wiſhes.—"The School was opened on the 11th of January laſt: between 200 and 300 children were almoſt immediately admitted. There is *every reaſon* to be aſſured, that the Foreſters are moſt gratefully impreſſed, and are looking forward with much ſolicitude for a further bleſſing, by a completion of our plan.

While the voice of Charity is heard in every part of this highly privileged country; while thouſands and tens of thouſands of pounds are freely given for the *temporal* diſtreſſes of others, the ſtill ſweet voice of Chriſtian love will yet retain its *ſovereign* power, and '*ſo*' ſpeak as to arreſt the feelings of many for the *ſpiritual* wants of our fellow creatures. What thoſe wants are, in the preſent caſe, have been already in part deſcribed, and they will further be demonſtrated by the relation of "*one fact*," which is, "*that through the whole extent of the Foreſt of Dean there never was a place for public worſhip of any kind or denomination.*" When, Sir, we reflect on the thouſands of ſouls which, it is greatly to be feared, have '*there*' paſſed into eternity in total ignorance;—when we reflect that ſuch will be the caſe of thouſands more unleſs ſome attempt is made to "turn their darkneſs into light," a more impreſſive or a more powerful appeal cannot be made to thoſe who know—who love—and who value the price paid for the redeeming of a ſoul. The ſtandard of the Eſtabliſhed Church, is at the laſt, thank God for the mercy, unfurled in that barren deſert. A place for aſſembling together "to learn of Him, whom to know is eternal life," is now opened, and, by the favour of our eſtimable

* This will appear in our next. *Rev.*

Dioceſan,

Diocesan, an Episcopal Licence is obtained for the due performance of Christian worship. These poor Foresters are at length therefore become *ostensibly* united to us, and can, as others do, worship God under the cognizance of the law of the land, and under the sanction of the Church. The average number of the Congregation of '*Adults*' will to appearance be from 300 to 500 souls; and as consecration will also be granted on an adequate endowment being procured, the case is with much earnestness submitted to the attention of the Clergy, and to *all* who, from a love to religion in general, and to the establishment in particular, will assist in *securing* so great a blessing to these long neglected people.

Subscriptions will be received in London at Messrs. Hoares, Bankers, Fleet Street; Sir John Lubbock, Bart.; Lubbock, Forster, and Clarke, 11, Mansion-house Street, Bankers.

Mr. Seeley, 169, Fleet Street; Mr. Hatchard, Piccadilly; Messrs. Cadel and Clarke, 52, New Bond Street; and Messrs. Lucas and Procter, 39, Gracechurch Street.

Every explanation will be given by Messrs. Cadel and Clarke; Mr. Hatchard; Messrs. Lucas and Procter, and by your obliged,

And most obedient Servant,

P. M. PROCTOR.

Newland Vicarage,
Colford, Gloucestershire.
March 13, 1813.

SUBSCRIPTIONS RECEIVED.

	£.	s.	d.
The Rev. Dr. Bell, Prebendary of Westminster	100	0	0
Thomas Hankey, Esq. Bedford Square	15	0	0
Benjamin Smith, Esq. Worbling, Lincolnshire	10	0	0
Charles Bridges, Esq. and Friends, Queen's College, Cambridge	10	0	0
Φιλος, London Post Mark	1	0	0
A Widow's donation	2	0	0

LITERARY INTELLIGENCE.

WORKS IN, OR PREPARING FOR, THE PRESS.

The Memoirs of Sir *Joshua Reynolds*, by *James Northcote*, Esq. R. A. They are expected to contain a number of original anecdotes of Dr. *Johnson*, Dr. *Goldsmith*, and other distinguished characters with whom he had intercourse and connexion.

Letters

Letters from the *Mediterranean*, by *Edward Blaquiere*, Esq. They will comprise a particular account of *Sicily*, *Tripoly*, *Tunis*, and *Malta*, with biographical sketches of various public characters.

The forthcoming Travels in *Norway* and *Lapland* will be accompanied with notes by Professor *Jamieson* of *Edinburgh*.

A second edition of the *Memoirs of Prince Potemkin*.

Sir *James Hall's* work on *Gothic Architecture*. It will form one quarto volume, and will contain about sixty engravings of curious and interesting subjects.

The first number of a new periodical work from the *Cambridge University Press*, to be entitled *Museum Criticum*, or *Cambridge Classical Researches*. It will be published three or four times in a year.

Mr. *Southey's Life* of *Lord Nelson*. In two volumes in small 8vo.

Captain Khrusenstern's Account of the *Russian Embassy* to *Japan*. In two volumes in 4to.

The *private Life* of the *Mahrattas*, by Captain *Broughton*. The plates are coloured after the drawings by native artists.

The Translations from the *Anthologies*, by Mr. *Bland* and his friends.

A new edition of *Sacred Meditations*.

Mr. *Elmsley's* learned and ingenious edition of the *Heraclidæ of Euripides*, from the *Oxford* University Press.

The *Bridal of Friermain*, or the *Vale of St. John*. A poem in three cantos.

A fifth edition of Essays in a Series of Letters, by Mr. *T. Foster*.

Calvin's Institutes, newly translated by Mr. *Allen*, closely printed in three octavo volumes, with a portrait by Freeman.

A duodecimo volume in the style of *Narrative* and *Conversation*, designed to illustrate an important point of *moral Duty*, entitled the *Excursions of Virgilius*, by Mr. *S. Morell*, of *Little Baddow*, *Essex*.

The eighth volume of the *Poetical Register*. The original department of the work is kept open a little while longer, to receive contributions, but must be closed in *April*, as the volume is to be published in the latter end of *May*.

A Dissertation on the Seals and Trumpets of the Apocalypse and the prophetic Period of 1260 *Years*, by Mr. *Cunningham*, Author of *Remarks on David Levi*. In one octavo volume.

The late Mr. *Searle's Pious Thoughts*, forming one small duodecimo volume.

Two

Two Volumes of Sermons, in ſmall octavo, by the Rev. *William Hawtayne*, Rector of *Elſtree*, *Herts*.

A Tour through Norway and Sweden in the Year 1801, with remarks on the manners, cuſtoms, &c. of the inhabitants; written in French by *Alexander Lamotte*, Eſq. This work will form one quarto volume, and will be illuſtrated with a map, by *Arrowſmith*, and with 15 views, drawn from nature by Sir *Thomas Dyke Ackland*, Bart. and etched by *Landſeer* and *George Cooke*.

A new edition of the Rev. *C. Marſhall's uſeful Treatiſe on Gardening*.

An Epitome of Univerſal Hiſtory, both ancient and modern, by Mr. *J. Baily*; containing a *chronological Abridgement of the moſt material events that have taken place in the principal Empires, Kingdoms, and States, from the earlieſt authentic records to the preſent time*; and intended as an accompaniment to his *Chart of Hiſtory*.

The Life of Dr. Thomas Goodwin, ſometime *Preſident of Magdalen College, Oxford*. With a recommendatory Preface, by *John Luther*. Second edition.

Three Plans to illuſtrate an *improved Mode of delineating Eſtates*, introduced and practiſed by Mr. *T. Hornor*, of the *Inner Temple*. The object of theſe is to combine the advantages of a Plan drawn after the common mode with thoſe of a Landſcape; repreſenting not only the ground comprehended in the outline ſo accurately as to bear the application of the Scale to all its parts, with every variety of Hill, Vale, Wood, Water, and Edifices, but alſo the circumjacent Country gradually receding and diminiſhing in Panoramic Perſpective.

A Statiſtical Table of Europe, on a large ſheet of drawing paper, uniting all that is moſt intereſting in the Geography of that diſtinguiſhed quarter of the Globe, and ſhewing at one view, the territorial extent, the military ſtrength, and the commercial importance of each ſtate. By Mr. *Thomas Myers*, of the *Royal Military Academy*, *Woolwich*.

The Merchant and Traveller's Companion from London to St. Peterſburgh, by Way of Sweden; and, proceeding from thence, to Moſcow, Riga, Mittau, and Berlin: with a Deſcription of the Poſt Towns, and every Thing intereſting, in the Ruſſian and Pruſſian Capitals, &c. and a Vocabulary of the moſt uſeful Terms, in Engliſh and Ruſſian. By *George Green*, Eſq. many years reſident in *Ruſſia*. In a duodecimo volume.

ERRATUM.

In our laſt p. 129, l. 18, for *Rennier* read Rennell.

THE

BRITISH CRITIC,

For APRIL, 1813.

Si ex ſtudiis delectatio ſola peteretur, tamen ut opinor hanc animi remiſſionem humaniſſimam ac liberaliſſimam judicaretis.

If gratification were the only object ſought from ſtudy, it muſt ſurely be obſerved to be a moſt refined and moſt liberal relaxation of the mind. CICERO.

ART. I. *Celtic Reſearches, on the Origin, Traditions, and Language of the Ancient Britons; with ſome introductory Sketches, on Primitive Society. By Edward Davies, Curate of Olverton, Glouceſterſhire.* 8vo. 561 pp. 12s. 6d. Booth, for the Author, 1804.

ART. II. *Mythology and Rites of the Britiſh Druids, aſcertained by national Documents; and compared with the general Traditions and Cuſtoms of Heatheniſm, as illuſtrated by the moſt eminent Antiquaries of our Age. With an Appendix, containing ancient Poems and Extracts, with Remarks on ancient Britiſh Coins. By Edward Davies, Rector of Biſhopſton, in the County of Glamorgan, and Author of Celtic Reſearches.* 8vo. 642 pp. With the addition of an Index to the former work. 18s. Booth. 1809.

IT is ſo perfectly unuſual for us to undertake the examination of works, which have been ſo long publiſhed as even the younger of theſe, that it becomes neceſſary for us to aſſign the reaſons for it. Concerning the former work, we have once or twice mentioned, that the circumſtances of its

publication were such as tended to make us feel more caution and delicacy than usual, respecting the interests of the author. Both volumes, also, involve the reader in so peculiar, and, at the same time, extensive line of research, that we have been unwilling to meddle with them, till we could be fortunate enough to meet with a critic who was particularly versed in the same lore. This good fortune having at length befallen us, we have resolved, though after all usual date, to lay before our readers a train of remarks, which we trust will prove well worthy of their attention.

The work commences with introductory sketches of the state and attainments of primitive society; containing a general view of the first ages, from the books of Moses; interspersed with observations from the histories and mythologies of the early Pagan writers. But, as these subjects have no exclusive reference to the Celtæ, whose history is the avowed object of the "Researches," we shall pass them by, and at once enter upon the Essay, which professedly treats of "their origin, their institution of Druidism, and their pretensions to the knowledge of letters *."

Historians are very generally agreed, that the Celtic nations have derived their origin from Gomer, the eldest son of Japhet, by whose progeny "the islands of the Gentiles were divided in their lands." In this, Mr. Davies perfectly coincides, making Ashkenaz, the eldest son of Gomer, to have been the immediate ancestor of the Western Celtæ, by whom the whole of Gaul, the islands of Britain, part of Germany, and part of Spain, was anciently possessed.

The original seat of this Patriarch, is said to have been in Bithynia,—the Euxine, (from him called the Ascanian sea) bounded him on the one hand; the family of Javan on the other; Lud was placed in his rear, and the Thracian Bosphorus in front. (P. 125, 127.)

"If," says Mr. Davies, "the name of Ashkenaz be at all connected with the Celtic language, the first of the three syllables must be regarded as a demonstrative article, or a particle, in composition of a similar meaning to wn, an individual of any kind, which is sometimes written wr, as in this name. And accordingly the families descended from this Patriarch, seem to have dispensed at pleasure with this article." P. 127.

From Ashkenaz thus divested of the first syllable of his name, the author assumes an etymology of the ancient nation of the Heneti, or Veneti.

* Commencing p. 117.

"In

"In the corner of Aſia," ſays he, "which we have juſt deſcribed, we find the *Heneti* or *Veneti*; which, pronounced by a Celt, would be Henet, Kynet, or Gwenet; well known tribes, wherever the Celtæ are found. The country of theſe Heneti, ſeems to have been the *Henydd*, the origin, the ſource, or the native region of the Celtæ. In the ſame diſtrict, we have the *Cau-cones*, and the iſles of Kyanæi." P. 127.

To the Engliſh reader it may be neceſſary to explain, that *henydd* is a Cambro Britiſh term, literally implying the origin, ſource, or ſpring of any thing.

The Heneti, as Nepos writes, were Paphlagonians, who migrating from Henetum into Italy, obtained afterwards the appellation of Veneti. The ſame who are now called Venetians. (Corn. Nep. Fragmenta, p. 166, Delph. edit. 8vo. 1691.)

They are thus noticed by the immortal Bard of Greece.

Παφλαγόνων δ' ἡγεῖτο Πυλαιμένιος λάσιον κῆρ,
Ἐξ Ἐνετῶν ὅθεν ἠμιόνων γένος ἀγροτεράων. ILIAD, l. 2, v. 851.

The Paphlagonians Pylamenes rules
Where rich Henetia breeds her ſavage mules. POPE.

There was alſo another colony of Veneti eſtabliſhed in Celtic Gaul, in the province now called Britany or Bretagne, who were celebrated by Cæſar for their ſhipping, with which they traded to the Britiſh coaſt. The name of Gwent, (the Gwenet we apprehend of Mr. Davies,) ſtill diſtinguiſhes the diviſions of Monmouthſhire, the Siluria of ancient Britain. Thus far hiſtory ſupports the poſition of the author, as to names and people; but the derivation of them from Aſhkenaz is very far fetched, and ſavours rather of the ingenuity of the etymologiſt, than the correctneſs of the hiſtorian. It reminds us of the well-known epigram againſt Menage:

"*Alſána* vient *d'Equus*, ſans doute
Mais il faut avouer auſſi,
Qu'en venant de là ici,
Il a bien changé ſur la route!"

The original emigration of the Celtæ to the weſtern hemiſphere is an event undoubtedly too remote to be calculated with any accuracy by hiſtorians of the preſent day; as Munſter, with great truth, remarks, "it is impoſſible to record, with certainty, the tranſactions of three thouſand years ago; ſince we depend only upon conjecture, where there are no contemporary hiſtorians to ſupport the facts." With Livy, therefore, we are compelled to ſay, "Nunc famæ rerum

ſtandum eſt, ubi certam derogat vetuſtas fidem." Mr. Davies ſuggeſts, that, upon this doubtful queſtion, a few probable hints may be collected from mythology.

"The Centimani," ſays he, "were ordered to depart from the neighbourhood of Thrace into the Lower Regions. They obeyed the decree without reſiſtance. Sometime afterwards, their relations, the Giants, who had ſtrengthened themſelves in the country, were ſubdued in war, and compelled to follow them. Εκατονχειρος, Centimanus, a man with a hundred hands, beheld at a diſtance, through the miſt of antiquity, preſents a monſtrous figure; but the character was once new, and muſt have had ſome reſemblance in nature. I think theſe names were tranſlated from the Celtic—*Canllaw* in Welſh, (from *Cant*, a hundred, and *Llaw*, a hand,) ſignifies a patron, counſellor, or advocate. The oldeſt political eſtabliſhment known among the Celtæ, was the *Cantref*, or community of one hundred families. The Canllaw, (Centimanus) ſeems to have been the chief or patron of ſuch a ſociety. The ſubdued Titans were committed to the care of the Centimani. This may imply no more, than that they were conſtituted into regular ſocieties, and ſettled under ſimilar chiefs of their own." P. 128.

The Titans were confeſſedly Japeditæ; and, if we underſtand Mr. Davies, he here means to refer the period of their emigration, to their expulſion from the eaſtern parts by Jupiter, who is fabled to have plunged them into the gulph of Tartarus, the lower regions of his brother Dis, or Pluto; by which we are to underſtand the weſtern parts of Europe, either Italy or Spain. The river Tartarus is ſuppoſed to have been the Tarteſſus*, now called the Guadalquiver, near Cadiz, where the Titans are ſaid to have ſuſtained their final overthrow by the victorious arms of Jupiter. The Abbe Banier explains the giants with the hundred hands, to have been captains, who had each fifty men under his command. We think Mr. Davies more happy in his conjecture. Of the Conian, or Kynetian family of Aſhkenaz, (whom he is inclined to identify with the Cicones, that formidable people who repulſed Ulyſſes and his Greeks—(Odyſſ. lib. 9.)

"When conqueſt crowned the fierce Ciconian train,")

he remarks,

"That even after they had reached their deſtined acquiſitions in the weſt, they ſtill retained their generic name: for Herodotus places the Kynetæ in the weſtern extremities of Europe, beyond

* Anc. Un. Hiſt. v. 4, p. 339.

the

the Celtæ. As the Danube riſes in the country of the Celtæ, viewed by *him*, it is probable that he means the Eaſtern Gauls. We muſt therefore look for his Kynetæ among the weſtern branches of the Celtæ. The name is acknowledged by the ancient Britons. Talieſin, a bard of the ſixth century, calls his countrymen Cyn-wys, or Echen Gynwys, the nation of the Cynmen. *Cyn*, in Britiſh, implying the firſt or foremoſt part, regularly forms Cynet for its plural, both in Welſh and Armorican." P. 129.

In his ſecond ſection, which he devotes to Druidiſm, Mr. D. very properly cautions his reader againſt an error into which ſome learned authors have fallen, of confounding the ſuperſtitions of two ancient, but totally diſtinct people, the Celtæ and the Goths.

"We muſt diſtinguiſh," ſays he, "the Celtic eſtabliſhment Druidiſm, from the Gothic myſticiſm of the Edda." He had previouſly remarked that "the irruption of the Goths into the territories of the weſtern Celtæ, being an event comparatively recent, could have nothing to do with the national habits, or national inſtitutes of the latter." He might have added from Cæſar, that "the Germans [or Goths] had no Druids."

Upon that celebrated prieſthood, he very juſtly remarks, that "the order of Druids under that name do not appear to have been traced out of Gaul, and the iſlands of Britain:" (p. 139) for this may fairly be concluded from the ſilence of the claſſic writers, none of whom have noticed them in any other countries. Cæſar, on the contrary, tells us, that "the Druidic diſcipline is ſuppoſed to have originated in Britain, from whence it found its way into Gaul; and that even in his time, thoſe perſons who were deſirous of being more deeply initiated into the myſteries of the order, reſorted thither for inſtruction." (De Bel. Gal. l. 6, c. 14.) It is therefore no undue inference, "that the *name* alſo belonged excluſively to the Britiſh order, and extended only where that order was acknowledged." (P. 139.)

A conſideration of this juſt opinion may not improperly be recommended to thoſe learned antiquaries, who, with Pliny, have derived the Druid from the Greek term Δρυς, an oak. Nor will it be at all leſs neceſſary for thoſe, who have wandered into other fanciful etymologies of Celtic terms, as if the Celtæ had poſſeſſed no language of their own, from whence they might derive a name. Gerard Voſſius, with great truth remarks, that "the Druids were unknown to the Greeks,—their origin muſt therefore be inquired for

in the Celtic: that is to say, in the British or the Gaulish language." (Voss. de Idol. l. 1, c. 36, p. 135.)

The Druid, in the Cambro-British dialect, is called Derwydd, (Pl. Derwyddon) derived, as Mr. Owen, in his Welsh Dictionary, observes, from *Dâr*, the male oak, and gwydd, (in composition, wydd) knowledge. In another work, he translates it "one set before, or in presence," the oak being called in Welsh, "the tree of presence."

The observations of Mr. Davies on this head are to us new, and therefore worthy of our attention. He suggests,

"That the original and primitive inhabitants of this island, at some remote period of antiquity, revised and reformed their national institutes. Their priest or instructor, says he, had hitherto been simply named Cwydd, or Gwydd; as the term is retained by Taliesin, "Bum Gwydd yngwarthan." [At last I became an Instructor.] "But it was deemed advisable to divide the sacred office between the national or supreme priest and a subordinate character, whose influence was more limited. From henceforth, the former became *Dâr-wydd*, or Druid, which, in the language of the people to whom we owe the term, is a compound of Dâr, superior, and Gwydd, a priest or instructor. The latter was called Go-wydd, or Ovydd, a subordinate instructor, and was sometimes called Syw, or Sy-wydd, names familiar to the bards Aneurin and Taliesin." P. 139.

We have here the Δρυιδαι και Ουατεις of Strabo—the Druidæ and Eubages of Marcellinus. In the Go-wydd or Ovydd of the Britons, Mr. D. imagines he can discover the the ancient Coies, or Coes of the Cabiri, of whom thus Hesychius:

Κοινης Ιερευς Καβειρων, οι δε Κοης.

Coies, or, according to some, Coes, a priest of the Cabiri.

The terms Syw and Sywydd, (plur. Sywyddon) are particularly referable to the science of astronomy, or more correctly, perhaps, to astrology; from the Celtic *Sy*, a star, and Gwydd, an inspector. Cæsar says that the Druids delivered lectures upon the heavenly bodies and their motions. (B. G. l. 6, c. 14.) And from Strabo and Marcellinus we may collect, that this was more immediately the department of the second order. Mr. D. seems desirous of identifying Sywyddon with the ancient priests of the Samothrace, whom, upon the assumed authority of Servius, he calls *Sui*, or *Suos*; affirming also, that they were afterwards called Salii by the Romans. The passage, as quoted by Mr. D. runs thus: "Samothraces horum (Penatium) Antistites, Suos vocabant, qui

qui poſtea a Romanis Salii appellati ſunt—(Servius ad Æn. ii.") In this, however, we are ſorry to remark, that, to us, Mr. D. appears wholly to have miſconceived the meaning, and conſequently to have miſinterpreted the language of his author. We have no where found that the Samothracian prieſts were ever diſtinguiſhed by the appellation he has aſſigned them: the word *Suos* muſt therefore, we conceive, be ſimply taken as a pronoun relative to *Antiſtites*, and not as a noun ſubſtantive. The object of the note is this: Servius, commenting upon the word *Dardaniæ*, (Virg. Æn. ii. l. 325, Var. edit. 8vo. v. 2, p. 384) obſerves that, according to ſome authors, Dardanus conveyed thoſe Penates from Samothrace to Troy, which Æneas afterwards carried with him from thence into Italy. And then follows the paſſage (not exactly pointed as Mr. Davies has given it us, for there is no comma between Antiſtites and Suos, neither is the latter word in capitals—) "Nam & Samothraces horum Penatium Antiſtites ſuos vocabant, qui poſtea a Romanis ſalii appellati ſunt, hi enim ſacra Penatium curabant;" which we literally tranſlate thus—"For the Samothracians alſo called the prieſts of theſe Penates *theirs*, who were afterwards by the Romans ſtiled Salii, for theſe perſons ſuperintended the ſacred rites of the Penates." The identity of the Samothracian guardians of the Penates and the Salii is thus explained by the ſame commentator, in his note on Æneid 8th, v. 285 (Var. Edit. 8vo. v. 3, p. 242)—"Nonnulli tamen hos (Salios) a Dardano inſtitutos volunt, qui Samothracibus diis ſacra perſolverent;" and an old writer, Critolaus, ſays, "that a Samothracian, named Saon, who with Æneas brought the Gods Penates to Lavinium, inſtituted that Salian mode of dancing, from which the Salii derived their name." (Roſin. Roman. Antiq. p. 223.) There is certainly an awkwardneſs in the expreſſion of Servius, which at firſt ſight, and particularly if taken as a detached ſentence, might eaſily miſlead a reader; but it particularly behoves an author to be critical in his examination, before he admits into his own ſyſtem the obſervations of another writer; he is otherwiſe liable not only to deceive his readers but himſelf. But to proceed—

The myſticiſm of the old weſtern Cimmerii, this author conceives to have been ſimilar to that maintained in the Druidic ſchools of Gaul and Britain.

"The intercourſe," ſays he, "which they held with ſouls after death,—the judgment which they paſſed on the actions of men,—and the inference they drew from their lives reſpecting the changes they would undergo, and the mode of their ultimate re-

novation," (p. 142) were the prominent features of themboth. "When Homer ſends Ulyſſes to conſult the dead, he does not make him touch upon the celebrated ſhores of Egypt or Phœnicia, though he ſailed by them; he directs him to the coaſt of the weſtern ocean,—to the land of the Cimmerii or Celtæ,—the dominions of Pluto or Dis, whom the Celtæ acknowledged as their father. In this devious courſe, the poet muſt have been guided by an ancient and prevailing opinion." "The deſcent of Æneas into the regions below, in which he learns the myſteries of the Metempſychoſis,—the fortunes,—the changes,—the renovations of his deſcendants—doctrines of pure Druidiſm,—is from a part of Italy, in which not only the reſearches of Strabo, but perhaps Virgil himſelf, placed one branch of the Cimmerii." P. 142.

Even the golden branch, which alone could introduce the hero to the court of Pluto, reſembled the miſſeltoe; and not only miſſeltoe, but, as Mr. D. ſays, "the miſſeltoe of the oak." P. 144.

Talis erat ſpecies auri frondentis opaca
Ilice. ——————————— ÆN. 6, v. 204.

The object of the author in theſe remarks has been to ſhow, that "though the name of Druid was only local, the religion itſelf had a very deep root."

Mr. D. next takes notice of the *Britiſh Triads*, a curious ſyſtem, by which the Druidic ſages delivered their myſtic precepts to their pupils; and which, long after their time, continued to be the mode of record adopted by their Britiſh ſucceſſors.

"Their [the Druids] method of inſtruction," ſays he, "was by ſymbols, and by ænigmas, or dark allegories; by ancient ſongs, and maxims orally delivered, and in private: but which they deemed it unlawful to reduce to writing, or communicate out of their own pale. Of the leſſons thus habitually and by ſyſtem concealed, few ſpecimens are to be found in ancient authors. Mela (L. 3. c. 2) has preſerved one of them. 'Unum ex iis quæ præcipiunt, in vulgus effluxit, viz. ut forent ad bella meliores—æternas eſſe animas,—vitamque alteram ad manes, i. e. one of their precepts has becom public, namely, that which bids them remember to act bravely in war—that ſouls are immortal, and there is another life after death.' Diogenes Laertius preſents us with another—'Σεβειν Θεους—και μηδεν κακον δραν,—και ανδρειαν ασκειν,' i. e. 'to worſhip the Gods, to do no evil, and to exerciſe fortitude.'—Both theſe precepts are Triads, and from hence we may conjecture, that ſuch was the general form of their moral and hiſtorical inſtructions. Auſonius, who reſpected, and ſeems occaſionally to imitate the bards of his country, has a whole poem of Triads." P. 150, 151.

"We

"We find among the oldeſt Welſh MSS. many hiſtorical notices upon the model of the Druidical Triads, and purporting to be the remains of Druidical ages." P. 152.

It is not improbable that Nennius may have alluded to ſome ſuch documents as theſe, when he tells us, that in the compilation of his hiſtory, among other notices, he had collected "the oral traditions of his anceſtors, for the Britiſh teachers had left no written memorials." (Nenn. Apol. xv. Scrip. p. 94.) Of the ſpecimens quoted by Mr. Davies, ſome are evidently mythological, and as ſuch he treats them. Others contain ſome dark alluſions to the firſt ſettlement of the Celtæ, (or Cymry, as they are there deſcribed,) upon this iſland, and the different tribes which in ſucceſſion followed them. Others again refer to perſonages or events of more recent date. Vaughan, of Henywrt, ſuppoſes them finally to have cloſed about the beginning of the ſeventh century; but the editors of the Myvyrian Archaiology have brought them down to the late period of the twelfth. That ſome curious veſtiges of real hiſtory may have been preſerved by theſe means, it is not our intention to deny. Some, we allow, even of the earlieſt events recorded, have been authenticated by other writers; but yet, granting them all the credit their advocates can reaſonably require, ſtill, they are ſo brief, ſo vague, ſo entirely devoid of dates, that no hiſtorian can with common prudence rely upon them as authorities; in the language of an old poet, they juſt afford us "a little glimmering light much like a ſhade."

The obſervations of Mr. Davies upon theſe documents are ingenious; but as we have yet a long way to travel through his book, we muſt be brief in our attentions to them here.

In one of theſe Triads, it is ſaid that Prydain, the ſon of Aedd the Great, eſtabliſhed government and law over the iſland of Britain. According to the Welſh pedigrees, this Aedd was ſovereign of the nine cantreds of Gwentland or Siluria; and his ſon Prydain, in a general council of the nation, was elected ſupreme monarch of the iſland. Mr. D. regards theſe characters as mythological.

"I am much deceived," ſays he, "if this Aedd was not the Αἰδης of the Greek mythology, the acknowledged patriarch of the Gauls; and *he* from whom the Αἰδουοι, Ædui, the firſt and principal race in Gaul, derived their name." P. 167.

The Ædui, or Hædui, "Clariſſimi Celtarum," as they are ſtiled by Mela, poſſeſſed territories not only in Gaul, but in Britain alſo. Mr. Whitaker ſuppoſes them to have been

been amongſt the earlieſt ſettlers upon this iſland. They occupied the greater part of Somerſet, with a portion of the neighbouring counties of Wilts and Glouceſter; but were afterwards conquered and deprived by the Belgæ. (Hiſt. Manch. v. 1, 8vo. p. 93.) Prydain (the ſon of Aedd,) is probably nothing more than a perſonification of the iſland. The Welſh ſtill diſtinguiſh it by that name.

In another Triad, we have "Tri gwyn Seronyddion ynys Prydain," "the three happy aſtronomers of the iſland of Britain." Mr. D. (p. 173) ſuggeſts that in the Seronyddion (Sing. Seronydd, from ſêr, ſtars, and honydd, one who diſcriminates or points out,) we may diſcern the Saronides of Diodorus Siculus. Bochart, in the ſtyle of Druid from Δρυς, derives them from Σαρων, or Σαρωνις, an aged oak. By the ſame rule it might be inferred, that the Saronides were miniſters of the Impure Idol—Σαρων bearing another, and a very different interpretation from that of an oak tree. Mr. D. is perhaps right.

We ſhall now diſmiſs the Triads, and proceed to the author's remarks upon the language of the ancient Celtæ, and the pretenſions of the Britiſh Druids to the knowledge and uſe of letters.

"It has been already intimated," ſays he, "that ſome reſpectable writers, who have treated of the Celtæ, have not been ſufficiently careful to diſtinguiſh between that race and the proper Germans, or the Gothic families. The conſequence of this indefinite outline has been a confuſed idea reſpecting the difference of language, as referable to thoſe nations. The genius of the Celtic ſpeech has not been ſeparately analized, and vocabularies have united words that have not the leaſt intercourſe or analogy." P. 214.

"The families of the Goth are ſufficiently aſcertained, and the genius of *his* language is completely known in its very numerous dialects." (P. 215.) "On the other hand, the ancient Celtic tongue, if it ſurvives at all, muſt be explored among the depreſſed relics of the Celtæ, or in thoſe regions which are peopled by tribes of the ſame nation. Our Britiſh iſlands are ſome of them. When detected, this language muſt preſent a character materially different from that of the German vocabularies." (P. 216.) "The dialects of Gaul appear to have been preſerved up to the period in which the power of the Roman empire declined:—this too, in parts of the territory, wherein a character of national independence could be leaſt expected. The city of Treves, [for inſtance,] lay in that part of Gaul, where the natives were mixed with invaders from Germany. Before it became a part of the Roman empire, and the ſeat of its provincial government, the chief men of the city affected a German origin; yet the populace

had preſerved their ancient language. St. Jerome reſided there, about A. D. 360, and paſſing through Galatia in Aſia Minor ten years afterwards, he recognized the language of Treves. Theſe long ſeparated people muſt therefore have retained the tongue which their common anceſtors had uſed a thouſand years before; and the Galatians here deſcribed, were deſcendants, not of the Goth or German, but of the Gaul." (Ibid.)

The author ſeems perfectly aware that an objection may be here ſtarted, "that this was the Belgic dialect, and therefore different from that of Gallia Celtica;" but, ſays he,

"The language of the Celtæ under that name, had alſo been preſerved. Auſonius, when celebrating the admired cities after the death of the tyrant Maximus, towards the end of the fourth century, thus addreſſes a beautiful ſtream that watered his native Burdigala:

"Salve, urbis Genius, medico potabilis hauſtu
Divona, *Celtarum lingua* —"Fons addite d.vis." P. 217.

Upon the authority of the ſame poet, he aſſumes that "Druidiſm had found an aſylum in Armorica, ſome ages after it had been proſcribed and ſuppreſſed in the reſt of Gaul," and that "the inhabitants of that region muſt of courſe have retained their national prejudices." (P. 218.) "The religion of the Druids, (continues he,) could not have ſubſiſted without an appropriate language; for the ſacred code of the order conſiſted of poems and maxims, which had been conſecrated by age, and communicated, ipſiſſimis verbis, with punctilious care. Theſe, it was a part of their ſuperſtition, to withhold from ſtrangers, ſo as to incur no riſk of their publication, by writing, or tranſlating them." And his concluſion from hence is, that "the pure Celtic of the Druids had been preſerved in Armorica." (P. 218, 219.) "The Armorican tongue, we are told, is related nearly to the Welſh and Corniſh."—"The Druids of Britain and Gaul could therefore have differed but little in their language." P. 220.

It may here be introduced as a well atteſted fact, that natives of Bretagne, (the Armorica of the Ancients) now priſoners of war in Wales, are ſo far capable of holding communication with the Welſh inhabitants of the country, as to have all their wants ſupplied without the intervention of the Engliſh, or any other language.

"In the Iriſh, the Erſe, and the Waldenſic, Mr. D. diſtinguiſhes the Celtic of thoſe tribes that were not fully included within the pale of Britiſh and Gauliſh Druids, and conſequently whoſe language was not affected by the cultivation which thoſe Druidical

Druidical ſages beſtowed upon their national tongue after their arrival in the weſt of Europe." P. 231.

"The Iriſh," ſays he, "appears, upon the whole, better preſerved than either the Erſe, or the Waldenſic." (Ibid.) "But in order to obtain a ſound and deep knowledge of the general and the diſcriminate in the Celtic, we ſhould compare all theſe dialects together." P. 234.

The next queſtion to be enquired into, is that very important one, "whether the Druids had or had not any knowledge of letters, previous to their intercourſe with the Romans?" It is the opinion of Mr. Davies that they had.

"No queſtion relating to this primitive nation," ſays he, "has been more eagerly diſcuſſed, or more unſatisfactorily determined," than the one before us. "According to ſome antiquaries, theſe Druids, amongſt thoſe of the Celtic tribes, in which they had obtained an eſtabliſhment, had an alphabet either peculiar to their countrymen, or elſe borrowed from the Phœnicians, or from the Greek ſchool at Marſeilles; whilſt others poſitively deny that our *Druids* of theſe *iſlands* had the uſe of letters, or any other *medium* for the record of their facts, beſides *oral tradition*, or the *ſongs of the bards*." (P. 237.) The Greek and Roman writers merely "furniſh a few hints upon the ſubject, which may ſerve as grounds of diſpute; but nothing clear and poſitive enough to ſilence contradiction; writers therefore decide this queſtion variouſly, according to their preconceptions reſpecting the Celtæ." P. 238.

That the literature of the Gauliſh and the Britiſh Druids was the ſame, he aſſumes from the well known paſſage in Cæſar—"Neque fas eſſe exiſtimant, &c.——memoriæ ſtudere," (B. G. l. 6, c. 14) in which he contends that the commentator equally "adverts to the Druids of both countries." P. 238.

"This paſſage," he aſſerts, "furniſhes no more proof that the Druids were (even comparatively) illiterate, than our prohibition of religious pictures and images, which prevail in Roman Catholic churches, can be received as proof, that we are comparatively ignorant of painting and ſculpture." P. 239.

The Greek letters imputed by Cæſar to the Druids, in their public and ordinary correſpondencies, he conceives to have been characters *much reſembling Greek*, but not preciſely the ſame. And this he infers from the Roman general's diſpatch to Cicero (Quintus) which was purpoſely written *in Greek*, that, in caſe of interception, his enterprize might not be diſcovered by the Nervii, who were a Celtic people. (P. 239.

239, 240.) For the similitude between the Gaulish and the Grecian letters, he refers to Attle; who further tells us, "that the ancient Spaniards also used letters, nearly Greek, before their intercourse with the Romans." And the inference from hence is,

"That letters must have been, at least, in some degree, known to our British Druids, the avowed Masters of the Gaulish Order."

For the antiquity of the Gaulish character, Mr. D. refers us to Bucher, who says,

"There are those who think the Druids had ancient characters, which were both elegant, and similar to those of the Greeks. For according to the testimony of Xenophon or Archilochus, the figures of those letters which Cadmus brought out of Phœnicia, into Greece, resembled *Gaulish* rather than Punic or Phœnician characters." Bucher's Travels, P. 183.

"We cannot," says he, "accuse either Xenophon or Archilochus of recording absolute nonsense. They must have meant that the Gauls or Celtæ, from remote antiquity, even before the supposed æra of Cadmus, had possessed letters, that were *similar to those which had been ascribed to that celebrated personage.* There are some grounds therefore for the opinion, that the Celtæ were acquainted with letters, before the establishment of the famous Greek school at Marseilles." And as "the similarity of the two series, is a good argument of their common origin—it is most reasonable to suppose, that both nations derived them from a common ancestor." P. 243.

The *general probability* then arising from hence is this—"that the Western Celtæ and their Druids, were, from remote periods, acquainted with letters, (however they may have qualified or prohibited the use of them,) and had an alphabet, similar to that of the ancient Greeks, which yet, was not recently borrowed from that people, but sprung from a remote and common origin to both nations." P. 245.

The author now proceeds to the authorities of the British bards who flourished in the sixth century, and whom he regards as the legitimate successors of the early Druids, and the depositaries of their mystic doctrines.

"It is a fact," says he, "generally known to those who are conversant in the language and history of the Welsh, that some very old works of British bards are still extant, particularly those of Aneurin, Taliesin, and Llywarch Hên, who lived in the sixth century. These Works possess all the internal and external marks of authenticity that can with reason be demanded. Their authors

are

are mentioned in the oldeſt and beſt copies of Nennius;—they are frequent objects of alluſion; and are often quoted by their ſucceſſors, in the times of the Welſh princes; many of them are ſtill preſerved in copies on vellum, from five to eight hundred years old. It is clear from the teſtimony and general tone of theſe bards, that the memory of the Druids was neither obliterated, nor lightly eſteemed among the Britons of their time. They not only declare and profeſs a veneration for the doctrines of thoſe reverend ſages, but avow their obligations to them, for much of their own ſcience.

"Taliesin, who is called the chief of the bards, expreſsly declares himſelf to have been received into the order of Druids, and profeſſes to inculcate ſeveral of their genuine doctrines. Many of his remaining poems treat largely on the metempſychoſis, and the formation of the world, and of men; the nature and firſt principles of things, and other myſterious ſubjects, which have been aſcribed eminently to the order of Druids. In the works of ſuch Druidical diſciples, it will not be unreaſonable to expect more particular information reſpecting the arts and traditions of the Druids, than ſuch as can be obtained from Greek or Roman writers." P. 245, 246.

Upon the credit of theſe documents, Mr. D. advances an opinion, that the Druids poſſeſſed a general ſyſtem of tokens or ſymbols, which they uſed, not only in their divinations by lot, but applied them alſo to the purpoſe of communicating ideas and thoughts; forming as it were a kind of allegorical alphabet, upon the foundation of certain characters or properties obſervable in the works of nature, as in trees and plants.

"Diſcriminative properties," ſays he, "had been obſerved in particular ſpecies of trees and plants. Theſe were not of a kind which demanded the eye of an expert naturaliſt alone to diſcover them, but which preſented themſelves obviouſly to popular notice and remark. Such as the expanding boughs and leaves of the oak; the length and uprightneſs of the fir, the quivering motion of the aſpen leaf, or the hollowneſs of the reed. Theſe obvious peculiarities had ſuggeſted, naturally enough, to a ſimple race, diſtinct, though general ideas of the reſpective trees, or plants, whenever the ſame general idea ſhould preſent itſelf. Thus, of a man who poſſeſſed an expanded mind, it would be ſaid, in perfect agreement with the language of poetry at this day; 'He is an oak;' of another who was liable to be intimidated, was irreſolute, and wavering, 'He is an aſpen leaf;' or of a third, who was hollow and deceitful, 'He is a reed.' Men in progreſs of time had proceeded ſo far, as to convey theſe general ideas from one place to another, by means of a leaf or ſprig of the characteriſtical tree, or by ſeveral of them artificially combined. From ſuch rude and ſimple openings, evidently aroſe that ſyſtem of general ſymbols, which had

had been retained by our Druids, and which at laſt grew into a ſcience of ſuch importance and of ſuch comprehenſion, that our bards of Druidiſm vaunted themſelves not a little upon their complete acquaintance with it; emphatically denominating the application of its principles, *Rhin*, or *Run*, the ſecret, or the myſtery." —P. 246, 247.

Talieſin thus boaſts of his attainments in this occult ſcience.

"Myvi yw Talieſin	i. e.	"I am Talieſin
Ben Beirdd y gorllewin;		Chief of the Bards of the weſt,
Mi adwaen bôb corfin		I am acquainted with every ſprig,
Yngogov Gorddewin."		In the cave of the Arch-Divines." P. 248.

In another of his Poems, the ſame Bard makes a farther diſplay of his ſuperior knowledge.

"Atwyn yd rannawd,	"I know which was decreed,
Gwawd, neu mevl, gogyfrawd	Praiſe, or diſgrace, by the intention
Aches gwydd Gwyddion—	Of the memorial of the *trees of the Sages*—
Gogwn i 'nevawd."	I underſtand my inſtitute."—P. 249.

From various hints, in poems of theſe ancient Bards, Mr. D. is induced to conjecture,

"That in thoſe caſes where the uſe of common letters was prohibited, the ingenious Druids having duly arranged their ſymbolical ſprigs knotted them up in ſtrings, like thoſe of the ancient Chineſe, or the famous Quipos of the Peruvians" as thus in Talieſin,

"Gwern blaen Ilîn	i. e.	"The Alders at the end of the line,
A wnaent gyſſevin."		Began the arrangement."—P. 252—3.

And again,

"Wyv llogell cerdd, wyf llëenydd.	"I am the Depoſitary of Song, —I am a man of letters.
Carav y gorwydd a gorail clyd."	I love the ſprigs with their woven tops ſecured" P. 253.

And another Bard, (Llywarch Hên. or the Aged) ſpeaks of "the tops of the Hazel, and the Privet of equal length, tied up with oak leaves." Ibid.

"This ſyſtem, conſidered as Druidical," obſerves our author, "had at length attained ſuch a degree of perfection, that the ſame hieroglyphical

hieroglyphical ſprigs, were become the ſymbols of ſounds, as well as of things, or of their ſeveral relations; and delineations of them were actually conſtituted into a regular alphabet." P. 254.

In illuſtration of this poſition, he adduces the following quotation, from an extraordinary Poem of Taliesin's, entitled, "Câd Godden, or the Battle of the Trees."

" Bûm ynghaer vevenydd	" I was in the city of Bevenydd. (Bllenydd, i.e. Apollo)
Yt gryſſynt wellt a gwydd	Whither the reeds, and the trees haſtened.
Cenynt gerddorion	The maſters of ſong will celebrate
Eryſynt cadvaon:	The wonders of the combatants.
Dadwyrain i vrython	A re-exaltation of the mixed race
A oreu Gwyddion,	Did the ſages accompliſh,
Gelwyſid ar neivon,	They invoked the dweller of Heaven,
Hyd pan gwarettau,	Till he, the ſupreme ruler,
Y rhên rwy digonſai.	Should ſuccour thoſe who had ſatisfied him.
As attebwy dovydd—	The great regulator gave for anſwer,
Trwy iaith ag elvydd,	*Throughout language and its elements,*
Rhithwch rieddawg wydd,	*Delineate the commanding trees,*
Gantaw yn lluydd:	In the capacity of warriors:
A rhwyſtraw peblig	And reſtrain the confuſion
Cad, ar llaw annevig."	Of battle, in the hands of the inexpert." P. 262.

" Here," ſays Mr. Davies, " the bard unequivocally declares the general nature, of his great, and profound ſecret. The ſymbolical trees or ſprigs, were delineated throughout language, and throughout its elements." And in what follows we mark the iſſue of the contêſt, " The ſprigs uttered their voice."

" Pan ſwynwyd godau	" When the ſprigs were marked
Yg gobeith goddau;	In the plane (or tablet) of devices;
Dygyttoroynt godeu,	*The ſprigs uttered their voice,*
O bedryddant danau:—	From the frame of diſtinct ſounds:—
Cwyddynt amaerau."	Then ceaſed the doubtful conflict." P. 263.

In a poem entitled " The firſt greeting of Taliesin," it is ſaid—

Neu vlaen gwydd falſum,	" Or the points of the *counterfeited trees,*

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Py eſtung mor grum?	What is it they whiſper ſo forcibly?
Neu pet analton,	Or what various breathings
Yſſid yn eu bón?	Are in their trunks?
Neu leu a Gwyddion	Theſe are *read* by the ſages
A vuant gelvyddon,	Who are verſed in ſcience,
Neu a roddant lyvron."	Or have delivered books."—P. 266.

And ſpeaking generally of the ſyſtem, the Poet adds,

" Ev gwrith, ev dadwrith,	" It will form, it will decompoſe,
Ev gwrith ieithoedd."	It will form languages."

From theſe, and numerous other quotations from the ancient Britiſh bards, but moſtly from Talieſin, all tending to the ſame point, Mr. Davies finally aſſumes, that the ſymbolical ſprigs of Druidiſm, as he terms them, were actually delineated in a certain form, and were definitely arranged in a fixed order, to repreſent the firſt principles of language, or to conſtitute an alphabet. In a few words,

" That our Druids poſſeſſed a kind of alphabet, which according to their tradition, or their doctrine, was formed upon the ſyſtem of their ſymbolical ſprigs, cut or delineated in ſimple figures, ſo as to repreſent the firſt principles, or the elementary ſounds of their language, and this tradition, obſerves our author, did not become obſolete, immediately after the age of the bards; for we find the word *gwydd* or *trees*, uſed long after their time, [ſo late as the year 1460], as a term appropriated for *letters* and *writing*." —P. 266.

Such briefly, is the hypotheſis formed by Mr. Davies, upon the evidence of his Cambro-Britiſh documents. His obſervations are many of them ingenious, and his deductions plauſible; but we cannot flatter him that they are concluſive. The misfortune is, that where the foundation itſelf is not perfectly ſecure, it it impoſſible for the moſt expert builder, to enſure a firm and ſtable ſuperſtructure. " The method of a *poet hiſtorical*," ſays Spenſer, " is not ſuch as of an *hiſtoriographer*."

The reader will probably be equally ſurpriſed with ourſelves, at the information which is next conveyed to us.— " That the Druidical Bards have left a regular chain of ſucceſſors in the Welſh mountains who profeſs to have preſerved the ſyſtem of Bardiſm or Druidiſm, entire to this day." P. 270. Mr. Davies, it is true, does not entirely ſupport their pretenſions; but ſome of their fantaſies happening to fall in

with his own hypotheſis, he has been tempted to preſent us with an engraved plate of an alphabet, which, he tells us, had been communicated to him by Mr. Owen, who, at the ſame time, aſſured him, that it was a copy of the original *Coelbren y Beirdd*, or *Billet of the Signs of the Bards.* It has ſince been publiſhed by that Gentleman himſelf, in the Grammar prefixed to his Welſh Dictionary, where he informs us that we are indebted for its preſervation to "one Edeyrn the Golden-tongued, who by command of the ſovereign princes of Wales, about the middle of the thirteenth century, extracted this analyſis from the code of Einion the Clerk." Who theſe worthies were; or by whom this wonderful alphabet had been preſerved; or where it had lain concealed, till lately brought to light, by Mr. Owen, we are left to ſeek. Could ſuch a document be properly authenticated, it would indeed be a valuable acquiſition to the literature of Britain. But the beſt informed Welſhmen, treat it as a whimſical humbug, practiced by the Druidic Junto of Glamorgan. We are ſomewhat ſurpriſed, that Mr. D. ſhould ſo haſtily have adopted it; but thus it is, that ſyſtem catches at a ſtraw to ſupport its weight!

Next follows a diſquiſition upon the Ogam, or Beth luis Nion Alphabet of the Iriſh; with ſome general analogies between the ſyſtem of Druidic ſymbols, conſidered as a method of writing, and the ſimilar practices of other nations.

It is remarked that "the Iriſh alphabet in all its eſſential points agrees with that of the bards in Britain. P. 274. There are, however," ſays our author, "material circumſtances which point out a very ancient and remote period for the ſeparation of theſe alphabets from each other. The two ſeries retain little or no veſtige of ſimilarity: and the Iriſh, beſides their cyphers or ſecret alphabets, have three ſets of characters; the moſt modern of which are nearly the ſame as thoſe on the grave of Cadvan, Prince of North Wales, who died about the year 616." P. 275.

This inſcription is given us by Rowland in his Mona Antiqua, (4to. 1723, P. 156.) where we learn that Cadvan, of Catamanus, was the grandfather of King Cadwallader. He was buried in the Iſle of Bardſey.

"The order of the two alphabets is alſo totally different. The Iriſh begins with B. L. N. the radical conſonants of Belin, the Apollo of the Celtæ." Ibid. P. 275.

A copy of the Bethluiſnion na Ogma alphabet, in Roman characters, together with its names and ſymbols, is here given us, from O Flaherty, (P. 276-7) and this is followed by a comparative

comparative ſtatement of the Iriſh and Britiſh names of letters, (277) and from thence the author proceeds to a recapitulation of the evidence given in the foregoing ſections, and ſhows, that as the Britons had one common name (Gwydd) for trees and letters, ſo had the Iriſh their term *Feadha* of the ſame double import. And to this he adds, that in the Corniſh, the word *Pren*, ſignified a tree, a ſtick, and a lot. P. 280-1.

Some of the Iriſh antiquaries, in their great zeal for the literary honour of their nation, have carried back their boaſted Ogam to the days of *Feniuſ Farſa*, the great grandſon of Japhet, and the reputed anceſtor of the Mileſians, who ſet up a ſchool of learning on the plains of Senaar, about 150 years after the deluge, and invented Hebrew, Greek, Latin and Iriſh characters, (Pinkerton, Enq. into Hiſt. Scotland, vol. II. p. 17.) An unlucky pun is here almoſt ſtumbling upon our lips, but we will refrain; obſerving ſimply, that the teſtimony of more ſober hiſtory is very generally unfavourable to theſe high pretenſions. Mr. D. does not indeed claim for our Britiſh bards, or their order, the original invention of their myſtic characters, though he ſtrenuouſly inſiſts upon the high antiquity of the ſymbolic ſyſtem.

"They acknowledge," ſays he, "that it was anciently known in other countries, and that it had been handed down from ages *beyond the flood*, as a treaſure of the greateſt importance to mankind." P. 288 Even, "in the infancy of the human race, *trees* in the garden of Eden, were divinely pointed out as emblematical of the moſt awful ideas, life and happineſs, or death and miſery."

How far he may have been indebted for this ſentiment to Hutchinſon, we know not. We can only remark that their ideas on this occaſion, are preciſely the ſame. That very learned, but eccentric writer, ſpeaking of our firſt parents, remarks, that "from the repreſentation of the figure, parts, motions, powers, &c. of the heavens, by a planted plan in paradiſe, they made groves, trees, and fruits ſo planted, ſacred repreſentations of the heavens." (Introduct. to Moſes's Sine Principio, p. lxxx.) and, "after they were driven out of paradiſe, beſides the tradition of what they had ſeen, heard and had been given in charge there, they had no other repreſentations but thoſe of trees, beaſts, birds, &c. nor any other books, except the Cherubim continued, but the heavens." Ibid. P. lxxxiii.

"The token of reconciliation which Noah received in the ark," ſays Mr. D. "was an olive leaf, and which the venerable

patriarch ſeems to have regarded as a ſymbol of ſacred import, conveying an idea of more than ſimply the fact that trees in general had began to ſhoot afreſh." P. 290.

From various paſſages in the Bible, he argues that the ſame ſymbolical ſyſtem, as intimated by rods, ſtaves and branches, may be found in the ſacred records, and carried back to very ancient periods, in the regions of the Eaſt, (P. 291 to 296.) "And if the traditions and cuſtoms of ancient Europe," alſo, "were examined, ſomething of the ſame kind would be diſcovered as traces of a ſyſtem which contemplated particular ſpecies of trees and plants, as being ſymbols of diſtinct ideas." (P. 296.) "The Greek and Roman hiſtorians were either uninitiated in the myſteries of their religious creeds, or they abhorred the ſacrilege of diſcloſing them, we therefore have no ſatisfactory accounts from them. All the information we have obtained, amounts to little more than vague conjecture, or mythological fiction. We ſee the ſymbolical ſyſtem of the ancients only in its exterior application; we ſee a certain ſpecies of crowns, and rods, uſed upon particular occaſions; we ſee particular gods venerated under the ſymbols of their appropriate plants or trees; and the learned content themſelves by remarking in general as follows: "Primis mortalibus maximus erat honos arboribus, nam et pro Deorum imaginibus, imo magis, pro ipſis Diis colebantur. Hinc forſan eſt, quod, non modo, ſingulis Diis, ſingulæ eſſent arbores, verum etiam, ſingulis arboribus ſuæ Nymphæ, quas Δρυιδας et Αμαδρυιδας, ſuperſtitioſa antiquitas appellavit." (Baxt. Gloſs. Rom. Antiq. l. Arbor.) "But as the ſuperſtition of thoſe ancients, reſpecting trees, bore a marked and ſtriking analogy to the ſyſtem of Druidical ſymbols, we may conclude that it was of the ſame nature, and originally ſprung from the ſame fountain." P. 209.

"The moſt ancient method of uſing Letters in Greece and Italy, ſeems to have been by cutting them acroſs laths or ſplinters of wood, like the inſcribed ſticks of Ezekiel, (c. 37. v. 16.) or the *Peithinen* of the Britiſh bards." The Peithynen, as Mr. D. had before (p. 271.) explained it to us, was a tablet, or ſmall body with a flat ſurface, but more eſpecially a brick, ſuch as ancient authors inform us, were uſed by the Babylonians for the record of their facts. Such we may ſuppoſe were the ſtones of Gwydden Ganhebon alluded to in the Triad. He thinks it probable that the characters upon the Babylonian bricks lately publiſhed by Dr. Hager, were not intended to repreſent nails; their component parts being not unlike the points of ſprigs, and prickles of thorns, plucked from their branches.

"When

"When I firſt ſaw them," ſays he, "they reminded me of an obſcure paſſage in Herodotus, reſpecting the building of that celebrated city.—Δια τριηκοντα δομων πλιθος, ταφοισι καλαμων διαστοιξοντες. (L. 1. 179) which Valla thus tranſlates—'Per triceſſimum quemq laterum ordinem, *ſummitates Arundinum* inſtipatas, conglutinabant,' may not this point at the *impreſſion* of thoſe *frames* which had been carved with ſprig letters!" P. 304.

To prove that alphabets formed upon the tree or ſprig principle, were not uncommon in other countries, and in early ages, he adduces a work of General Vallancey's, from whence he quotes Mr. Hammer's Arabic MS. which contains a number of alphabets, two of which conſiſt entirely of trees. And from Bayer, it is ſhown that each of the Chaldean or Hebrew letters, derives its name from ſome tree or ſhrub, as ב Beth, a thorn; ד Daleth, a vine, &c. From Elias Schedius, it is explained that Theut, or Hermes Triſmegiſtus deſigned his letters, in the form of animals and of trees. P. 305-6.

The ſame ſyſtem of ſymbolical ſprigs, diſtinguiſhed alſo the characters of the ancient Gothic nations, though the arrangement of the Runic alphabet was different from that of the Iriſh or the Bardic. Still, however, it may be worthy of our notice that they were deſignated by the ſelf ſame name. The Northern nations call their ſeries of letters *Run*, which Sir Henry Spelman and other learned men have traced to the Saxon Ryne, a myſtery or hidden thing. The Celtæ, as we have already ſhewn, call their ſyſtem of ſymbols *Run*, and *Rhin*, which in the Iriſh and Welſh languages, have preciſely the ſame import. P. 313.

The Pelaſgian or Etruſcan, as alſo the Ionian alphabets, are likewiſe held to have had ſuch a correſpondence with the Druidical letters, that their common origin might very eaſily be deduced. The Pelaſgian, are ſaid by Diodorus, (l. iii.) to have been the letters uſed by Orpheus. Mr. D. thinks it not improbable, that the Dance of Trees to the muſic of the Orphean harp, may have been an allegory of the ſame import, as Taliesins's device of arming the ſymbolical trees, or letters, and bringing them into the field of battle. In a word, he believes "the Druids to have been Orpheans, or the Orpheans Druids." P. 326.

The Work concludes with an Eſſay upon the Celtic language, in which its radical principles are appreciated and compared with primitive and ſimple terms in Hebrew, Greek, and Latin. To which are added, a few pages as an Appendix. The length to which this review has already carried us, will

not permit our entering into the particulars of this learned and very elaborate ſequel. We muſt therefore take our leave, obſerving that upon the whole, Mr. Davies has evinced himſelf a man of conſiderable reading, laborious inveſtigation, and much acuteneſs in adapting his various materials to the hypotheſis he has undertaken. But we fear that to many of his readers, his ſyſtem will appear to be paradoxical. We ſhall cloſe our review with a remark, ſaid to have been made by a certain venerable, and diſtinguiſhed literary character, to whoſe notice, fortunately for their author, theſe Reſearches had gained admittance.

"That it is a work, which from the very nature of it, will be read by few,—and of thoſe few, ſtill fewer will underſtand it.—It muſt always however remain a monument of the erudition, ingenuity, and indefatigable induſtry, of its reverend and learned author."

It is very certain, that the ſame truly reſpectable and diſcerning perſonage, has ſince thought fit to become his patron.

(To be concluded in our next.)

ART. III. *A conciſe Account of the Origin of the two Houſes of Parliament: with an impartial Statement of the Privileges of the Houſe of Commons, and of the Liberty of the Subject. By Edward Chriſtian, Eſq.* 8vo. 98 pp. 3s. 6d. Cadell and Davies, 1810.

THIS excellent and judicious pamphlet owes its publication to that wicked reſiſtance to the authority of Parliament, in which contumacy, aſſuming the name of patriotiſm, permitted, or rather inſtigated, a furious mob to array itſelf againſt the legitimate power of government; the diſgraceful progreſs of which outrage we dare not truſt ourſelves to deſcribe. Our feelings are too much alive, and the recollection of the ſcene is too vivid for us to mention it, without the uſe of language inconſiſtent with the moderation, which we have always endeavoured to preſerve.

"It is a lamentable thing," Mr. Chriſtian obſerves, "that one life ſhould have been loſt, or one drop of blood ſhould have been ſpilt; in a conteſt, where it is impoſſible that two men of ſenſe and education, who beſtow due attention upon the ſubject, can be of different opinions; and where all proteſt that they are influenced

fluenced only by a love of their country, and a ſacred regard for truth, juſtice, and liberty."

It is indeed a lamentable thing, that people ſhould have been ſo deluded, as to throw away their lives in ſuch a conflict; and that after licentiouſneſs and outrage had been carried to the exceſs of aſſailing the houſes, and threatening the lives, of all who were pointed out to the fury of the mob, no reſtraints could be diſcovered, but in the uſe of thoſe dreadful means which they had ſo long braved, and, by their own attacks, invited.

The legal queſtion which was afloat when this pamphlet was written is now ſettled by the deciſion of the judges in the Court of King's Bench, and in the Exchequer Chamber. Pertinacity may, perhaps, carry it into the Houſe of Lords, but little doubt can be entertained of its meeting there a proper and final deciſion. Mr. Chriſtian has, however, done himſelf great honour, by the learned, judicious, and candid manner in which he has inveſtigated this truly intereſting and important queſtion; and his eſſay derives additional value from his having avoided the appearance of controverſy, and arranged his reaſons and authorities in ſuch a manner, that every reader may judge of the fairneſs of them, and the juſtneſs of his concluſions.

In the firſt chapter, the learned profeſſor traces the origin of the two houſes of Parliament; and although it is difficult to advance any thing new on ſuch a ſubject, he has the credit of having made a clear, perſpicuous and ſatisfactory ſtatement, ſupported by the beſt authorities, both hiſtorical and legal. After noticing the various opinions of Petyt and Lord Lyttleton, on one hand, who think they trace the preſent form of holding Parliament to a period conſiderably before the conqueſt, and of Dr. Brady, on the other, who refutes theſe arguments, and places the ſeparation of the two houſes in much more recent times, he gives his own judgment, of which the following is an abſtract.

After the introduction or the full eſtabliſhment of the feudal ſyſtem by the Conqueror, every ſeat in Parliament was territorial; and the owner of lands, who held them immediately of the king, had both a right, and was under an obligation to attend the king's court, the great Court Baron, or the great council of the nation. Theſe were called chief tenants, or tenants *in capite*. Every tenant of the king, however ſmall was his eſtate, had the ſame right to a ſeat in this parliament as the moſt powerful baron. In the Magna Charta of King John, we find a diſtinction had been made

between the greater barons and the ſmaller freeholders; and that very vague and indefinite diſtinction moſt unqueſtionably, in the event, produced the diviſion of the lords and commons. The King declares—"Ad habendum commune conſilium regni ſummoneri faciemus archiepiſcopos, epiſcopos, abbates, comites, et majores barones *ſigillatim per literas noſtras*, et præterea faciemus ſummoneri, *in generali*, per vicecomites et balivos noſtros omnes illos qui de nobis tenent in capite." Here we ſee the outline of our preſent parliament. The ſeparate ſummons by letter or writ to each peer is continued to this day; the general ſummons of all the freeholders of the crown produced, in the courſe of the two next reigns, a writ to the ſheriffs, to which our preſent elections owe their origin. We are informed, alſo, who were the conſtituent members of the high court of parliament 150 years after the conqueſt. It continued in this ſtate for fifty years longer, until the Earl of Leiceſter having uſurped the ſovereign power in the 49th of Henry III. inſtead of ordering the ſheriff to give this general ſummons to all the tenants of the crown or leſſer barons, directed the ſheriff to ſummon and ſend two knights out of each county. Theſe tenants were either knights or compellable to become knights. The qualification for knighthood was afterwards, in the time of Edward II. fixed at twenty pounds a year; or rather, all who had an eſtate under that value were exempted from taking upon them that expenſive honour. This act of the Earl of Leiceſter was perfectly conſiſtent with former principles. Theſe freeholders of the crown, though each had a right to attend, had probably not inſiſted upon it, but, on the contrary, were petitioners to be diſcharged from ſo burthenſome a duty. But he who had the power to compel the attendance of each individual, ſeemed to have fixed a reaſonable limit to the exerciſe of that power, when he was contented that the ſheriff ſhould ſend him two only from each county. *The reſt were not prohibited from attendance, but their attendance was diſpenſed with.* This was a moſt important act of ſtate, which required no confirmation by the legiſlature; it was conſiſtent with former principles, it was conſiſtent with the great charter; no one was torn from his home and family but *per legem terræ*, by the law of the land. The policy of the meaſure was undoubtedly to compel a greater attendance than had before appeared; that the power and conſequence of the greater barons might be diminiſhed by the increaſe of the votes in parliament, and by thoſe over whom the crown was more likely to have an influence. But when this writ was communicated by the ſheriff

riff to the King's tenants at his county court, as they conſidered their attendance in parliament rather a burden to be avoided than an honour to be ſolicited, they would be glad to agree among themſelves, upon condition that the reſt ſhould pay their coſts and expences, which two ſhould attend inſtead of the whole number. But the two knights who were ſent from each county, independently of this election, had a perſonal right to ſit in parliament, and for ſome time afterwards ſat with the barons, and were, in fact, their peers. Thus we ſee this election of the knights and this repreſentation of the counties were ſo ſlight a change, and ſo agreeable to former principles, that they could ſcarce be regarded as an innovation.

We cannot give ſo ſatisfactory an account of cities and boroughs, becauſe we have no authentic evidence that citizens and burgeſſes actually did ſit with the peers anterior to the reign of Henry III.; but it is eaſy to ſhow from original principles, that ſome of the burgeſſes from each borough, that held lands of the King, had a right, or were under an obligation, to attend. If the King had created a city or borough a corporation, and had granted it lands to hold immediately of himſelf, it is clear that the corporation would collectively be a tenant of the King, and either all the corporators, or ſome of them, as repreſentatives of the reſt, would be entitled, and compellable, to attend the King's courts. It is very probable that the citizens and burgeſſes, who muſt have been poor tradeſmen, would not in general be ambitious of claiming their legal and conſtitutional right to ſit in the ſame aſſembly with the haughty barons. And when Edward I. in the next reign, was induced to adopt the ſame meaſure as the Earl of Leiceſter, conſcious, perhaps, of their own meanneſs, they ſeparated from the barons and knights, and conſulted among themſelves only upon the public buſineſs. The knights at that time ſometimes joined the barons, and ſometimes the citizens and burgeſſes. But at laſt they found it, perhaps, more convenient, or agreeable to their feelings, to take precedence of the citizens and burgeſſes, than to be obliged to give it to the barons. In Scotland the commiſſioners of ſhires always formed one eſtate with the barons.

In the ſecond chapter, the author proceeds to prove, that the Houſe of Commons is a court of record, a taſk of no great difficulty, in which, however, he ſhows great learning and accuracy. But, he adds, even if the Houſe of Commons were not a court of record, it would afford no argument that they had not the power to commit for contempt, becauſe the

the

court of King's Bench have decided, "that the Admiralty Court may puniſh one that reſiſts the proceſs of their court, and may fine and impriſon for a contempt to their court, acted in the face of it, though they are no court of record."

The next chapter, which is entitled, "The great Charter; The Trial by Jury; The Law of the Land; The Law and Uſage of Parliament," ſhows the diſtinction between the terms judgment of our peers and law of the land; the trial by jury, being one branch only of the law of the land, though mentioned here as the moſt pre-eminent.

"But," he obſerves, "there are an infinite number of legal proceedings, by which a ſubject may be arreſted, impriſoned, and outlawed, by the law of the land, without the intervention of a jury. And whenever the judgment of peers, or a trial by jury, is reſorted to, it can exiſt only in thoſe caſes, which the law of the land defines and deſcribes. The trial by jury is ſpecified as the higheſt example of the law of the land. If the law of the land is not preſerved, the trial by jury will ſoon be loſt. For all miſdemeanours, a peer of parliament muſt be tried, not by his peers in parliament, but exactly in the ſame manner as a commoner, by a jury.—In this caſe he is tried, not by judicium parium, but he is tried according to the lex terræ, the law of the land. In an impeachment, a commoner is tried by the lords, who are not his peers; here the lex terræ prevails over the judicium parium. When a man is committed for trial, when he is arreſted for debt upon meſne proceſs, he is legally deprived of his liberty without the judgment of a jury. If he pleads guilty to a capital charge, or ſtands obſtinately mute, he may be deprived of life by the law of the land, but without the intervention of a petty jury."

By the application of the common law, and the deciſions founded on it, Mr. Chriſtian ſhows that "it is a fundamental maxim of the law and cuſtom of parliament, that the two houſes are mutual checks to each other, and the *ſole judges of their own privileges.*"

In the fourth chapter, which is divided into four parts, are diſcuſſed, the power of courts of juſtice to puniſh contempts by their own authority, and the conſtitutional power of the Houſe of Commons to commit for contempts. This portion of the work is full of learned and ſatisfactory reſearch, ſhowing that every court, however conſtituted, has the neceſſary power for ſupporting its own authority; and that parliament, in particular, from a very remote period, has exerciſed, without diſturbance, the right of committing not only ſtrangers, but alſo its own members, for offences committed, as well againſt them without doors, as in their preſence.

preſence. To the offence which occaſioned ſo much tumult and ſo much diſcuſſion, the following precedent appears to be perfectly in point.

"4th February, 1580. Mr. Norton complains of a book, 'not only as reproaching ſome particular good members of the Houſe, but alſo very much ſlanderous and derogatory to the general authority, power, and ſtate of this Houſe, and prejudicial to the validity of its proceedings, in making and eſtabliſhing of laws.' And it appearing to the Houſe that Mr. Hall, a member, was the procurer that the ſaid book was printed and publiſhed, and Mr. Hall being brought to the bar, he ſubmitted himſelf to the Houſe and aſked pardon, and being withdrawn, ſundry motions and arguments were had; but at laſt it was reſolved, without one negative voice, 'that he ſhould be committed to priſon,' and upon another queſtion, 'that he ſhould be committed to the priſon of the Tower, *as the priſon proper to the Houſe.*' And it was further reſolved, that he ſhould remain in the ſaid priſon for ſix months, and until he ſhould make retractation of the book to the ſatisfaction of the Houſe: that he ſhould pay a fine to the Queen of five hundred marks; and that he ſhould be preſently ſevered and cut off from being a member of this Houſe any more during the continuance of this preſent parliament."

The ſixth chapter ſhows that an officer has a right to break open outer doors, to execute the warrant of the Speaker of the Houſe of Commons. The laſt, which is very ſhort, is devoted to an explanation of the diſtinctions between moral, civil, and political liberty. The author's explanations on theſe points, though brief, are very ſatisfactory, and they are introduced by the following appoſite and ſtriking reflections.

"Though declamation and eloquence in all ages have exhauſted their ſtores upon this favourite theme, yet reaſon has made ſo little progreſs in aſcertaining the nature and boundaries of liberty, that there are very few authors indeed, either of this or of any other country, which can furniſh the ſtudious and ſerious reader with a clear and conſiſtent account of this idol of mankind. Thouſands worſhip it, and are even ready to offer their blood as a ſacrifice to it, under the form of a tree, a cap, or a cockade. Theſe fooliſh ſymbols, with various watch-words of ſedition equally unmeaning, may inflame the paſſions of the vulgar for a time, when practiſed upon by all the artifices of deſigning and wicked men, and may ſuppreſs the voice of reaſon and ſobriety, but the conſequences are too terrible to laſt long. Anarchy muſt reform itſelf, or where every crime is committed, and where neither life, perſon, nor property, is ſecure, in ſuch a war of all againſt all, each individual, for his own ſake,

ſake, will ſoon demand a truce, and offer articles of capitulation."

Although the immediate occaſion which produced this diſcuſſion is paſſed, and we hope a parallel inſtance will never occur, yet this pamphlet may always be peruſed with pleaſure and advantage, and will remain a creditable proof of the ability, induſtry, and ſound judgment of the learned Editor of Blackſtone.

ART. IV. *Forbes's Oriental Memoirs, &c.*

(Concluded from p. 215.)

WE reſume with much ſatisfaction our ſummary account of this entertaining and intereſting Publication, only regretting, that circumſtances will not permit us to detail more of its contents for the amuſement, and information of our readers. We ſhall purſue our ordinary courſe in works of this deſcription, and continue to point out ſuch portions and paſſages as have moſt forcibly and moſt agreeably detained us in our progreſs.

The ſecond Volume upon which we are now entering, will perhaps be found the moſt abundantly entertaining. The account of the Guzerat, and its inhabitants, muſt be very acceptable to all who are curious on oriental ſubjects, as it is far leſs perfectly known. Except the books of Fryer, and of Ovington, we have very few which undertake to deſcribe this part of India.

The account of the Mahratta army, with the manners and cuſtoms of the various nations and tribes of which it is compoſed, is ſingularly curious, ſee p. 40. The ſame may be ſaid of the Brahmins dinner, p. 49, 50. Nothing can be more prepoſterous and fantaſtical, in the conception of Europeans, than their forms of prayer, and various ceremonies. If a perſon of another caſt, or a Brahmin who has not waſhed, touches his Dotee, (the garment round the waiſt) it muſt be waſhed. Many curious particulars of the different caſts of the Hindoos, are detailed in this and the ſubſequent pages. For various entertaining anecdotes of the docility and ſagacity of the Elephant, ſee p. 58 et ſeq. But few things occur in the whole work of greater curioſity and intereſt, than the deſcription of a moſt extraordinary tribe,

tribe, known by the denomination of Bhauts; this we ſhall inſert.

"The Bhauts reſide chiefly in the province of Guzerat, but are not unknown in other parts of India; like the troubadours and minſtrels in Europe in the days of chivalry, they ſeem chiefly occupied in repeating verſes of their own compoſition, or ſelections from the mythological legends of the Hindoos; they chant their verſes in a ſtyle peculiar to themſelves, not unpleaſing to a ſtranger, as the modulation of the voice, and an energetic graceful action, give effect to the poetry; which, like the old ballads in Europe, is either to praiſe ſome renowned warrior, commemorate a victory, record a tragical event, or panegyriſe a preſent object. The Hindoo Rajahs and Mahratta chieftains have generally a Bhaut in their family, who attend them on public occaſions, and viſits of ceremony; during theſe proceſſions he loudly ſounds their praiſe, and proclaims their titles in hyperbolical and figurative language. Tacitus mentions the hiſtoric ſongs and traditions of the German bards; the Greeks and other ancient nations encouraged them; perhaps Homer himſelf may be included in a claſs which like him repeat their legendary tales, and are the oral hiſtorians of the country.

"Although this is the uſual occupation of the Bhauts, many of them have another mode of living; they offer themſelves as ſecurity to the different governments for payment of their revenue, and the good behaviour of the Zemindars, Patels, and public farmers; they alſo become guarantees for treaties between rival princes, and the performance of bonds by individuals. No ſecurity is eſteemed ſo binding or ſacred as that of a Bhaut, becauſe, on failure of the obligation, he proceeds to the houſe of the offending party, and in his preſence deſtroys either himſelf or one of his family, imprecating the moſt dreadful vengeance of the gods on the head of him who had compelled him to ſhed their blood. This is deemed a due cataſtrophe; as the Hindoos are taught to believe that the Bhaut's life, to which a ſuperſtitious veneration is attached, over and above their common horror of bloodſhed, will be demanded from the aggreſſor by an offended deity; it is therefore very uncommon for an obligation to be broken where a Bhaut ſtands ſecurity.

"For this reſponſibility the Bhauts receive an annual ſtipend from the diſtrict, village, or individual they guarantee; they ſign their names and place of abode to the agreement, but inſtead of affixing their ſeal, as cuſtomary among the other tribes, they draw the figure of the catana or dagger, their uſual inſtrument of death.

"This cuſtom of the Bhauts ſhedding their own blood, or that of their family, has ſome analogy with many paſſages in ancient hiſtory, eſpecially among thoſe nations who ratified their ſolemn covenants by a bloody ſacrifice. One method was to kill

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an ox, and after many religious rites, to diſtribute it in pieces among their friends; all who eat of it were from that moment connected by a ſacred tie, and bound to perform their part of the covenant, whether to revenge an injury, or for any other purpoſe. Lucian ſays, 'When any one of the ancient Scythians received an injury, and had not the means of avenging himſelf, he ſacrificed an ox, and cut it in pieces, which he cauſed to be dreſſed, and publicly expoſed; he then ſpread out the ſkin of the victim, and ſat upon it with his hands tied behind him. All who choſe to take a part in the injury which had been done, took up a piece of the ox, and ſwore to revenge him according to their reſpective ability.' Herodotus mentions a circumſtance of the ſame people ſtill more reſembling the public engagements of the Bhauts, on the occaſion where the contracting parties cut their arms with a knife, and let the blood run into a bowl of wine; of which all who were preſent drank, with the moſt dreadful imprecations againſt him who ſhould violate the treaty.

"The Ayeen Akbery mentions Charuns and Bhauts, both employed in ſinging hymns of celebration, and reciting genealogies; in repeating martial feats during a battle to animate the troops, and in diſcovering parables and ſecret things; every great man in thoſe days had ſeveral in his ſervice, both Bhauts and Charuns; the former equalled the latter in poetical talent, and excelled them in chronology.

"Although the Bhauts poſſeſs landed property, and cultivate it by the tribes employed in agriculture, as a privileged order they are exempted from taxes, and every attempt to levy an aſſeſſment is ſucceeded by the *Tarakaw*, a moſt horrid mode of murdering themſelves and each other; this, from invariable cuſtom, it is abſolutely incumbent upon them to do; for were they voluntarily to ſubmit to any impoſition, thoſe of their own tribe in other places would refuſe to eat with them, or to intermarry with their family; they therefore prefer a voluntary death to this ſtate of ignorance and excommunication.

"Many families of this tribe reſided in Neſiad, from whence they travelled when wanted officially, and were always conſidered as a moſt reſpectable part of the community. As this city had been twice aſſeſſed and plundered in the three preceding months, Ragobah's impoſition reduced the inhabitants to the greateſt diſtreſs. The moſt melancholy ſcenes occurred in every quarter, of families delivering up their laſt mite, and houſes robbed of every moveable to anſwer their proportion of the tax; if inſufficient, the wretched owners, ſtripped of clothes and neceſſaries, were left in nakedneſs and poverty; or, under pretence of ſecreting valuables they never poſſeſſed, tortures were inflicted with mercileſs vigour. So common are theſe executions among the Mahrattas, that our allies thought nothing of the cruelties in Neſiad. Britons were not ſo unconcerned, their generous boſoms glowed with indignation againſt ſuch wanton oppreſſion; but all remonſtrances

remonſtrances were vain; Ragobah and his officers, like Gallio of Achaia, 'cared for none of thoſe things.'

"When theſe cruelties and the refuſal of the Bhauts to pay the tax were reported in the Engliſh camp, the commanding officer ſent the brigade-major privately into the town, to convene the principal Bhauts, and aſſure them if they diſcharged their quota quietly, they might rely upon protection, ſincerely lamenting the neceſſity of the meaſure. The heads of the tribe informed the officer they were able to pay more than was demanded in any other mode, but if Ragobah perſiſted in compulſory aſſeſſment, they ſhould prefer death to ſubmiſſion.

"Theſe humane remonſtrances and perſuaſions proving ineffectual, and Ragobah continuing inexorable, the whole tribe of Bhauts, men, women, and children, repaired to an open ſpace in the city, armed with daggers, and with a loud voice proclaimed a dreadful ſacrifice; they once more prayed for an exemption, which being refuſed, they ruſhed furiouſly upon each other, and a conſiderable number periſhed before our aſtoniſhed troops could diſarm them. One man, more cool and deliberate than the reſt, brought his family to the area before the Durbar; it conſiſted of two younger brothers, and a beautiful ſiſter, all under eighteen years of age; he firſt ſtabbed the unreſiſting damſel to the heart, inſtantly plunged the dagger into the breaſt of one brother, and deſperately wounded the other before he could be prevented; indeed, the whole horrid deed was in a manner inſtantaneous. I afterwards heard this man boaſt of having ſacrificed his father a few months before in the glorious cauſe for which he had now become a fratricide." P. 89—93.

The brigade-major alluded to in the above narrative was captain, now major Torriano, whoſe gallantry and highly diſtinguiſhed talents as an officer, were afterwards exemplified in his defence of Onore againſt Tippoo, related in a ſubſequent part of this work.

A pathetic tale is told of the melancholy cataſtrophe of an amour between a young ſoldier of fortune and one of the wives of Ragobah, the Mahratta chieftain, at p. 127. How ill founded are the ideas entertained in Europe of the ſanctity, mildneſs and benevolence of the Hindoos is exemplified at p. 135. The memoranda of Sir Charles Malet, at p. 143, relative to a Mahratta army, well merit attention. At 165, on the ſubject of mermaids, the author may be in danger of incurring the imputation of too great credulity.

"Although the exiſtence of mermen and mermaids is doubted by many, the hiſtory of England, Holland, Portugal, and other countries, proves the reality of theſe creatures. In the fifteenth century, after a dreadful tempeſt on the coaſt of Holland, one of them was found ſtruggling in the mud, near Edam in Weſt-Frieſland;

land; from whence it was carried to Haarlem, where it lived ſome years; was clothed in female apparel, and it is ſaid was taught to ſpin. In 1531 another, caught in the Baltic, was ſent as a preſent to Sigiſmund, king of Poland; it lived ſome days, and was ſeen by all his court. In 1560, the fiſhermen of Ceylon caught ſeven of both ſexes, which were ſeen by ſeveral Portugueſe gentlemen then at Menar, and among the reſt, by Dimaz Boſquez, phyſician to the viceroy of Goa, who minutely examined them, made diſſections, and aſſerted that the principal parts, internal and external, were conformable to thoſe of the human ſpecies." P. 164, 165.

The author's garden is pleaſantly deſcribed at p. 240. The following anecdote is too ſingular to be omitted, as its authenticity muſt be unqueſtionable.

"About four years before my appointment to Boroche, ſome Mahomedans, walking through a village where a family of *Rajbpoots* reſided, approached their houſe, and accidentally looked into a room where an elderly woman was eating. They intended no inſult; they ſaw her at her meal, and immediately retired; but this accident occaſioned a diſgrace on the Rajhpoots lady for which, on her part, there could be no expiation. She at that time lived with her grandſon, a fine young man, who was abſent when the Mahomedans committed their treſpaſs: on his return home ſhe related the circumſtance, and her determination not to ſurvive it; ſhe therefore intreated him inſtantly to put her to death, a ſtep ſhe had only deferred that ſhe might fall by his hand. The youth's affection and good ſenſe induced him to remonſtrate with his venerable parent, whom he endeavoured to diſſuade from her purpoſe, by alleging that none but her own family knew of the diſgrace, the very men who were the innocent cauſe of it being unconſcious of the offence. Perſevering however in her reſolution, but unable to perſuade either her grandſon, or any other perſon, to perform the ſacrifice, ſhe calmnly waited until he next went from home, and then beat her head againſt the wall, with dreadful violence. On his return he found his venerable parent in this agonizing and ſhocking ſtate! She again intreated he would finiſh the ſacrifice, and releaſe her from her miſery: he then ſtabbed her to the heart. By the Engliſh laws he was ſecured as a murderer, ſent to Bombay for trial, and confined in the common priſon until the enſuing ſeſſions. The grand-jury found a bill for murder: the petty-jury, compoſed half of European and half of Natives, found him guilty; and the judges condemned him to death. The Rajhpoots in general have a noble mien and dignified character; their high caſt is ſtamped in their countenance; this young man poſſeſſed them all. I ſaw him receive his ſentence, not only with compoſure, but with a mingled look of diſdain and delight not eaſy to deſcribe. Unconſcious

conſcious of the *crime* laid to his charge, he ſaid he had nothing to accuſe himſelf of, but diſobedience to his parent, by permitting humanity and filial affection to ſuperſede his duty, and the honor of his caſte; that life was no longer deſirable; nor, if acquitted by the Engliſh laws, would he ſurvive the ignominy of having been confined with European culprits, and criminals of the loweſt caſtes, with whom he had been compelled to eat, and aſſociate in a common priſon; acts ſo contrary to every thing which he eſteemed right and honourable, that the ſooner he was transferred to another ſtate of exiſtence, the better. However inclined the government might be to clemency, it would evidently have been fruitleſs; the noble Rajhpoot would not ſurvive the diſgrace, and the ſentence of the law was executed, in the hope, it might prevent others from following his example. P. 260, 261.

The ſtory of the Sahras or Secretary Bird at p. 277, will excite no common intereſt. Chap. xxiv. will claim much attention. The Ordeals, the accounts of Demons, and of necromancy in India, andthe various anecdotes here exhibited, detained us as they will others moſt agreeably, and communicate much important information. The ſubject of the burning of Hindoo Widows is diſcuſſed at p. 395, where is the following anecdote, communicated by Sir Charles Malet.

"An extraordinary incident happened this day. A ſepoy of my guard, of the *Mahratta* or *Columbee* tribe, died; his wife immediately declared herſelf a ſuttee; that is, reſolved to devote herſelf to the flames with his body; ſhe accordingly aſſumed the yellow garment, the turban, the mirror, and all other inſignia uſual on ſuch occaſions. When informed of her reſolution, I deſired the officer of the guard, Captain H———, to endeavour to divert the ſuttee from her intention, and in caſe of failure to acquaint me with the reſult. He ſoon communicated his deſpair of ſucceſs, and I deſired her to be brought to me.

"I found her a healthy young woman, about twenty-two years of age, in a ſtate of mind firmly reſolved on ſacrificing herſelf with her dead huſband, whom ſhe inceſſantly and impaſſionately invoked, with every endearing expreſſion. The ſcene was ſingular and affecting; I ſcarce knew how to commence the difficult taſk of ſoothing grief ſo poignant, or of diverting a reſolution founded on deſpair. In the courſe of my endeavours I found the poor ſuttee had no relations at Poonah; her father and mother lived in her native village, at ſome diſtance. I diſcovered likewiſe that her huſband's death had expoſed her to the dread of abſolute diſtreſs. The firſt ſubject furniſhed a ſtrong counteracting power to the paſſionate grief that poſſeſſed her mind,

and by proper application awakened a new ſenſation; which followed up, produced a flood of tears, the firſt ſymptom of relaxation from determined grief; ſuch as muſt have been the deſpairing ſorrow of Niobe! A counteracting paſſion being thus excited, the dread of diſtreſs was ſoothed by aſſurances, properly introduced, of maintenance in the means of devoting her future life to the diſcharge of religious ceremonies at the ſhrine of her houſehold gods, in honor of her huſband's memory; which would be more grateful to the gods, and acceptable to him, than ſacrificing herſelf on this pyreal pile.

"After theſe and a variety of other arguments, which occupied nearly three hours, in the courſe whereof gentle reſtraint was ſometimes impoſed on occaſional fits of paſſion and anguiſh, ſhe was at length perſuaded to ſuſpend her fatal purpoſe, until the arrival of her parents; to whom a meſſenger was diſpatched in her preſence with a letter, and money for the expences of their journey to the capital. The Hindoos attach the merit of the moſt ſublime and holy heroiſm to this ſelf-devotion; but the reſolution once ſuſpended, is ſeldom reſumed, and was not in the preſent inſtance.

"I am ſorry to remark, that I really believe the Hindoo ſpectators were rather grieved and mortified, than pleaſed at our ſucceſs in ſaving this poor creature from the flames." P. 394—396.

The author's piety, which is amiably conſpicuous throughout the whole of this work, eminently exhibits itſelf at p. 424-5 et ſeq. A curious anecdote occurs at p. 429. Some ingenious illuſtrations of Scripture in the manner of Harmer are found at p. 450. The Hindoo character is again well delineated at p. 456-7. The different ſects and their prepoſterous modes of penance, at p. 465. Anecdote at p. 470 of the microſcope, and Hindoo is ſo extraordinary, that we cannot help lamenting that we cannot extend our limits.

This volume at the concluſion, details a moſt intereſting deſcription of a tiger-hunt on the banks of the Ganges, communicated by Sir John Day to Sir William Jones. The firſt thing which more particularly arreſts attention in the third volume, is a deſcription of a moſt tremendous ſtorm at p. 53. Seldom have we read of any thing of the kind ſo deſtructive. The reader will be amuſed as we were with the following whimſical anecdote at p. 78.

"I am cautious in drawing concluſions, or putting a decided conſtruction on the religious ceremonies of the Hindoos; they may be more or leſs myſtical than I am aware of, and many of their cuſtoms have poſſibly a different meaning from that which a ſuperficial obſerver ſuppoſes. A circumſtance which occurred at Dhuboy confirms my principle of not forming haſty deciſions on

on dubious ſubjects. When I had been there two years, a rumour prevailed that I worſhipped the Devil, or at leaſt that I performed ceremonies, and paid ſome kind of adoration to the deſtructive power. On tracing this extraordinary ſuppoſition to its ſource, it appeared to have originated with ſome of my own ſervants, natives of the place, who had not been converſant with Europeans. About that time General Goddard, being engaged in a political negociation with Tutty Sihng, paid him a viſit at Brodera, accompanied with his ſtaff officers and a conſiderable detachment from the Bengal army. On his march to Brodera he favoured me with a viſit at Dhuboy, where I entertained him a few days in the beſt manner my retired ſituation permitted. We generally ſat down ſixteen at table; as there are no turkeys in Guzerat, young pea-fowl were an excellent ſubſtitute, and often made a principal diſh. The gizzard and other parts of the pea-fowl, as is frequently practiſed with the turkey, were ſent from table to be broiled and ſeaſoned with ſalt, pepper, and Kian; thus, improved, the ſavoury meat was returned hot to table, with the additional appellation of the *Devil*; each gueſt took a ſmall piece to reliſh a glaſs of wine, as cuſtomary on ſuch occaſions, and poſſibly ſome chearful toaſt was given, and paſſed round. The novelty of this ceremony in preſence of my Dhuboy ſervants, who were ſtrangers to our manners and cuſtoms, who neither underſtood the Engliſh language, nor aſked for information from thoſe who did, cauſed them to put a wrong conſtruction upon an innocent practice; and in a city renowned for ſanctity, we were enrolled among the worſhippers of the Devil!" P. 78, 79. Vol. II.

We are alſo induced to ſubjoin the following:

"An Indian of reſpectability could never conſent to his wife or daughter dancing in public, nor can they reconcile the Engliſh country-dances to their ideas of female delicacy. I remember an amiable Hindoo at Bombay being taken to a veranda overlooking the aſſembly-room, where a number of ladies and gentlemen were going down a country-dance; on his conductor aſking how he liked the amuſement, the mild Indian replied, 'Maſter, I not quite underſtand this buſineſs, but in our caſte we ſay, if we place butter too near the fire, butter will ſoon melt.' I have thought of this Hindoo when preſent at ſome particular waltzing in France and Germany." P. 81. Vol. II.

The deſcriptions of Ahmedabad and Aurinzebad are ſingularly intereſting. The title is given from the manuſcript of Sir Charles Malet, who relates what follows:

"On approaching the hall of audience, a timid hare ſtarted from the ſpot where ſtood the Muſnud of Aurungzebe; that

throne where the proudeſt monarch in the world was ſeated in all his glory. The throne was elevated in the moſt conſpicuous part of this ſuperb hall; the hall itſelf was filled with Ameers of the firſt diſtinction, and the ſpacious court crowded with haughty warriors and other nobles, while the air echoed with the ſwelling notes from the Nobat Khani, and the voices of the chopdars and heralds loudly proclaiming, 'May the king of the world live for ever.' From that throne, which the proudeſt nobles then approached with awe and palpitation, now ſprang forth a terrified little hare." P. 106.

The mode of making ottar of roſes is well deſcribed at p. 139. The piety of the author again claims our praiſe at p. 184. The anecdote at p. 249 muſt not be omitted.

" At Baroche I was intimate with a Banian named Lullabhy, the richeſt man in the city, and of great influence in the Purgunna. He was univerſally believed to poſſeſs the power of curing the bite of venomous ſerpents, by a knowledge peculiar to himſelf, which he never imparted to another. By this art he certainly recovered many Natives from a deſperate ſtate, after being wounded by the cobra-di-capello, and the ſcarlet-ſnake of Cubbeer Burr, without touching the patient or preſcribing any thing inwardly. The talent of Lullabhy ſeemed to have no affinity with that of the ancient Pſylli, or the modern ſnake-charmers, but probably was not unlike the ſcience profeſſed by Meſſmer, or Dr. de Mainaduc; be that as it may, his fame for effecting theſe cures was every where eſtabliſhed. Mr. Perrott, then ſecond in council, and ſome other of the civil ſervants at Baroche, were ſatisfied with a cure of which they had been frequent witneſſes.

" Of all the Europeans I was acquainted with in India, Mr. Robert Gambier, at that time chief of Baroche, was perhaps the moſt incredulous reſpecting the taliſmans, charms, divinations, and preternatural pretenſions of the Brahmins. His opinion of Lullabhy's talent was publicly known; a circumſtance in his own garden now afforded a fair opportunity of detecting its fallacy. One of the under-gardeners, working between the pavilions, was bit by a cobra di-capello, and pronounced to be in danger. Mr. Gambier was then holding a council in an upper pavilion, and, at the deſire of Mr. Perrott, immediately ſent for Lullabhy, without informing him of the accident, of which he remained ignorant until uſhered into the chief's preſence. The gardener was lying on a ſlight bed of coir-rope, in a veranda adjoining the council-room. Being aſked if he could effect a cure, Lullabhy modeſtly replied, that by God's bleſſing he truſted he ſhould ſucceed. The poor wretch was at this time in great agony, and delirious; he afterwards became torpid and ſpeechleſs; ſtill Lullabhy was not permitted to commence his operation. The mem-

bers of council anxiouſly waited the chief's permiſſion, eſpecially when Lullabhy aſſerted that any further loſs of time would render it too late. Mr. Gambier examined the man's pulſe by a ſtop-watch, and when convinced his diſſolution was inevitably approaching, he allowed Lullabhy to exert his influence. After a ſhort ſilent prayer, Lullabhy, in preſence of all the company, waved his catarra, or ſhort dagger, over the bed of the expiring man, without touching him. The patient continued for ſome time motionleſs; in half an hour his heart appeared to beat, circulation quickened; within the hour he moved his limbs, and recovered his ſenſes. At the expiration of the third hour Lullabhy had effected the cure." P. 248, 249. Vol. III.

Various intereſting letters to the author are inſerted in ſubſequent pages, on miſcellaneous ſubjects, but the narrative of his eſcape from the Gracias as given at P. 380, is one of the moſt pathetic and impreſſive things which have ever come before us, and we much regret that we have not ſpace for its inſertion.

The author's benevolence and patriotiſm are manifeſted, moſt highly to his credit, on the ſubjects of Hindoo Infanticide, and of the introduction of vaccination among theſe people, at p. 422. At p. 461, commences, from the papers of Mr. Cruſo, a moſt valuable communication of the circumſtances of a journey from Surat to Calcutta, by the way of Agra. With a portion of this the third volume concludes. It again opens the fourth and laſt volume, when it is proſecuted to its concluſion. At p. 33 of this volume, the account of Tanſeine, the Orpheus of Hindoſtan, is very amuſing.

"Many ſtories are told of Tanſeine, nearly as ſurpriſing as thoſe related of Orpheus, Amphion, and other celebrated muſicians of antiquity. Tanſeine compoſed verſes as well as ſang with ſuch ſuperiority, that when Akber, who was extremely luxurious and magnificent in his entertainments, invited ſtrangers, and reſolved to give an extraordinary zeſt to the royal banquet, Tanſeine had his allotted ſhare in the feaſt. When the company aſſembled in the duſk of the evening to enjoy the gentle breeze, and taſte the perfumes of the garden, percolated and cooled by the numerous fountains playing round the ſhrubberies, darkneſs was gradually permitted to approach; but lamps of various colours, intended for a general illumination, were notwithſtanding properly arranged, though ordered not to be lighted until a private ſignal was given by the Emperor to Tanſeine, who then ſuddenly burſt forth into a ſtrain ſo aſtoniſhingly harmonious, that the whole ſcene became illuminated by the magic of his voice." Vol. IV. p. 33.

The deſcription of Agra at p. 40, and of Caunpore, p. 81, is pleaſing. At this place we have the following anecdote.

"Among the various amuſements at Caunpore were abundance of Nautches, or exhibitions by the dancing-girls of the country, which, however pleaſing, were far exceeded by a ſet of young girls lately arrived from Cachemire, of ſuch ſurpaſſing beauty, grace, and elegant accompliſhments, that, not venturing on the detail, I ſhall proceed to the diſtreſſing circumſtances attendant on the nightly viſits of the numerous wolves, by which the cantonments and its vicinity had been for ſome time infeſted. Theſe ſavage animals were it ſeems firſt attracted thither in ſuch numbers, during the late dreadful famine, by the dead bodies of the poor wretches, who, crawling for relief, periſhed through weakneſs before they could obtain it; and filled up every avenue to the cantonments with their ſad remains. Long accuſtomed to human food, they would not leave their haunts, and were now grown ſo fierce, that they not only frequently carried off children, but actually attacked the ſentries on their poſts, who had in conſequence been doubled. The firſt night the embaſſy arrived at Caunpore, Sir Charles Malet ordered his cot, or bed, to be placed in the garden, and was ſurpriſed in the morning to hear that a goat had been carried off from very near the place where he ſlept.

Three of theſe monſters, as Mr. Cruſo was credibly aſſured, had attacked a ſentinel, who after ſhooting one, and diſpatching another with his bayonet, was overpowered by the third, and killed at his poſt. While the embaſſy was there, a man, his wife, and child ſleeping in their hut, the former at a little diſtance, the mother was awakened by the ſtruggles and ſhrieks of the child locked in her arms, which a prowling wolf had ſeized by the leg, and was dragging it from her boſom. She graſped the infant, and exerted all her ſtrength to preſerve it from the foe, but in vain; the ravenous animal tore it from her maternal embrace, and inſtantly devoured it." Vol. IV. p. 81 and 82.

But there is no part of the whole publication more acceptable than the narrative of the defence of Onore, by Major Torriano, as given at p. 110. The ſpirit, activity, perſeverance, and humanity of this gentleman who received, as he well merited, ſubſtantial proofs of the approbation of his ſuperiors, has never been excelled, and very ſeldom equalled. The reſolution, deciſion, and preſence of mind by which he accompliſhed the eſcape of ſome devoted Brahmins from the cruelty of Tippoo, as detailed at p. 171, cannot be peruſed without the warmeſt emotions of eſteem. The anecdotes of Tippoo in various parts of this concluding volume, as there

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can be no doubt of their authenticity, muſt be highly intereſting to every reader. We ſhall inſert one or two more anecdotes, and then take our leave of one of the moſt entertaining performances we have for a long time ſeen.

The following might, in ſome degree, tend to check the ardor of youthful adventurers who are zealous to make their fortunes in the eaſt.

"I cannot give a better idea of the ſtate of Society in Bengal upwards of 20 years ago, than by obſerving, that I was one of a party, not exceeding ſixteen in number, who met to dine with a friend in the ſouth barracks of Berhampore, in 1796; when, happening to meet with ſome friends we had not ſeen ſince occupying the ſame quarters in 1782, we caſually mentioned our old comrades at the ſame place, but were generally found to wind up our retroſpective details with "Ah poor fellow, but he's dead." The frequent repetition of the apoſtrophe induced two of us to take pen and paper; when, one reckoning up thoſe among our loſt friends who had occupied the north, and the other recording the obituary of the South Rangers, we found that in the ſpace of little more than twenty years, we had loſt one hundred and ſixty-three in one liſt, and one hundred and fifty-ſeven in the other! It is worthy of remark, that our record was confined to ſuch officers and ſtaff as had occupied the cantonments during three years only; and that more than three hundred officers had never been quartered at any one time at the ſtation. What adds to the wonder of ſuch an occurrence is, that for the greater part of the time very little change took place; the ſame corps being fixed for ſeveral years! With the exception of a few prudent men, whoſe moderation rendered them contemptible in the opinion of the major part of us, who were greatly attached not only to ſport, but to every ſpecies of debauchery, I believe few quitted Berhampore in thoſe days untainted by diſeaſe, or without ſome ſerious injury to their conſtitutions. Happily an entire reform has long ſince taken place throughout India." Vol. IV. p. 212, 213.

"I think it very probable you may meet our friend C. at Tellichery or Cochin, in one of the Portugueſe ſhips from Macao, which generally arrive about this time. You have heard of his late misfortunes, but it is poſſible you may not know by what means his affairs are likely to be retrieved; and therefore with exquiſite delight I relate an anecdote which does honour to human nature. The ſtory is true, and in my opinion equals any thing of the kind upon record. You, who were formerly ſo well acquainted with this worthy man in India, know that he afterwards reſided many years highly reſpected at Canton and Macao; where a ſudden reverſe of fortune lately reduced him from a ſtate of affluence to the greateſt neceſſity. A Chineſe merchant, to whom he

had formerly rendered ſervice, gratefully offered him an immediate loan of ten thouſand dollars, which the gentleman accepted, and gave his bond for the amount: this the Chineſe immediately threw into the fire, ſaying, "When you, my friend, firſt came to China, I was a poor man; you took me by the hand, and aſſiſting my honeſt endeavours, made me rich. Our deſtiny is now reverſed; I ſee you poor, while I am bleſſed with affluence."—The by-ſtanders had ſnatched the bond from the flames; the gentleman, ſenſibly affected by ſuch generoſity, preſſed his Chineſe friend to take the ſecurity: which he did, and then effectually deſtroyed it. The diſciple of Confucius, beholding the renewed diſtreſs it occaſioned, ſaid he would accept of his watch, or any little valuable as a memorial of their friendſhip. The gentleman immediately preſented his watch; and the Chineſe in return, gave him an old iron ſeal, ſaying, "Take this ſeal; it is one I have long uſed, and poſſeſſes no intrinſic value, but as you are going to India to look after your outſtanding concerns, ſhould fortune further perſecute you, draw upon me for any ſum of money, you may ſtand in need of, ſeal it with this ſignet, ſign it with your own hand, and I will pay the money." P. 242, 243.

The account of the hot wells at Vazanabhy and the author's deliberate opinions on the Hindoo character at p. 306, are not among the leaſt intereſting and valuable parts of the concluding volume.

The work is embelliſhed with a great number of excellent engravings, many of which are beautifully coloured, and altogether muſt have coſt the author many thouſands of pounds. As Mr. Forbes ſeemed but little inclined to ſpare any neceſſary expence, we could have wiſhed a neat and perſpicuous map of India, and of the places more particularly deſcribed, of which many are very imperfectly known to Europeans. The journal of Mr. Cruſo from Surat to Calcutta, ſeems more particularly to have required this aid to a journey which perhaps no European has made before or ſince. As to defects, there muſt be ſome in every human performance, but we have noticed none of more importance in theſe memoirs, than the diſpoſition to be ſomewhat too laviſh of quotations from the works of others. But the books thus uſed are all curious, and many of them of uncommon occurrence.

ART.

ART. V. 1. *Christian Researches in Asia, &c.* 2. *Remarks on Dr. Buchanan's Christian Researches, &c.*

(Concluded from page 271.)

FROM the Malayan Archipelago, Dr. Buchanan proceeded to the interior of the country of Malac-ala, and with the permission of the Rajah of Travancore, visited the Syrian Christians who have resided from time immemorial in his dominions. Of these Christians he gave a very interesting account in a former work, which was duly noticed by us in our xxixth volume*; but as he had not then visited them himself, he could not write with such confidence as he now does, either of the purity of their faith, or of the apostolical constitution of their church.

"The following," he says, "are the chief doctrines of this antient church. 1. They held the doctrine of a vicarious *Atonement* for the sins of men, by the blood and merits of Christ, and of the justification of the soul before God, *by faith alone* in that atonement. 2. They maintain the REGENERATION, or new birth of the soul to righteousness, by the influence of the spirit of God, which change is called in their books, from the Greek, META-NOIA, or change of mind. 3. In regard to the TRINITY the creed of the Syrian Christians accords with that of St. Athanasius, but without the damnatory clauses. In a written and official communication to the English Resident at Travancore, the Metropolitan states it to be as follows;

"We believe in the Father, Son, and Holy Ghost, three persons in one God, neither confounding the persons nor dividing the substance, one in three, and three in one. The Father generator, the Son generated, and the Holy Ghost preceding. None is before or after the other; in majesty, honour, might and power co-equal; Unity in Trinity, and Trinity in Unity." He then proceeds to disclaim the different errors of Arius, Sabellius, Macedonius, Manes, Marcionus, Julianus, Nestorius, and the Chalcedonians; and concludes, "that in the appointed time through the disposition of the Father and the Holy Ghost, the Son appeared on earth for the salvation of mankind; that he was born of the Virgin Mary through the means of the Holy Ghost, and was incarnate God and man." P. 116.

This is unquestionably an orthodox creed, and perfectly consistent with the doctrine of the Church of England; but

* See that volume p. 225, &c.

it is very different from the account given to *the Society for the Promotion of Christian Knowledge*, of the faith of the Syrian Christians. In the postscript to a letter dated at Tanjore, 10th of March 1809, Messrs. Kolhoff and Horst, two Missionaries well known to Dr. Buchanan, and both highly praised by him, thus express their sentiments of the Syrian Christians.

"Already in 1725, and following years, our predecessors, the Missionaries at *Tranquebar* and *Madras* by the advice of their friends in *Europe*, endeavoured to make acquaintance with the Dignitaries and Priests of the *St. Thomas*, or *Syrian* Christians, and to unite them with the Protestant Church, or at least to bring them to agree in doctrine, with the Protestant. They employed for this purpose a very learned divine of the reformed church at *Cochin*, the Reverend *Valerius Nicolai*, and they spake with several *Syrian* Priests that came to the coast at different times. But they were at last obliged to give up all hopes of such a union. The following abstract of the result of their researches, will show how unfit the Syrian Clergy are to be Protestant Missionaries.

"1st. The *Syrian* Christians are split into two sects, directly opposite to each other, yet equally receding from the orthodox doctrine of the Christian Church; NESTORIANS and EUTYCHIANS. They pray moreover to the *Virgin Mary* and to the *Saints* (though not precisely to the same as the Church of *Rome*,) and desire their mediation. They believe that good works are *meritorious*. They hold the doctrine of works of *Supererogation*. Their public prayers and administration of the sacraments are in *a tongue not understood by the people*. Celibacy has grown customary among their Priests, though it is not enjoined. Thus their doctrine militates against the 2d, 5th, 11th, 14th, 24th, and in a manner also against the 32d, articles of religion, and against the Nicene Creed.

"2d. They are so *ignorant*, that they could not even be used as sub-assistants to our native Catechists, and of course, as such people use to be, they are *obstinate*, and would demand of us to conform to *their* persuasion and ritual, instead of conforming themselves to that of the Church of England.

"3d. Their proper language is not *Syriac*, but the *Malaialam* Idiom. They only make shift to read as much *Syriac*, as is necessary for celebrating the Mass, and reading the Liturgy, which are almost the same as those of the Arminians.

"4th. The cast out of which all their Priests are taken, *are* (is that of) the *Cessarares*, and the Priests claim an equality with the highest cast of that country, the *Nairs*; and on this account *they have hardly any intercourse with people of lower casts*; whereby they incapacitate themselves for the propagation of Christianity *."

* See Appendix No. IV. to Dr. Marsh's Sermon, entitled, "*The National Religion the Foundation of National Education.*" P. 183, &c.

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Which of these accounts ought we to adopt; that of Dr. Buchanan, or the very different account of his friends? Probably neither of them in every particular; though we confess that the narrative of our author appears to us much more likely to be correct, than the evidence on which Messrs. Kolhoff and Horst build their objections to admitting the Syrian Christians to a union of faith with themselves. Dr. Buchanan actually visited the churches of the Syrian Christians; had several serious and interesting conversations with their Metropolitan and other clergy on the doctrines of the gospel and the unity of the church; examined their liturgy, which he pronounces to be scriptural; and records nothing relating to them which he did not himself see or hear. Messrs. Kolhoff and Horst, on the other hand, seem to have entered into no correspondence whatever with the Syrian Christians or their venerable metropolitan; but to have given implicit credit to a report made eighty-six years before, of their faith and worship, and a report made under very suspicious circumstances. The person employed to make the inquiries on which the report was founded, was not a Clergyman of the Church of England, nor even a Lutheran Divine; but he was, say the Missionaries, a very learned Divine of *the reformed Church*, i. e. in the language of Germany, as every one knows, he was a *Calvinist* and a *Presbyterian*. In the year 1725, the zeal of Calvinists both for the peculiar dogmas of their faith, and for the presbyterian constitution of the Church, was so much more ardent than we generally find it now, that we can hardly form, in this age, an adequate conception of the rancour with which it treated those churches that maintained the apostolical institution of episcopacy, and called in question the doctrine of unconditional election and reprobation of individuals. What the doctrine of the Syrian Christians is, with respect to the Divine decrees, Dr. Buchanan has not informed us; perhaps no such unprofitable discussion was ever entered into by that simple people; but the following account of what passed between this author and some of the Syrian Clergy, on the subject of Church Union, shows that their notions of the necessity of episcopal ordination are sufficiently high to have induced a presbyterian zealot, in the beginning of the last century, to accuse them, as Archbishop Laud was accused, of symbolizing with the Church of Rome.

"I was afraid," says Dr. Buchanan, "to mention the subject to the Bishop, at our first interview; but he, himself, intimated, that he would be glad I would communicate freely upon it with two of his clergy. I had hitherto observed somewhat of a reserve in those with whom I had conversed on this matter; and now

now the cauſe was explained. The Biſhop's chaplains confeſſed to me, that they had doubts as to the purity of Engliſh ordination. 'The Engliſh,' ſaid they, 'may be a warlike and great people; but their church, by your own account, is but of recent origin. Whence do you derive your ordination? 'From Rome.'—'You derive it from a church which is our ancient enemy, and with which we would never unite.'—They acknowledged that there might be ſalvation in every Church where *the name of Chriſt is named;* but in the queſtion of an UNION, it was to be conſidered, that they had exiſted a pure Church of Chriſt from the earlieſt ages; that if there was ſuch a thing in the world as ordination, by the laying on of hands, in ſucceſſion, from the Apoſtles, it was probable that they poſſeſſed it; that there was no record of hiſtory or tradition to impeach their claim. I obſerved, that there was reaſon to believe that the ſame ordination had deſcended from the Apoſtles to the Church of Rome. 'It might be ſo; but that church had departed from the faith.' I anſwered, that the impurity of the channel had not corrupted the ordinance itſelf, or invalidated the legitimacy of the impoſition of hands; any more than the wickedneſs of a High Prieſt, in Iſrael, could diſqualify his ſucceſſors. The Church of England aſſumed, that ſhe derived Apoſtolical Ordination *through* the Church of Rome, as ſhe might have derived it *through* the Church of Antioch. I did not conſider that the Church of England was entitled to reckon her Ordination to be higher, or more ſacred than that of the Syrian Church. This was the point upon which they wiſhed me to be explicit. They expected that, in any official negociation on this ſubject, the antiquity and purity of Syrian Ordination ſhould be expreſsly admitted." P. 120.

In this converſation, both the author and the Syrian clergy ſeem to have acquitted themſelves with great propriety; but a Divine, of what is, on the continent of Europe, called the *reformed Church*, would, in the beginning of the laſt century, have been ſo exaſperated by the claims of the Syrians to Epiſcopal ordination, by uninterrupted ſucceſſion, as, without further evidence, to conſider their church at once as equally corrupted with the church of Rome. Such claims, indeed, are not likely to be liſtened to with much complacency by Divines even of the Lutheran Church; for, except in Sweden and Denmark, that church has as completely ſnapt aſunder the epiſcopal ſucceſſion, as the Calviniſtic churches, which reject the epiſcopal order. Hence in all probability, the charges of hereſy, brought againſt the Syrians, by *M. Nicolai*, and the Lutheran Miſſionaries, reſt upon very ſlender evidence; but the great queſtion between them and Dr. Buchanan may be ſpeedily and completely decided. He brought with him, from Malabar, many ancient Syrian manuſcripts,

manuscripts, and, doubtless, among them, a copy of *the Syrian Liturgy*, which, he assures us, is scriptural. Let that liturgy be translated and published by some eminent Syrian scholar; and we shall then know, with certainty, what are the principles, not of this or that *individual*, but of the Syrian *Church*, in *Malay-ala*; and be able to judge whether a union should be attempted between that church and our own. Before our author left the residence of the Bishop, that prelate,

"After conferring with his clergy on the subject, returned an answer in writing, to the following effect:—'That an union with the English Church, or, at least, such a connexion as should appear to both churches practicable and expedient, would be a happy event, and favourable to the advancement of religion in India.' "In making this communication," says Dr. B. "he used his official designation, 'MAR. DIONYSIUS, METROPOLITAN OF MALABAR.'—I asked the Bishop if he would permit two of the young Cassanars to go to England to finish their education, and then return to India. He said, he should be very happy to give his permission, if any should be found who were willing to go." P. 122.

Surely it would be worth while—it is, indeed, a Christian duty—to ascertain, if possible, whether the Syrian church, in Malabar, be so pure in her doctrine and worship, that a union could be formed between her and the church of England; for were she to send her candidates for orders to complete their education in England, and a union were to be formed between the two churches, rational hopes might be entertained of propagating the Gospel through India, without incurring those dangers, which appears so formidable to Major Scott Waring. The Major, however, seems to be of a different opinion, and has, indeed, very strange notions of that union, which, as appears from the New Testament, it was our Saviour's wish should prevail among all his followers.

"The obvious inference," from what passed between the Syrian Metropolitan and Dr. Buchanan, "is, that if the union appeared to be expedient to the church of England, *she* had the authority to form it. This appears to be the opinion of the Rev. Mr. Dealtry. The fact, however, is, that *the Legislature alone is competent to form an union between the Church of England and any other Christian church.* The neglect of our Bishops consists in this: a Clergyman, without any commission from the Church of England, or from the British Government, and without the knowledge of the Sovereign to whom the Members of this Syrian Church are subjects, produces a proposition from the Bishop who presides

preſides over this Church, and not one of our prelates has hitherto ſubmitted the propoſition to the conſideration of Parliament." *Rem.* p. 52.

Were Dr. Buchanan, or Mr. Dealtry, or we, to controvert, in this manner, any propoſition made by Major S. W. reſpecting the conſtitution of an army, compoſed of the ſubjects of different ſtates, in alliance with each other, or to contradict, with equal confidence, any ſuggeſtion thrown out by him, for carrying the war, with the greateſt probable effect, into the territories of the common enemy, we apprehend that he would deem no apology requiſite for expoſing our ignorance of military affairs, or for exclaiming—*Ne ſutor ultra crepidam.* Now, without intending the ſlighteſt offence, we muſt take the liberty to ſay, that the Major appears to know as little of the conſtitution and authority of the Church of Chriſt, and of the duties of her Clergy, as either Dr. B. Mr. D. or the Britiſh Critics, can know of the the theory or practice of the art of war. For this ignorance we are far from deeming him culpable, as it is not the duty of a ſoldier to enter far into theological or eccleſiaſtical controverſy; but we really wonder that it did not occur to him, before he hazarded ſuch aſſertions as theſe, on points which he had never ſtudied, to enquire of ſome friend better acquainted than himſelf with ſcripture and eccleſiaſtical hiſtory, by what legiſlature was formed that perfect union which prevailed among all the churches of Chriſt, previous to the converſion (in 312) of the Emperor Conſtantine? An anſwer to this queſtion might, perhaps, have ſatisfied him, that the Engliſh and Syrian churches are fully competent to form ſuch an union as was propoſed by the venerable Mar. Dionyſius, without the authority of an Act of the Britiſh Parliament, expreſsly made for that purpoſe. The object of the union is expreſsly ſtated by Dr. Buchanan to be,

"That Engliſh Clergymen, or rather Miſſionaries, ordained by the Church of England, might be permitted hereafter to preach in the numerous churches of the Syrians in India, and aid them in the promulgation of pure religion, againſt the preponderating and increaſing influence of the Church of Rome; and again, that ordination by the Syrian Biſhop might quality for preaching in the Engliſh churches in *India*; for we had an immenſe empire in Hindoſtan, but few preachers; and of thoſe few, ſcarcely any could preach in the native languages.—The Biſhop ſaid, 'I would ſacrifice much for ſuch an union; only let me not be called to compromiſe any thing of the dignity and purity of our Church.'" P. 121.

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If the faith of the Syrian church be orthodox; her liturgy, (as Dr. B. says it is) scriptural; and the orders of her Clergy derived by episcopal succession from the Apostles, not only is no legislative interference necessary to authorize such an union as this, but no legislature can prevent it, without counteracting the authority of Christ, the Bishop of our souls, and the only Head of the Church Catholic. The Church of England cannot, indeed, by her own authority, grant to the Syrian Clergy, or, indeed, to any other Clergy, any part of her own *legal* privileges, as the *established* Church in that part of his Majesty's dominions, called England and Ireland, together with the town of Berwick-upon-Tweed; but if, on sufficient enquiry, she were convinced that the Syrian Clergy are episcopally ordained, she might, unquestionably, on their subscribing the thirty-nine articles, and declaring their unfeigned assent and consent to every thing contained in the Book of Common Prayer, admit them to preach occasionally in the Churches of even England and Ireland. For this no particular statute is necessary; or if it be, it is already provided in the Act which authorizes *the Form and Manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons* *, &c.

Major Scott seems to have no notion of the Church as an independent society, governed by her own laws, before she was taken under the protection of any state, otherwise he could not have said (p. 55.), "The Church cannot *herself* be an instrument in giving light *to the world*; Parliament may, if it pleases, make her the instrument." May we ask this profound politician, what *Parliament* made the Apostles and Evangelists the instruments of giving to the world that light which all Christians believe the world to have received by their means? It was not the Sanhedrim of the Jews, nor the Senate of Rome; for these two parliaments enacted laws to extinguish the light of Christianity at its dawning. But, says he (p. 59),

"The competence of the Legislature to *change the present constitution of the Church of England cannot be disputed*; it may employ her as an instrument in giving light *to the world*, but at present the province of our Church *is England*."

That the Legislature is competent to withdraw from that portion of the Church of Christ, which is at present established in England and Ireland, the legal privileges which

* See the Preface to those Forms.

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ſhe derives from the State, no man in this age will indeed diſpute; but, by being deprived of theſe privileges, ſhe would not therefore ceaſe to be a portion of the Church of Chriſt, and, as ſuch, an inſtrument of giving light *to the world*. The Legiſlature might, indeed, adopt the principles of the French *Convention*, and aboliſh the *eſtabliſhment* of Chriſtianity under every form; but no legiſlature has a right, and no *Chriſtian* legiſlature will *pretend* to a right to change that conſtitution, whatever it be, which the Church received from her Divine Founder, or to prohibit the different churches or ſocieties of Chriſtians from maintaining among themſelves that union which Chriſt expreſsly enjoined them to maintain. Major S. W. ſeems to conſider the *Church* as the mere *creature* of *the State*, miſled, probably, as others have been before him, by the elliptical phraſes—*Church of England*, *Church of Rome*, *Church of Scotland*, *Greek Church*, &c.; but the fact is, that *the Church* is the *Church of God* or *of Chriſt*; that this Church is *one ſociety*, ſpread over the whole earth, of which *a portion may*, or may *not*, be *eſtabliſhed* in one country, openly *tolerated*, or only *ſecretly connived at*, in another, and *perſecuted*, with the utmoſt rigour, in a third. All this may, indeed, happen within a very ſhort period of time, to the ſame portion of the Church of Chriſt, and in the ſame country. Thus, the Epiſcopal Church was the *eſtabliſhed* Church of Scotland, from the year 1662 to 1689; from that period, until March, 1712, that Church was *perſecuted* in Scotland; from 1712 until 1746, ſhe was, if not abſolutely tolerated, more than *connived at*; from 1746, until the acceſſion of his preſent Majeſty, ſhe was again laid under ſevere reſtraints; from that period ſhe was again connived at, until 1792, when an Act of Toleration was unanimouſly paſſed in her favour. Yet every man, who is at all acquainted with the conſtitution of that Catholic and Apoſtolic Church, in which every member of the Church of England profeſſes to believe, muſt be aware, that the Scotch Epiſcopal Church is now, and has been, during all her various fortunes, as much a branch of the Catholic and Apoſtolic Church of Chriſt—poſſeſſed of all the powers *eſſential* to that ſociety, as when ſhe enjoyed her revenues and eſtabliſhment.

On this ſubject, we would humbly adviſe the Major, before he attempts to enlighten the world a ſecond time, to ſtudy Warburton's *Alliance between Church and State*; begging leave to aſſure him, that the author was a profound Lawyer as well as Divine; and that, though he pleaded the cauſe of the Church againſt thoſe, who wiſhed, as he ſaid, "to deliver her over, gagged and bound, as the rebel-

creature

creature of the ſtate;" he was yet none of thoſe whom the public denominated High-Churchmen. In his politics, eccleſiaſtical as well as civil, he was a Whig; but he was a Whig of the old ſchool, to which Burke made his appeal from the admirers of the French Revolution; and, of courſe, he admitted that the Church, as a diſtinct ſociety, has rights and privileges of her own, diſtinguiſhing between thoſe which ſhe *could*, and thoſe which ſhe could *not* give up, in return for the protection afforded to her by the State. To preach the Goſpel, and thereby diffuſe light through the world, is, unqueſtionably, one of thoſe rights which ſhe *cannot give up to any power on earth*, and of which ſhe cannot be deprived, but by the extermination of her miniſters.

From Malabar Dr. B. proceeded to Goa, where he viſited the Inquiſition, of which he gives a very hideous account. This he does, profeſſedly, for the purpoſe of inciting the Britiſh Government to exert its influence with the Court of Portugal to aboliſh that horrible tribunal; but though we hope that the detail will produce this effect, on the reſtoration of peace to Europe, we truſt that our Miniſtry will not alienate any Roman Catholic power in alliance with us, by interfering, at preſent, with its internal government, whether civil or eccleſiaſtical.

Dr. Buchanan then gives ſome account of the colleges at Goa; takes notice of the extenſive ſpread of the Portugueſe language over India; ſhows the importance of circulating the Scriptures in that language, as well as in Perſic, Arabic, and Hindooſtanee; and mentions three or four men engaged in ſuch tranſlations, who appear much better qualified for the taſk which they have undertaken, than the Baptiſt and Methodiſt Miſſionaries, at Serampore. This part of his Reſearches we have read with unmingled pleaſure; not that we think Hindoos and Mahomedans will ever be converted to the faith, merely by *reading the Scriptures*, unleſs they be previouſly well read in ancient hiſtory; but good tranſlations of the Scriptures will render the labours of judicious Miſſionaries comparatively eaſy.

From Goa the author proceeded to Cochin, where he met with two claſſes of Jews, who have been long reſident in the eaſt; the one, white, called the Jeruſalem Jews; and the other, black, and rather reſembling Hindoos in their perſons and features. From thoſe Jews he received ſome valuable Hebrew manuſcripts; and this leads him into ſome ingenious ſpeculations on the paſt and preſent ſtate, and future proſpects of the Jews, as connected with the prophecies recorded

corded in their own ſcriptures. He likewiſe ſtates his own notion of the millennium, which ſeem to be very rational; and gives ſome account of what is now doing, both in London and in the Eaſt, for the converſion of the Jews. From one ſelf-conſtituted Society for this purpoſe, he expects much more good than to us it appears calculated to produce; but we ſhould have read this part of his work with conſiderable pleaſure, had he given to it more method, and paſſed leſs abruptly from one ſubject to another. We agree with him, that the Jews, were they really converted to the faith in its primitive purity, would furniſh the moſt uſeful body of Chriſtian Miſſionaries that could be employed to preach the Goſpel to heathen nations; but we are not ſure that he is right in thinking, that, next to them, the Armenians are the fitteſt to be employed in this pious and moſt important work. He ſays, indeed, that they have a very faithful verſion of the Bible, and that the doctrines of their Church are the doctrines of the Bible; but Moſheim and his continuator repreſent the Armenians as ſtill Chriſtians of the *Monophyſite* ſect; and we have not the means of deciding the queſtion between them and this author.

No author, with whoſe works we are acquainted, has tranſcribed ſo liberally from himſelf as Dr. Buchanan. After what he ſays of the Armenians, as Chriſtians peculiarly qualified to be ſucceſsful Miſſionaries, he gives the ſame account that he gave in his Sermon, entitled, *The Star in the Eaſt*, and nearly in the ſame words, of certain veſtiges of the doctrines of revelation, which he witneſſed in the different countries which he viſited in India. It is, therefore, ſufficient for us merely to mention the fact, and refer the reader to our review of that work*; but we cannot thus paſs over the concluding ſection of the work before us, although it contains very little which is not to be found in the author's *Memoir of the Expediency of an Eccleſiaſtical Eſtabliſhment for Britiſh India.*

Major Scott Waring ſeems to think, that no other Eccleſiaſtical Eſtabliſhment for Britiſh India is neceſſary than that of a few Chaplains, as at preſent.

"All the Britiſh ſubjects in Indoſtan ſcarcely exceed," he ſays, (p. 38), "the number of perſons living in the pariſh of Chelſea; and the Church Eſtabliſhment, formed by the Court of Directors, is calculated as ſufficient for a population of thirty-two thouſand ſubjects of Great Britain and Ireland."

* In our xxxviii. vol. p. 579, &c.

This

This calculation might be an approximation towards the truth, if those thirty-two thousand British subjects lived together like the inhabitants of the parish of Chelsea; and if there were in Hindoostan no native Christians, to whom we are bound by the laws of the Gospel—as feared, it is to be hoped, as the calculations of the Court of Directors—to afford opportunities of uniting in public worship, and having the Sacrament of Baptism administered to their children; not by civil magistrates or military officers, but by Clergymen regularly ordained, who alone derive from Christ authority for such administration. It is to no purpose that our author calls the native Christians a *rabble!* If by a rabble he mean a multitude of *low* people, we beg leave to put him in mind, that the Saviour of the world died for the low as well as the high; that he would have all, for whom he died, to be saved; and that we shall have much to answer for at the day of judgment, if we withhold from that *rabble* any of the means of salvation which we can afford them.

We can afford them the ordinary means of salvation, only by establishing in India a regularly-organized Church; for the present writer hopes for as little good as the Major can do, from the exertions of Baptist and Methodist Missionaries, who are accountable to no superior for the soundness or tendency of their doctrines, or for the mode in which they carry on their ministry. The arguments urged by Dr. Buchanan, towards the conclusion of this work, for the expediency of an Ecclesiastical Establishment in British India, are, indeed, unanswerable; though we way possibly differ from him, as well as from the Bishop of Landaff, whose sentiments on the subject are here given to the public, respecting the nature of the establishment which would best answer the purpose. We are decidedly of opinion that no mode can be devised so likely to introduce and perpetuate Christianity in India, as that by which the first preachers of the Gospel introduced it into the Roman Empire; and that mode seems to be sufficiently detailed in the following pious and judicious Resolutions of the venerable Society for promoting Christian Knowledge.

"1. Resolved, That the Society are fully perfuaded, that nothing short of such an establishment of pastoral superintendence, and such a supply for the ministry of the Word and Sacraments, throughout the British Empire in the East, as may correspond, in due measure, with that which constitutes the main ground of religious welfare in the realm of England, can serve to place the spiritual interests of the British subjects, in those parts, upon the best and most permanent foundations.

"2. That the Society beg leave in the ſame conviction, and in the ſame ſpirit of dutiful reſpect, to obſerve, that more than a century has elapſed, ſince the moſt earneſt wiſhes of many chief and excellent perſons * in this nation were expreſſed for procuring ſuch a form of Church Communion in India, as might ſerve to demonſtrate the religious character of the Britiſh nation; to provide for the exigencies of our beloved countrymen, when far ſevered from their friends and connexions; and, at the ſame time, to induce the natives, by the ſilent but perſuaſive pattern of religious fellowſhip, and the ſober invitations of a ſettled miniſtry, to lift their eyes to the truth, and to take courage to this end from the proſpect of countenance and ſhelter, which would thus be ſet before them. The appearance of perſons in eccleſiaſtical functions, ſufficiently exalted in character and power, both to furniſh them the needful leſſons of inſtruction, and to protect them from perſecution in their change of ſentiment and conduct, is moſt neceſſary to the natives, who are at preſent expoſed to dreadful hardſhips in their converſion from error and idolatry, owing to the inſtitutions and the prejudices of their country and the certain forfeitures incurred by Chriſtian Proſelytes.

"3. Reſolved, That the Society, in common with all who enjoy the bleſſings of Communion in the Church of England, are deeply and thoroughly convinced, that no ſufficient ſupply for the miniſterial ſucceſſion and the neceſſities of the extenſive population of Britiſh India, can be furniſhed or continued without ſuch an eſtabliſhment of the Miniſtry, as may be able to regulate and perpetuate itſelf; which will effectually be obtained by reſort to Epiſcopal hands in India, when with the Divine Bleſſing ſuch proviſion ſhall be ſettled there. It is thus only, in that land, that the increaſing multitude of thoſe who are born of Chriſtian Parents, and entitled therefore to early baptiſm, may be trained for every other act and exerciſe of religious Communion, according to the means of Grace, and mode of fellowſhip, appointed by our Bleſſed Lord in his houſehold. It is thus only that ſuch candidates for God's everlaſting favor may be encouraged, and enabled, to take upon them their own obligations, by the ſolemn pledge to be rendered by them at their Confirmation, that from thenceforth they may draw near to the table of the Lord. It is thus only that a regular ſucceſſion of perſons, qualified for the miniſterial calling, can be raiſed and admitted in that country to the ſacred functions, for the European and native congregations."

It was in this way that Chriſtianity was at firſt diffuſed through the vaſt extent of the Roman Empire; and it is in this way only that it appears poſſible to diffuſe it, without

* Vide Correſpondence between Archbiſhop Tenniſon and Dean Prideaux, &c. &c.

danger,

danger, through British India. We are indeed aware, that Major Scott Waring, and his adherents, will object [illegible] is proposal, and, indeed, to every proposal for employing English Clergymen, or establishing an English Church in Hindoostan, though he seems to have little or no objection to Missionaries from any other Church.

"There are now," he says, (p. 40), "a number of Missionaries in India from Portugal, Denmark, and Germany. *Was* [were] that number doubled or trebled, no political mischief would result from the increase. But England is the *ruling power* in India; it does not, therefore, follow, as a necessary consequence, that, because Christianity has been preached by Europeans for more than three hundred years, the ruling power, or the *subjects* of the ruling power, may safely institute a system of proselytism."

And does Major S. W. really consider the Danish and German Missionaries, who reside *in British India*, and are *supported* by *our Societies for the propagation of the Gospel*, as *not* subjects of the ruling power? Or, is it conceivable that the natives, who understand neither the Danish, the German, nor the English language, can make any distinction between the German and Danish Missionaries on the one hand, or sober English Missionaries on the other? No; whatever jealousy is, in such circumstances, likely to be excited by Missionaries from one of these nations, is as likely to be excited by Missionaries from the others, provided they all conduct themselves with equal discretion; and it is surely more probable, that well educated Clergymen, of a regularly constituted Church, and placed under *immediate* episcopal inspection, will conduct themselves with discretion, than a set of missionaries, of whatever nation, who, being under no ecclesiastical controul, are very liable to be intoxicated by the fumes of fanaticism. At any rate, the Clergy of such a Church are much more likely to "speak the same thing, and to have no divisions among themselves," than a number of independent Missionaries, of whom one may say—"I am of Luther;" another, "I am of Calvin;" a third, "I am of Wesley;" and a fourth, "I am of Whitefield;" and thus lead the prejudiced natives to suppose that "Christ," as St. Paul observes, "is divided." We are as desirous as the Bishop of Landaff can be, "that every Christian should be at liberty to worship God according to his conscience;" but we cannot wish that Missionaries, having different views of Christianity, whether those differences be of importance or not, should be sent to propagate the Gospel in British

India; for we have the authority of Chriſt himſelf for believing, that the contradictory doctrines of ſuch men would, among the Heathen, defeat the very object of the miſſion*.

ART. VI. *The Bioſcope, or Dial of Life explained. To which is added, a Tranſlation of St. Paulinus's Epiſtle to Celantia, on the Rule of Chriſtian Life; and an elementary View of general Chronology; with a perpetual ſolar and lunar Calendar. By the Author of "the Chriſtian's Survey," &c.* 12mo. 311 pp. 12s. Miller. 1812.

SINCE this little book was publiſhed, the author's name has been avowed; and it appears that he is alſo the author of "the Chriſtian's Survey," which we peruſed with ſo much gratification during the progreſs of our 37th vol. (p. 638,) and of the luminous Illuſtration of Virgil's fourth Eclogue, to which we endeavoured to do juſtice in our 40th vol. (p. 115.) All theſe valuable and uſeful publications we are now authorized to attribute to the genius and efforts of Mr. Granville Penn, who has thereby eſtabliſhed a reputation of the beſt and moſt deſirable kind, in which utility is not leſs remarkable than ingenuity.

Of the preſent publication it is not too much to ſay, that it is, for its extent, the moſt practically uſeful work that we have ever ſeen. It gives the true eſtimate of human life, and explains it in a way not only intelligible to all, but intereſting and attractive. An elegant duodecimo volume is accompanied by a neatly-engraved dial, on which the progreſs of man's life, from his birth to 70 years, the average extent of its duration, is clearly laid down. The whole ſpace is divided into ſeven equal portions, containing ten years each, and they again are ſubdivided into ſingle years; while a moveable index, or hand, enables every reader to ſet the dial to the exact period of his own progreſs, and to contemplate it in that ſituation. That it ſhould be ſo contemplated, with frequent care and attention, is the object and advice of the author, that no one may be able to deceive himſelf as to his real ſituation in the ſcale, and the probabilities of his continuing his progreſs. The ſeven periods of the vital ſcale are diſtinguiſhed by capital

* See St. John xvii. 20—25.

letters,

letters, engraved over each, into, 1. Childhood, 2. Youth, 3. Manhood, 4. Vigour, 5. Maturity, 6. Decline, 7. Decay; and at the end of the ſcale opens the interminable proſpect of eternity. The dial, for more convenient examination, is ſometimes fitted up in a ſmall caſe, ſeparate from the book. Even in the mere view of the dial, as thus deſcribed, there is much inſtruction. But the mode in which it is illuſtrated by the author is the moſt excellent that can be imagined; for with the ſoundneſs of the divine it unites the attractive elegance of the ſcholar, and the perſuaſive eloquence of a man who rightly feels the ſubject, without the ſlighteſt tincture of bigotry or cant. Our endeavour, in which we hope to be fortunate, will be to give ſuch ſpecimens of this part as may induce every reader of our article, not only to procure the book, but to declare its merits to others, till every Chriſtian ſhall become a contemplator of the Bioſcope. Something analogous to this, we ought all to have done without this admonition, but never was the plan ſo diſtinctly and ſo ſtrongly recommended to the world. After giving the true eſtimate of human life, the author takes an early opportunity of cenſuring a pretended art, which it ſeems has been offered to the world, under the title of the MACROBIOTIC ART, or the Art of Long Life. The true eſtimate is undoubtedly this.

"It is in the productiveneſs of the time we live (whatever be its quantity) to *an end of value*, which alone ſets a value upon the time we live. That end of value is aſſurance of eternal happineſs; and every meaſure of life which can produce that aſſurance is equally valuable." P. 57.

On this ſound principle, the author pronounces juſtly a ſtrong condemnation upon an art, which teaches to eſtimate life according to its mere length.

"Here," he ſays, "is a proper place for noticing an effort which has been lately made, under the title of the *Macrobiotic Art*, or Art of prolonging Life, to attach a value upon the time, or *quantity* of life, conſidered in itſelf.

"The bills of mortality, we are told, convey ſome of the moſt important inſtructions, by means of aſcertaining the law which governs the waſte of human life."—"A new average is therefore ſought for the length of human life; ſetting at nought the common agreement of mankind in all ages, and holding out a vain and pernicious encouragement to earthly views, by fallaciouſly extending that average from SEVENTY to upwards of EIGHTY years. A vaſt importance is attached to that ſmall extenſion of the latter part of life beyond its ancient average, and

thence has ariſen a preſumptuous and ſpurious art profeſſing to *prolong life* beyond its averaged term." P. 58.

The authors of the art are then introduced, profeſſing to give ſuch advice as may enable every one, with occaſional reference to an enlightened phyſician, to add "from *ten* to *twenty*, or even *thirty* years to his comfortable exiſtence." To this Mr. Penn indignantly, but properly, replies:

"How humiliating to human nature are the pretenſions to ſuch an art! How ſevere a cenſure does it ſeem to imply, both on the promiſes and encouragements of the Goſpel, and on the ethical philoſophy of the beſt and wiſeſt of the heathens! The *preſervation of health* is doubtleſs a reaſonable and becoming object of our care, becauſe we can neither diſcharge our duties well, nor feel the fair gratifications of life, without the comfort of health. In taking care of our health, therefore, we take care to maintain our bodily powers in the beſt condition for diſcharging the duties of our ſtations, and for reliſhing the various ſatisfactions we are bountifully permitted to enjoy, as a conſequence of that diſcharge. And this is the *only* legitimate and worthy motive for ſtriving to preſerve health. A prolongation of life is a very probable and a very ordinary conſequence of health ſo preſerved, though it is very far from being a certain and a neceſſary conſequence; becauſe *the law* which really *governs the waſte of human life* is beyond the reach of all human ſcrutiny; as the numerous apparent caſualties, by which we ſee it daily abridged, in the full triumph of health and youth, moſt clearly and irreſiſtibly demonſtrate.

"But to propoſe the prolongation of life for *ten*, *twenty*, or even *thirty* years beyond the average of *ſeventy years*, as in itſelf the proper object of an art; to lay it down as an axiom, that the attainment of a very long life is, in itſelf, good, and an end worthy to govern the thoughts and deſires of a reaſonable man, (when all that we can enumerate [Qu? eſtimate, or eſteem,] of life, whether long or ſhort, muſt neceſſarily be paſt and expired before it is enumerated) is the moſt melancholy ſpeculation that has yet ſhown itſelf to the world, and an affront to all thoſe high prerogatives which are awaiting us at the *exit* from life. The importance thus given to an object, which has been always rated at ſo very different a value, by the wiſeſt and beſt of men in all ages, and under every degree of illumination, forms an epocha in the hiſtory of the human mind; and ſeems to mark a *tropical point*, from whence its energies may begin to retrograde, from that forward tendency which it has hitherto maintained ſince the origin of man, and to recoil back into the gulf and vortex of this tranſient and periſhable world.

"What ſhould we think of *a youth*—and if there is either ſenſe or virtue in the art it ought to be applied when the ſprings

of life are the ſoundeſt—what ſhould we think of *a youth* who ſhould, in the ſmalleſt degree, care to govern his life by (that which is the avowed object of the *Macrobiotic Art*) the proſpect of adding *ten, twenty,* or even *thirty* years of *comfortable exiſtence* to the end of his *ſeventieth* year? Let not ſuch a one court a dangerous duty upon the fields or waves of glory; let him not labour for his country's weal at the helm of power, for alas! we too well know that, by ſo doing, he will only provoke the operation of the *law that governs the waſte of human life!* Neither let him animate his ſoul by anticipating the glories of eternity; for if he does, they will infallibly extinguiſh in it all eſteem for thoſe years of artificial ſuperannuation.

"Let then the ſpurious union be broken between *care for health* and *care for life.*" Let the former be regarded as an object of manly and rational concern for the better performance of our ſeveral engagements in life; but let the latter be diſcarded, as an object of purſuit low and unworthy; offenſive to the beſt ſentiments of man, even in a heathen ſtate; and irreconcileable with every thought and hope which ſhould form the temper of a Chriſtian mind. Let us bleſs God, that when he was pleaſed to paſs ſentence of mortality upon man, and to doom him to the taſk of labouring for his daily bread, he did not impoſe upon him the additional taſk of labouring *for a little more old age.* That when decline and decay became the general deſtiny of man, the divine mercy permitted him to look forward, with ſerenity and comfort, to the term of his diſſolution, as a deliverance from increaſing afflictions and infirmities; inſtead of obliging him to prolong his endurance of thoſe afflictions to the utmoſt, by the rules of *Macrobiotic* Art.

> "Abſurd longevity! More, more, it cries,
> More life, more wealth, more trash of every kind.
> And wherefore mad for more, when reliſh fails?
> Think you the ſoul, when this life's rattles ceaſe,
> Has nothing of more manly to ſucceed?
> Contract the taſte immortal; learn e'en now
> To reliſh what alone ſubſiſts hereafter.
> Of AGE, the glory is the wiſh to die.
> That wiſh is praiſe, and promiſe; it applauds
> Paſt life, and promiſes our future bliſs." P. 62.

It is unneceſſary to point out from what poet theſe fine lines are taken; and it is one high commendation of the book, that it is enlivened throughout by well-choſen paſſages, from this ſublimely inſtructive though unequal poet. Of the mode in which Mr. Penn comments upon the Dial itſelf, a good ſpecimen (though indeed every ſpecimen muſt be good) may be ſeen in the following paſſage. It is part of its application

diſtinction. Then follows " an elementary View of general Chronology," compriſing ſeveral very uſeful tables.

We conclude, therefore, with the repetition of our firſt aſſertion, that this work is of very ſingular merit, and deſerves univerſal peruſal and attention. In proportion as its pleaſing admonitions are obſerved, the ſtate of manners cannot fail to be improved.

ART. VII. *Tales. By the Rev. George Crabbe, LL.B.* 8vo. 398 pp. 12s. Hatchard. 1812.

IN Mr. Crabbe's Poems, already known to the public, every diſcriminating reader muſt have remarked very original delineation of character, marked by ſtrong and ſometimes even coarſe features; a fertile invention of incident, with a propenſity to diſplay rather the bad than the favourable ſide of human nature; an eaſy flow of narrative verſification, ſometimes negligent and harſh, more frequently pointed and appropriate. A ſtyle, in ſhort, perfectly his own, and happily imitated, though with more of caricature than in moſt of the other ſpecimens, in the " Rejected Addreſſes."

Exactly the ſame is the character of the preſent volume; ſo exactly, that it has more the appearance of a collection of epiſodes, cut out of longer poems, like his former compoſitions, than of a ſet of tales, originally written and intended as ſuch. We can hardly, indeed, perſuade ourſelves that the perſonages here exhibited were not primarily intended to figure in the Village, the Pariſh Regiſter, or the Borough, though for ſome reaſon laid aſide, and thus reſerved for another form of publication. This remark is by no means intended as a reproach. Mr. Crabbe's former poems had too much excellence, for any one to be offended at the family likeneſs obſerved in the preſent, however ſtrong.

The collection contains twenty-one tales, much varied in their ſubjects, except perhaps that the moſt ſtriking circumſtance in the 17th and 20th is rather too nearly the ſame. The firſt is perhaps inferior to moſt of the reſt. In intereſt it certainly is; recording only the ſeparate triumphs of two orators, as each ſpoke upon, what is vulgarly called, his own dunghill. The ſecond, entitled " the Parting Hour," has ſomething peculiarly touching in the picture it diſplays, of a man

man grown old in abſence, reviſiting the ſcene of his youthful joys. Life certainly preſents few ſo melancholy mementos of the ſilent change which is always going on, imperceptible at ſmall intervals, but radical and total after a long period; and the effect is admirably given. The parting of a youthful couple is firſt deſcribed, and the tale proceeds thus:

"They parted thus, by hope and fortune led,
And Judith's hours in penſive pleaſure ſled;
But when return'd the youth?—the youth no more
Return'd exulting to his native ſhore;
But forty years were paſt, and then there came
A worn-out man with wither'd limbs and lame,
His mind oppreſs'd with woes and bent with age his frame:
Yes! old and griev'd, and trembling with decay,
Was Allen landing in his native bay,
Willing his breathleſs form ſhould blend with kindred clay.
In an autumual eve he left the beach,
In ſuch an eve he chanc'd the port to reach:
He was alone; he preſs'd the very place
Of the ſad parting, of the laſt embrace:
There ſtood his parents, there retir'd the maid,
So fond, ſo tender, and ſo much afraid;
And on that ſpot, through many a year, his mind
Turn'd mournful back, half ſinking, half reſign'd.

"No one was preſent; of its crew bereft,
A ſingle boat was in the billows left;
Sent from ſome anchor'd veſſel in the bay,
At the returning tide to ſail away:
O'er the black ſtern the moon-light ſoftly play'd,
The looſen'd foreſail flapping in the ſhade:
All ſilent elſe on ſhore; but from the town
A drowſy peal of diſtant bells came down:
From the tall houſes, here and there, a light
Serv'd ſome confus'd remembrance to excite:
'There,' he obſerv'd, and new emotions felt,
'Was my firſt home—and yonder Judith dwelt:
Dead! dead are all! I long—I fear to know,'
He ſaid, and walk'd impatient, and yet ſlow.

"Sudden there broke upon his grief a noiſe
Of merry tumult and of vulgar joys:
Seamen returning to their ſhip were come,
With idle numbers ſtraying from their home;
Allen among them mix'd, and in the old
Strove ſome familiar features to behold;

While

fanatics. The elft, "the Learned Boy," is a diſguſting hiſtory of a ſtupid lad, and except that it collaterally throws ſome contempt upon atheiſtical preſumption, is little worthy of notice.

But "the Frank Courtſhip," (tale 6,) "the Widow," (7,) "the Lover's Journey," (10,) "Jeſſe and Colin," (13,) "the Confidant," (16,) are pleaſing in all reſpects, and admirably told, particularly "Jeſſe." "The Patron," (5,) is a melancholy tale, but pleaſing, of the diſappointments of a youthful poet. "Arabella," (9,) and "the Wager," (18,) are rather humourous, particularly the latter. Some of thoſe, however, which are not on the whole ſatisfactory, have paſſages of high beauty. Of this nature is the following, from the unpleaſing tale of "the Mother." It deſcribes the declining days of a very ill-uſed daughter.

"While quickly thus the mortal part declin'd,
The happieſt viſions fill'd the active mind;
A ſoft, religious melancholy gain'd
Entire poſſeſſion, and for ever reign'd:
On Holy Writ her mind repoſing dwelt,
She ſaw the wonders, ſhe the mercies felt;
Till in a bleſt and glorious reverie,
She ſeem'd the Saviour as on earth to ſee,
And, fill'd with love divine, th' attending friend to be;
Or ſhe who trembling, yet confiding, ſtole
Near to the garment, touch'd it, and was whole;
When, ſuch the intenſeneſs of the working thought,
On her it ſeem'd the very deed was wrought;
She the glad patient's fear and rapture found,
The holy tranſport, and the healing wound;
This was ſo fix'd, ſo graſted in the heart,
That ſhe adopted, nay became the part:
But one chief ſcene was preſent to her ſight,
Her Saviour reſting in the tomb by night;
Her fever roſe, and ſtill her wedded mind
Was to that ſcene, that hallow'd cave, confin'd,
Where in the ſhade of death the body laid,
There watch'd the ſpirit of the wandering maid;
Her looks were fix'd, intranc'd, illum'd, ſerene,
In the ſtill glory of the midnight ſcene;
There at her Saviour's feet, in viſion's bleſt,
Th' enraptur'd maid a ſecret joy poſſeſs'd;
In patience waiting for the firſt-born ray
Of that all-glorious and triumphant day:
To this idea all her ſoul ſhe gave,
Her mind repoſing by the ſacred grave;
Then ſleep would ſeal the eye, the viſion cloſe,
And keep the ſolemn thoughts in brief repoſe."

"The

" Then grew the ſoul ſerene, and all its powers
Again reſtor'd illum'd the dying hours;
But Reaſon dwelt where Fancy ſtray'd before,
And the mind wander'd from its ſcenes no more;
Till Death approach'd, when every look expreſs'd
A ſenſe of bliſs, till every ſenſe had reſt." P. 155.

The prudent admonitions of a parent to his poetical ſon are well given in the fifth tale.

" Hear me, my boy, thou haſt a virtuous mind—
But be thy virtues of the ſober kind;
Be not a *Quixote*, ever up in arms
To give the guilty and the great alarms:
If never heeded, thy attack is vain;
And if they heed thee, they'll attack again;
Then too in ſtriking at that heedleſs rate,
Thou in an inſtant may'ſt decide thy fate.

" Leave admonition—let the Vicar give
Rules how the nobles of his flock ſhould live;
Nor take that ſimple fancy to thy brain,
That thou canſt cure the wicked and the vain.

" Our Pope, they ſay, once entertain'd the whim,
Who fear'd not God ſhould be afraid of him;
But grant they fear'd him, was it further ſaid,
That he reform'd the hearts he made afraid?
Did Chartres mend? Ward, Waters, and a ſcore
Of flagrant felons, with his floggings ſore?
Was Cibber ſilenc'd? No; with vigour bleſt,
And brazen front, half earneſt, half in jeſt,
He dar'd the bard to battle, and was ſeen
In all his glory, match'd with Pope and ſpleen;
Himſelf he ſtripp'd, the harder blow to hit,
Then boldly match'd his ribaldry with wit;
The poet's conqueſt truth and time proclaim,
But yet the battle hurt his peace and fame." P. 87.

This is reaſon and truth. The following paſſage, from the tale of Edward Shore, who, being born with genius, is ruined by ſelf-confidence, finely ſhows the alternative by which he might have been recovered, had he enjoyed the benefits of religion.

" Such was his fall; and Edward, from that time,
Felt in full force the cenſure and the crime—
Deſpis'd, aſham'd; his noble views before,
And his proud thoughts degraded him the more:

Should he repent—would that conceal his ſhame?
Could peace be his? It periſh'd with his fame:
Himſelf he ſcorn'd, nor could his crime forgive,—
He fear'd to die, yet felt aſham'd to live:
Griev'd, but not contrite was his heart; oppreſs'd,
Not broken; not converted, but diſtreſs'd;
He wanted will to bend the ſtubborn knee,
He wanted light the cauſe of ill to ſee,
To learn how frail is man, how humble then ſhould be;
For faith he had not, or a faith too weak
To gain the help that humbled ſinners ſeek;
Elſe had he pray'd—to an offended God
His tears had flown a penitential flood;
Though far aſtray, he would have heard the call
Of mercy—'Come! return thou prodigal;'
Then, though confus'd, diſtreſs'd, aſham'd, afraid,
Still had the trembling penitent obey'd;
Though faith had fainted, when aſſail'd by fear,
Hope to the ſoul had whiſper'd, 'Perſevere!'
Till in his Father's houſe an humbled gueſt,
He would have found forgiveneſs, comfort, reſt." P. 201.

We might long continue quoting with gratification to ourſelves and our readers. But it is time to deſiſt, concluding with a few remarks of another kind. The language of Mr. Crabbe is in general pure, but blemiſhes are to be found. In the paſſage laſt quoted "*flown*" is uſed for "flowed," by a ſoleciſm ſimilar to the vulgar miſtake of "overflown" for "overflowed." Theſe come from *fly*, not *flow*. He uſes *wed* for *wedded*; "was wed," which is perhaps provincial. It occurs ſeveral times. Of paſſages faultily obſcure ſeveral might be pointed out. The preſs has been, in general, well corrected; but pages 274 and 5 preſent ſome remarkable errors, as "now" for *own*, in the former, "theſe" for *there* in the latter, and perhaps "danger" for *dagger*.

If we are to ſum up, in concluſion, our general opinion of the book, it is briefly this: it is ſtrongly marked with the characteriſtic peculiarities of the author; but it is what no writer but one of original genius could have produced, and what no reader, who delights in accurate pictures of human character, can peruſe without delight.

ART.

ART. VIII. *Æschyli Tragoediæ quæ supersunt, deperditarum Fabularum Fragmenta, et Scholia Græca, ex Editione T. Stanleii, cum Versione Latina ab ipso emendata, et Commentario longe quam antea fuit auctiori ex MSS. ejus nunc demum edito: accedunt Variæ Lect. et Notæ Vv. Dd. criticæ ac philologicæ, quibus suas passim intertexuit Samuel Butler, M.A. Regiæ Scholæ Salopiensis Archididascalus Coll. Div. Joann. apud Cantabr. nuper Socius.* Tom. I. Cantabrigiæ, Typis ac Sumptibus Academicis 1809: veneunt Londini, apud W. H. Lunn, 1 vol. 4to. 8vo. 2 vols.

DR. Butler's reputation as an excellent scholar is too generally known, and the elevated and important situation which he fills, with equal credit to himself, and advantage to the youths, who are placed under his care, is too public, to make it at all necessary for us to expatiate on his literary acquirements, or to introduce him with customary pomp to the notice of our readers, who, when they meet in the walks of literature with persons of less notoriety, exclaim, we doubt not, to themselves, (with the Tragedian),

ἀνὰξ τίς ἦν; πόθεν; τίνος;

For our own parts, we are too much intent upon conveying to our readers such remarks, as have occurred to us in the perusal of the work, to employ many pages, like some contemporary journals, in prefatory observations, containing nothing new, which might compensate for the room which they occupy. As to the controversy between Dr. Butler and the writer in a certain Review, we shall not enter upon the subject, because it is not fairly before us; and perhaps the sooner it is dismissed from the public attention, the better, as such acrimonious strictures and indignant retorts present us with no very favourable view of learning, and its possessors. Jortin, in the preface to the *Miscellaneous Observations upon Authors ancient and modern*, says, "I remember to have read that David Pareus, who had been ill used by Joseph Scaliger, concluded that the devil was the author of criticism, *omnino credo Diabolum fuisse auctorem criticæs.*" We certainly think that it would have required more than ordinary patience to bear up against such a pressure without a murmur. Time will assign to each his due, whether we interfere or not.

ἀλλ' ἐκδιδάσκει πάντ' ὁ γηράσκων χρόνος.

The title-page to the volume, which we have transcribed, informs the reader what he is to expect in this work. The supplementary notes of Stanley are many of them highly valuable, not so much for the critical, as for the philological matter, which they contain. His emendations but rarely satisfy us, whereas his knowledge of manners, customs, ceremonies, and opinions, has enabled him to illustrate many obscure passages in his author; and the admirers of Æschylus are deeply indebted to him for his profound and erudite commentary. Dr. Butler's work furnishes the student with almost every thing which is valuable in the different editions of Æschylus, and concentrates very many of the various observations, written *expressly* upon Æschylus, which are dispersed in books of miscellaneous criticism, besides numerous and excellent original notes by the editor himself. We have been often told that the arrangement of the work is exceedingly inconvenient; but however inconvenient it may be, it is an indispensable requisite to every scholar who wishes to read Æschylus with accuracy, and who does not happen to have an access to nearly a dozen editions of Æschylus, and to numerous commentators and critics.—Who would refuse a place in his library to Kuster's edition of Aristophanes, because the notes of J. Casaubon, R. Bentley, and E. Spanheim, as well as Kuster's own, are kept perfectly distinct, when they might have been incorporated?—We would, indeed, suggest to Dr. Butler the propriety of incorporating the three sets of Scholia, of placing them under the text, and of putting Stanley's version on the opposite page, should he ever publish a second edition of his Æschylus, as we sincerely hope he will soon have occasion to do. But it is said that Dr. Butler's work cannot be generally used: we reply that it may be as much used as any other *Variorum* edition; it is more particularly addressed to the *scholar*, whereas Mr. Blomfield writes avowedly, as we learn from his preface, for the use of the *student*. But even Mr. Blomfield's book by no means supersedes the use of Dr. Butler's, as we know from our own experience. It is idle to object to Dr. Butler that he uses Stanley's text, when he might have adopted a better; for, in the first place, he had not the liberty of choice, and, in the next place, if he had possessed the liberty of choice, it might have been a question with him, as it would have been with us in the same situation, how far Stanley's notes would be intelligible without Stanley's text.

This first volume in quarto contains the *Prometheus*, *Desmotes*, and the *Supplices*. We have but few remarks to offer

offer upon the first play, because we have already devoted many pages to the consideration of it in our observations upon Mr. Blomfield's edition. We now proceed to the work itself.

Prometheus Desmotes.

V. 71. ἀλλ' ἀμφὶ πλευραῖς μασχαλιστῆρας βάλε.

We find the following glosses in the Schol. A. Μασχαλιστῆρας, δεσμά, Schol. B. δεσμούς, Schol. C. ἀλλὰ βάλε τῷ περὶ τὰς πλευρὰς αὐτῷ μασχαλιστῆρι διαζώστρας, ἤτοι δεσμά. Stanley well translates the word μασχαλιστῆρας by *catenas axillares*. Dr. Butler judiciously cites the note of Morell, "Μασχαλιστὴρ, ὁ διὰ τῶν μασχαλίων δεσμὸς τῶ ὑποζυγίω, Jul. Poll. I. 10. τὰ δὲ ὑπὸ τὰς ὦμους τῶν ἵππων μασχαλιστῆρες." Mr. Blomfield presents us with this note: "μασχαλιστὴρ, *Lorum equi pectorale*, Etymol. M. p. 560, 38. λέπαδνα, οἱ κατὰ τῶν ἵππων στηθέων ἱμάντες, οἱ μασχαλιστῆρες, Herod. I. 216. *cingula, quæ sub axillis Massagetæ gestabant*, μασχαλιστῆρας vocat, cf. Notas in Thom. M. v. Μάλη." Stoeber has, in the passage to which Mr. Blomfield refers, the following note: "*Prom.* v. 71. Schol. μασχαλιστῆρας, δεσμά, ἀντὶ τῦ δέσμευε αὐτὸν καὶ παρὰ τὰς πλευράς, μασχαλιστῆρας, διαζώστρας, ἤτοι δεσμούς: non videntur hæc ab eadem manu profecta, διαζώστρας vitiose pro διαζωστῆρας, quos a μασχαλιστὴρ accurate distinguit Pollux II. 178. seq. [he is speaking of the *vertebræ*, ἑπταικαίδεκα εἰσιν οἱ σφονδύλοι οἱ τὴν ὀλένην συγκαμπὴν τῇ ῥάχει παρεχοντες· σφονδύλοι, δυο μὲν καὶ δεκὰ ῥάχεως, ὃς ονομαζουσι ῥάχεις, πέντε δὲ ὀσφύος, καὶ τὴν μὲν ὑπὸ τῷ Ἄτλαντι, καὶ τὴν ἐπ' αὐτῳ σάρκα ὀσφάλειαν, λοφαδιὰν, ἢ λοφίαν, τον δὲ ὑπ' αὐτῷ, μασχαλιστῆρα, τὺς δὲ λοιπὺς, πλευρίτας καλῦσι], quorum usus in re equestri, sunt *lora, quæ equorum scapulis subtenduntur*, Poll. I. 147: Schol. Arist. Equit. v. 765. λέπαδνα, οἱ στηθαῖοι λῶροι, ἢ οἱ μασχαλιστῆρες τῶν ἵππων: occurri etiam verbum μασχαλίζω, *obtrunco*, ap. Aesch. *Choeph.* v. 437. ἐμασχαλίσθης δέ θ', ὡς τόν' ἴδω, ad quem locum vide quæ doct. Stanleius notavit." It is plain from the passage of Herodotus, cited in Mr. Blomfield's note, that μασχαλιστὴς is as much *lorum hominis*, (we say *hominis*, as including both the sexes) as it is *lorum equi pectorale*, notwithstanding the contrary opinion of the critics, whom we have cited above, and therefore that the word is not metaphorically used in the passage of the *Prometheus*. Thus Hesychius says, ἀναμασχαλιστὴς, εἶδος γυναικείου κόσμου, and Alberti informs us that "usurpavit vocem Philippides comicus in *Adoniazusis*, teste Polluce, L. V.

100:" now Pollux is in this passage speaking of the *female* dress, and actually mentions the very word μασχαλιστὴρ as forming a part of it; περὶ δὲ τοῖς γέρουσι, αἰγίδας, μασχαλιστῆρας, καὶ ἀναμασχαλισμὸν, ὡς Φιδιππίδης, ὁ τῆς Κωμωδίας ποιητὴς, ἐν Ἀδωνιαζούσαις. Flunger says upon the passage of Hesychius: "Species mundi muliebris, sed qualis? intelligo pulvillos, quos mulieres supponunt axillis: item fascias pectorales, quibus puellæ sororiantes papillas coercent constringendo pectus, ne videantur mammosæ." The second interpretation, as we venture to say, is the true one: the following important note throws great light upon the words first cited from Pollux, as well as upon the words of Flunger.

"*Capitium, quod capiat pectus*: idem *De Vita P. R.* L. IV. *Neque id ab orbita matrum familias instituti, quod ea pectore ac lacertis erant apertis, nec capitia habebant*: plane hic capitia *pectori* tegendo, non *capiti*, ut voluit Nonius; videturque esse quem Græci μασχαλιστῆρα vocabant: erant et ad vinciendum pectus strophia, et fascia, de quibus Terentius intellexit, de puellis loquens quas matres student esse

Demissis humeris, vincto pectore, ut graciles fiant,
Si quo est habitior paulo, pugilem esse aiunt, deducunt cibum:

Nam fasciis illis ὁμαλὲς et æquos humeros reddebant, cum contra in pugilibus suis torosi: Xenophon, ὥσπερ οἱ πύκται τὰς μὲν ὦμους παχύνονται, τὰ δὲ σκέλη λεπτύνονται; ergo strophio tumorem papillarum cohibebant, fasciis illis humerorum castigabant superfluum, et quasi luxuriantem, καὶ σφιγγῶντο habitum; itaque apud Ovidium,

Conveniunt humeris tenues ameletides altis,

Ego lego *omaletides*; ὁμαλὴτιδες enim videntur vocatæ esse quod ἴσῃς æquabantur humeri, et complanabantur." Jos. Scaligeri *Conjectanea in Varronem De L. L.*, Amstelodami: 1623. p. 56.

Thus then it appears that μασχαλιστὴς is called *capitium* in Latin, that it forms a part in the dress both of men, and of women, as well as in the trappings of a horse, and that whether it be applied to a man, a woman, or a horse, it invariably means a strong ligature, something which presses firmly together and binds closely the part of the body to which it is applied. This view of the word will enable us to comprehend the full meaning of the passage in the *Prometheus*, of which the spirit has not been sufficiently understood by the commentators. We have in the *Choephoræ*, v. 487,

ἐμασχαλίσθης δέ θ', ὡς τότ' ἦν,

where

where we find in the Scholia, κατεσκεύασε δὲ τὸ μασχαλισθῆναι αὐτὸν ἡ Κλυταιμνήστρα, which Stanley tranſlates by *amputatæ ſunt extremitates corporis, ut hoc quoque ſcias*, and where he ſays, "Amputare ſolebant veteres iis, quos e medio ſuſtuliſſent, extremitates corporis, puta manus, pedes, aures, nares, &c. et collo appendere, quod μασχαλίζειν dixere." But there is another meaning of the word, upon which *all* the commentators, and *all* the critics whom we have yet ſeen, have been perfectly ſilent, or elſe have referred it to the other meaning, *except* H. Stephens, who in the *Theſ. Ling. Græc. (Index)* ſimply quotes the words of Heſychius, who ſeems *alone* to have noticed this meaning, and whoſe words are, μασχαλισθῆναι, ἀνηρτῆσθαι ἐκ τῶν μασχαλῶν: hence then it ſhould ſeem that μασχαλισθῆναι means *to be put to death by being ſuſpended, ex axillis.* We have ſtated and proved in our remarks upon the *Prometheus*, as edited by Mr. Blomfield, that the puniſhment of Prometheus was *crucifixion*, analogous in almoſt every reſpect to the Roman ſervile puniſhment: and we add that this puniſhment was ſelected becauſe his guilt was *theft*. Now the μασχαλισῆρες, of which we read in this paſſage, were intended for the purpoſe of *ſuſpending Prometheus to the ſtake, ex axillis*, and our readers will inſtantly perceive the energy which this interpretation gives to the paſſage.

V. 172. κἀιτοι μ' ὁ μειλιγλώσσους πειθοῦς
ἐπαοιδαῖσι θέλξει.

It was a favourite compariſon of the ancients to contraſt the ſpeaker's art with the inchanter's art, as our readers will ſee by the following excellent note.

"Infra v. ab hinc 48. [L. II. *Sylv.* Statii] poeta blandam ac ſuavem Glaucitæ puĕri vocem ita deſcribit,

"*Blandis ubinam ora arguta puerilis,*
Et mixtæ riſu lacrymæ, penituſque loquentis
Hyblæis vox mixta favis, cui ſibila ſerpens
Pueret, et ſævæ vellent ſervire novercæ?

"Papinius hic ad blandæ vocis vires ac orationis dulcedinem alludit, quam cum *incantamentis* veteres comparare ſolent, ac eandem pene vim obtinere aſſerunt: unde Plato in *Euthydemo* facultatem oratoriam *incantatricis artis* partem quandam eſſe ait, his verbis, Καὶ γάρ μοι οἵ τε ᾠδοὶ αὐτοὶ καὶ λογοποιοὶ, ὅταν συγγένωμαι αὐτοῖς, ὑπέρσοφοι δοκοῦσι εἶναι, καὶ αὐτὴ ἡ τέχνη αὐτῶν θαυμασιά τις καὶ ἐπῳδή, καὶ μέν τοι ἐδὼν θαυμαστόν· ἔστι γὰρ τῆς τῶν ἐπῳδῶν, ἰσχύειν τι καὶ φαλαγγίων, καὶ σκορπίων, καὶ τῶν ἄλλων θηρίων τε, καὶ νόσων κλῆσις

ἐστιν, ὁ δὲ διωκτῶν τι, ἢ ἰκτηρισαστῶν, ἢ τῶν ἄλλων ὄχλων ἀλκαῖς τι, ἢ παραμυθία τυγχάνειν ὄσαι: vel ex ſolo hoc Platonis loco mens Papinii ſatis ciara eſt: adeo blanda, inquit, ac mellea erat vox Glauciæ pueri, ut non ſecus ac arcana quadam incantationis facultate, qualem Marſi et Pſylli in ſerpentibus allicientibus adhibere ſolent, inſtructa, ipſos etiam ſerpentes potuiſſet delinire; ſimillima loeutio eſt illa Ennodii *Carm.* 2. quem et olim in *Papinianis* meis attuli,

Eloquio lyncem, tu ſubdes voce leonem,
Melle tuo ſerpens gutturis arma premet:

hic *gutturis arma* elegantiſſime *venenum* appellat: *melle tuo* eadem ratione dixit, ut noſter, *Hyblæis vox mixta favis*: ſic L. V. *Sylv.* de Criſpino, juvene elegantiſſimo canit,

Qui voce potes prævertere morſus
Serpentum, atque omnes vultu placare novercas.

C. Gevartii *Electorum* L. III. c. 10. p. 137—9.

V. 157. νῦν δ' αἰθέριον κίνυγμ' ὁ τάλας
ἐχθροῖς ἐπίχαρτα πέπονθα.

Schol. A. ὥσπερ εἴδωλον κρέμαμαι ὑπὸ τὸν ἀέρα, ἐπίχαρτα πεπονθὼς τοῖς ἐχθροῖς, Schol. B. ἐναέριον κρέμασμα ὑπάρχων, Schol. C. νῦν δὲ πέπονθα ὁ τάλας κίνυγμα ὡσανεὶ κρέμασμα αἰθέριον, ἤγουν εἴδωλον τοῖς ἄλλοις θεοῖς τοῖς ἐμοῖς ἐχθροῖς· κίνυγμα, τὸ κίνημα, ἢ ἐστι πρωτότυπον τὸ Κινῶ, ἐξ ὃ κινύω ἢ κίνυμι, τὸ δὲ κίνυμα ποιᾷ φωνῇ ἐν τῷ ἀέρι μετὰ ῥάδου γινομένη, ὃ χρῆσις ἐν τῷ Κεκίνυντο φάλαγγες, ὅ ἐστι καλὰ νῦν. ἐκ δὲ τῦ κινύω παράγεται τὸ κινύσσω, ἀφ' ὃ ἢ κίνυγμα τὸ αἰθέριον εἴδωλον· καλὰ τό αἰθύσσω, αἴθυγμα, πλύσσω, πλύγμα, πλυγμὴ, ἢ ἀποβολῇ τῦ τ, πυγμὴ, ἢ ξύσμα, ξυσμή. We ſhall now quote the words of Euſtathius, who, in two parts of the *Commentary upon Homer*, evidently refers to this very paſſage, τὸ δὲ Κίνυλο, ἀπὸ τῦ κινύω, κίνυμι παρῆκται ῥήματος, ἐξ ὃ ἢ τὸ Οὐ δέ σε λήθω κινύμενος, τῦ δὲ κινύω, ἄνθις παράγωγον τὸ κινύσσω, ἐξ ὃ παρ' Αἰσχύλῳ αἰθέριον κίνυγμα, τὸ ἀέριον εἴδωλον, ὅπερ οὐκ ἀπέοικε τῦ αἰθύγματος, ὁ ἀπὸ τῦ αἰθύσσω γίνεται, p. 472. l. 41. Ed. Rome. Again in p. 805. l. 28. τὸ δὲ Κινόμενος παράγωγόν ἐστι ἀφὸ τῦ κιῶ, κινύω, κίνυμι, ὃ χρῆσις ἢ ἐν τῷ Κίνυλο φάλαγγες, ἐκ δέ γε τῦ κινύω, παράγεται τὸ κινύσσω, ἀφ' ὃ κίνυγμα τὸ ἀέριον εἴδωλον, καλὰ τὸ αἰθύσσω, αἴθυγμα, πλύσσω, πλύγμα, νύσσω νύγμα, ἐξ ὃ ἢ νυγμὴ, ὡς πλίγμα, πλυγμὴ, ἢ ἀποβολῇ τῦ τ πυγμὴ, ἢ ξύσμα, ξυσμή. It is plain that either Euſtathius copied the laſt paſſage from the Schol. ϛ, or the Schol. ϛ. copied it from Euſtathius, or they

they both copied from the same source. Mr. Blomfield in the *Glossary*, quotes only the first passage, and adds that Eustathius in the words τὸ ἀέριον εἴδωλον "videtur respexisse Eurip. *Phoen.* 1559. ἀιθέρος ἀφανὲς εἴδωλον," but there is not the least occasion to suppose any such thing; for Æschylus here joins ἀιθέριον to κίνυγμα, and Eustathius properly explains the one by ἀέριον, and the other by εἴδωλον. Photius, in the *Lexicon* says, κήνυγμα, σκιὰ, ἢ εἴδωλον, and Hesychius has, Κήνυγμα, τὸ κένον τῦ σώματος, οἷον σκιὰ ἢ εἴδωλον, φάντασμα, ἀσθενὲς, ἢ ἀχρεῖον, and adds, κηνυσσόμην, εἰδωλον ἐγενόμην. (From the *Choeph.* v. 194. ὄχις διφροντις ὅσα μὴ κινυσσόμην, where the Schol. has ἐφανλαζόμην, κίνυγμα γὰρ, τὸ εἴδωλον.) Dr. Butler in the *Variæ Lectiones* has an excellent note upon the passage, which we quote with great pleasure:

"Κήνυγμ' Turn. et sic legendum esse acriter contendit Pauw.; negat enim Prometheum clavis validissime rupi affixum motaculum fieri posse; sed de lana caprina rixa est: rem ipsam expressit nostras ille poeta divinus, *Par. Amiss. II.* 181.

Each on his rock transfix'd, the sport and play
Of racking whirlwinds."

Dr. B. then adds a part of Heath's note, of which we shall cite the whole.

"Quidquid in altum attollebatur, ut spectari posset, quia ventis expositum ab iis perpetuo agitabatur, ideo κίνυγμα, ut credi par est, dicebatur: ejusmodi apud nos sunt tabernarum insignia, et facinorosi post supplicium patibulo catenis appensi: simile quiddam spectaculum se nunc inimicis præbere queritur Prometheus, atque adeo non improprie, nec per catechresin nimis violentam, v. κίνυγμα ad supplicii sui acerbitatem exprimendam abutitur; quanquam enim corpus ejus clavis rupi affixum ventis forsan agitari revera non poterat, in sublime tamen sublatum κινυγματος speciem satis præ se ferebat: ejusmodi quippe translata ad rerum, unde transferuntur, similitudinem undecunque accuratam exigi non debent, quod satis notum est: quo autem sensu Prometheus se κινυγμα, *umbram* se. *inanem*, *spectrum*, vel *phantasma*, appellare potuit, non sane assequor."

If Mr. Heath had attended to the following note of J. Casaubon, quoted by Dr. Butler, his doubts might have probably been removed:—"Elegantiam h. l. non vident vulgo; ego puto alludi ad ἀιώρας Atheniensium, *oscilla* Romanorum: Servius de his ad Virg. *G.* II. 389." Casaubon's interpretation will *alone* enable us to account for the interpretation

interpretation of the word κινυγμα by ἐδαλον, φάντασμα, εἰκὼ, given by Hesychius, Photius, the Scholia, and Eustathius, of which interpretation no attempt has, as far as we know, yet been made to give any explanation. Casaubon refers to Servius, who has the following remarks upon these lines of Virgil,

Nec nôn Ausonii, Troja gens missa, coloni
Versibus incomtis ludunt, risuque soluto,
Oraque corticibus sumunt horrenda cavatis;
Et te, Bacche, vocant per carmina læta, tibique
Oscilla ex alta suspendunt mollia pinu:

"Oscillorum variæ sunt opiniones; nam alii hanc afferunt fabulam: Icarus Athenienſis, pater Erigones, quum acceptum a Libero Patre vinum mortalibus indicaret, occisus est a rusticis, qui cum plus æquo potassent, inebriati venenum se accepisse crediderant: hujus canis est reversus ad Erigonem filiam, quæ, cum ejus comitata vestigia pervenisset ad patris cadaver, laqueo vitam finivit: hæc deorum voluntate inter astra relata est, quam vocant virginem: canis quoque ille est inter sydera collocatus: sed post aliquantum tempus Athenienſibus morbus immissus est talis, ut eorum virgines furore quodam compellerentur ad laqueum, responditque oraculum, sedari posse pestilentiam illam, si Erigones et Icari cadavera requirerentur, quæ cum diu quæsita nusquam invenirentur, ad ostendendam suam devotionem Athenienses, et etiam in alieno ea quærere viderentur elemento, suspenderunt de arboribus funem, ad quem se tenentes homines, hac atque illac agitabantur, ut quasi etiam per aerem illorum cadavera quærere viderentur: sed, quum inde plerique caderent, inventum est, ut formas, vel personas, ad oris sui similitudinem facerent, et eas pro se suspensas moverent: unde et *oscilla* dicta sunt ab eo, quod in his *cillerentur*, [i. e. *moverentur*] *ora*; nam *cillere* est *movere*, unde et *furcillæ* dictæ sunt, quibus frumenta cillentur."

Gesner in the *Thes. Ling. Lat.* says,

"*Oscilla* etiam *sigilla* sunt, et *parvæ imagunculæ* quæ arte fictili fingebantur, et venales proponebantur, quibus homines pro se atque suis Saturno piacula faciebant, ut ait Macrob. *Saturn.* I. 11. extr. coll. c. 7.: *oscilla* igitur hic vocabant *formas, vel personas ad oris sui similitudinem factas*, ut loquitur Serv. ad Virg. *G.* II. 389. Tibique (o Bacche.)

Oscilla ex alta suspendunt mollia pinu:

congruunt quæ v. 387. dixerat

Oraque

Oraque corticibus sumunt horrenda cavatis:

—maneat *oscilla* esse imagines humani oris, et corporis adeo: sed etiam illud apparet, *oscillum* esse αἰώρας, et illam jactationem et motum, quæ *oscillatio* vocatur alias: Tertull. *de Pall.* 1 extr *Arietem nemini adhuc libratum, illa dicitur Carthago prima omnium armasse in oscillum penduli impetus:* Salmas. ad h. l. p. 130., hoc significatione cum ponitur *oscillum*, derivat a *cimus*, τὸ κῦμα, ut est in *Vet. Glos.* unde fit *cillus*, et ex eo verbum *cillo* vel *cillo*, hincque *oscillo* pro *obscillo*, etc.: apud Virgil. quoque *Georg.* II. 3. 89. *oscilla* αἰώρας, et *jactationes* interpretatur: vide ipsum, et Voss. *Etymol.* h. v. et mox *oscillo.*"

For our own part, in the stead of understanding with Salmasius *oscilla* in the passage of Virgil to mean *jactationes*, because *suspendere oscilla*, i. e. *jactationes*, appears to us an incorrect expression, we rather side with Servius, but take it in the sense of *images*, which were so contrived as to contain a moveable *mask*: when the poet uses the word *ora*—

(Oraque corticibus sumunt horrenda cavatis,)

he means the *masks*, and when he adds *oscilla*,

(Oscilla ex alta suspendunt mollia pinu,)

he means the *images*, into which these *masks* were put: this interpretation gives a clear and consistent meaning to the passage. We are aware, indeed, that Forcellinus (with Servius) in the *Lexicon totius Latinitatis*, supposes that *oscilla* means only *the masks, with which the performers covered their faces*, for he says,

"Servius l. c. *oscilla* intelligit imagunculas in oris humani effigiem, quas pro se suspendebant in extentis funibus, quia sæpe acciderat, ut homines in iis se jactando graviter concidrent: adde Lactant. Statii Schol. ad L. II. *Theb.* v. 644.—alii [derivant] ab *os*, et *cillo*, h. e. *moveo*, quod in illa jactatione in funibus ora et capita sursum deorsum moverent: alii denique, ut Cornific. ap. Fest. ab *os*, et *celo*, quod personis ora tegerent."

Now, as the word *oscilla* is used, agreeably to our interpretation, in the passage of Virgil, so we take the word αἰνυγμα to have a correspondent meaning in the passage of the *Prometheus*, agreeably to the interpretation of it by the word εἴδωλον.

Heyne's words are: "Oscilla, αἰώρας (cf. Valken. ad Theocrit. p. 246), h. larvas e corticibus factas, quales

etiamnum

etiamnum in monumentis occurrunt, ex arboribus ſuſpendebant."

239. Θνητὰς δ' ἐν οἴκτῳ προθέμενος.

"Προθέμενος i. q. θέμενος valere affirmat Schutz.: malim vel cum Pauwio ſubintelligi ἑμαυτὸν, ut ſit ſenſus, ſuſcepto mortalium patrocinio, quos meæ ipſius felicitati miſerabundus præpoſui, vel quod forte ſimplicius, propoſitis ad miſerandum mortalibus: verbum προτίθεσθαι in deliberationibus peculiarem vim habere notum eſt: Dem. *Phil.* I. εἴ μὲν περὶ τοῦ καινοῦ τίνος πράγματος προὐτίθετο λέγειν, Thucyd. III. 37. Θαυμάζω μὲν τῶν προθέντων αὖθις περὶ Μιτυληναίων λόγους."—Dr. Butler.

Mr. Blomfield ſays in his *Gloſſary*:

"*Miſertas*, neque hanc, neque ſimilem phraſin alibi vidiſſe memini; nota enim ἐν λόγῳ, ἐν ἀρίθμῳ τιθέναι, nihil ad rem ſunt; non enim in θέσθαι ſed in προθέσθαι hæreo: aliter dixit Herod. VI. 21. Καὶ πένθος μέγα προήκαντο."

Mr. Barker in the *Claſſical Recreations*, p. 186—8, eſpouſes the opinion of Pauw, to which, he ſays, "he ſees no ſort of objection." For our own parts, we think that the prepoſition in προθέσθαι here means *openly*, *avowedly*, *publicly*, agreeably to the following inſtances:

"1 *Tim.* v. 24. αἱ ἁμαρτίαι πρόδηλοί εἰσι optime Gerhard. noſter vocem πρόδηλοι interpretatur; quidam, inquit, πρόδηλοι vertunt, *ante manifeſta ſunt*: ſed ordo temporis ſignificatur per particulam ſequentem, *præcedentia ad judicium*, ac Græcum compoſitum uſurpatur pro ſimplici, ut nihil aliud ſignificet, quam manifeſtum cum quadam intenſione: ita Gerhard. nec alium ſenſum habet *Hebr.* vii. 14: Herodotus quoque, citatus a Porto, πρόδηλα dicit pro *manifeſtum eſt*, πρόδηλα γὰρ ὅτι ἡμᾶς οὗτοι οἱ ἔκθρωτοι μέλλουσι πρόσωπῳ θανάτῳ δώσειν, et Dionyſ. Halicarn. L. 8. p. 552, lin. 5. ait, κρίττονα τὸ πρόδηλον θανάτου τὴν ἄδοξον ὑπηφάνους φυγὴν: Zoſimus L. iii. p. 716, lin. 23, πρόδηλον ὑπεφυγὼν θάνατον; hinc et Chryſoſtom. in explanatione hujus loci pro eo ponit ſimplex δῆλοι." G. Raphelius's *Annotatt. in Sacr. Script.* Vol. II. Lug. Bat. 1750, p. 596.

"*Ep. ad Galat.* c. 3. l. οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη:—præpoſ. πρὸ, quæ accedit, hic non vertenda eſt per *antea*, vel *prius*; notat enim *publice*, ut προεγράφη ſit *publice pictus fuit*: ita προκηρύττειν apud Aelian. *V. H.* L. IV. 1. non eſt *antea*, ſed *publice*, *palam denuntiare*, quomodo in *Act. Apoſt.* non male quoque ſumetur: ſic et προκεῖσθαι notat *publice poſitum*, vel *propoſitum eſſe*, ut προμαίνειν ap. Joſeph. *B. J.* L. V. c. 11. infin.

non

non eſt *prius*, ſed *publice poſuere*: hanc ſæpe vim obtinet in compoſitis illud προ, ut etiam apud Latinos: natum eſt, quid apud utroſque ſit *programma*: ſic in *pronuntiare*, *procedere*, *prodire*, *proponere*, &c. quod intendit forſan. *Vulgat.* qui vertit hic *proſcriptus eſt*, ſequuntur *Gloſſæ.*" J. Alberti's *Obſ. Philologicæ in Sacr.* N. T. *Libr.* Lug. Bat. 1725, p. 360. Again, in p. 479: "*Ep. Judæ*, c. I. 7. προκεινται δειγμα—divinæ ſeveritatis *ſpecimina* ibidem *proſtarent*; hoc enim notat προκεισθαι, nimirum *præſtare* et *publice propoſitum exhiberi*: ita apud Ælian. *V. H.* I. 16, 31. II. 41. p. 145. προκειτο ἄθλον, *proſtabat*, *publice propoſitum erat præmium.*"

(To be concluded in our next.)

ART. IX. *The Poetical Regiſter, and Repoſitory of Fugitive Poetry, for* 1808—1809. pp. 623. Price 12s. Rivingtons, 1812.

LONG before the exiſtence of "the Poetical Regiſter," (of which the ſeventh volume is now before us,) it frequently occurred to us, that ſuch a work muſt amply repay all the trouble of ſelection, at a period when polite literature was ſo generally diffuſed, and when conſequently there were ſo many writers of good verſe, unambitious of the names of poets or of authors, yet not unwilling to have their incidental effuſions brought forward into notice, or reſcued from oblivion, by editorial taſte and diligence. The ſlight but elegant compoſition, that was intended merely for the private circle, or the repoſe of the port-folio; the temporary lines or ſtanzas which owed their birth to ſome ſtriking emergence or event of public notoriety, theſe have often fluttered out their hour, and diſappeared; neglected, forgotten, and at length irrecoverably loſt. Even the moſt creditable monthly magazines, to which writers of talents and celebrity, have not been aſhamed to commit an ode or an epigram, the produce of the moment, if, in proceſs of time they themſelves decreaſed in reputation, may have ſerved only to bury in obſcurity, what they were deſigned to illuſtrate and preſerve. Nor do we think that books *occaſionally* edited, whether they have the title of miſcellanies or collections, are the ſafeſt repoſitories of wit and fancy. The ἐπεα πτεροεντα, indeed, as arreſted in their flight by a Dodſley or a Pearch, may have acquired the ſtability of the monumental record, in which we contemplate,

"Each firm, immutable, immortal word."

But

But it is only the regular periodical publication, the annual volume, which, (giving life to other less recent productions whose animation was temporally suspended) catches, as they immediately arise to observation, the poetical felicities of the year, it is this only which can be classed among the national poetry: and under the conduct of an editor who possesses a nice sense of literary merit, an insight into the genius of the times, and a knowledge of individual character, together with delicacy and candour, it is this will bear on its front the stamp of durability. It is here, in short, that the ἔπεα πτερόεντα will become Κτημα εις αει.

Such, we judge, are the characteristic features of "the Poetical Register," and such the character of its editor.

One or two of the preceding volumes * have, by some accident, passed unnoticed by us; to the rest, we have given, as we shall to this, a respectful share of attention.

The Poetical Register continues to be divided into two parts, *Original* and *Fugitive* Poetry.

Among the *Original Poetry*, in the present volume, the most conspicuous pieces, are those by Mr. Davenport, Professor Richardson, Miss Mitford, the late Dr. Russel, and Mr. Boyd. We shall give a specimen of each, in the order in which the names are mentioned.

* * * * * * * * * *

'Oh, ask you why alone I rove, why ceaselessly I languish?
'Tis love that saddens all my thoughts, that bids me wander so?
'But who the maid whose magic power has filled my soul with anguish,
'No mortal ear has ever heard, no mortal ear must know!'

"O how soft beam your eyes, O how tender their gaze!
If I dare to believe them, you love me most dearly:
But does your heart feel, what I learn from their rays?
O tell me, dear youth! are they speaking sincerely?
If you love not, alas! with my peace do not play:
To allure me, no longer thus cruelly seek!
And if that your heart has got nothing to say,
O let not your eyes with such eloquence speak!

"Yes! you may sigh, and pout and fret!
Vain are your efforts to secure me;
For since, at last, I've broke the net,
There's nothing shall again allure me.

* * * * * * * * * * *

* The Vth and VIth; owing to their appearing at irregular periods; the rest were reviewed in Vol. XX. 171.—XXIII. 615.—XXV. 417. and XXVIII. 629.

"I'll

" I'll not be ſnar'd by any wile
That once before in bondage brought me——
Ah! idle boaſt!—That witching ſmile,
That witching ſmile - - - - again has caught me!"

" SONNET TO IANTHE.

" Loveliest and best-belov'd!—Sever'd from thee
How oft the lagging hours I ſorely chide;
And murmur, 'when, O when ſhall e'er I ſee
My ſweet Ianthe, mine and beauty's pride?'
At opening morn I wiſh for even-tide;
When evening comes, 'return, O morn,' I cry,
And ſtill I think, tho' from afar deſcried,
Could I but ſee thy home, I leſs ſhould ſigh,
For I might fancy, that my ſtraining eye
Saw thee fond muſing on thine abſent love.
Oft too I ſay, ſad gazing on the ſky,
'O were but mine the pinions of the dove,
How ſoon, Ianthe! ſhould thy ſoothing ſtrains
In ſweet oblivion lull my cares and pains?' "

Thus far Mr. Davenport.—Ex pede, Herculem.—The Sonnet is truly Petrarchian: and in the ſongs, we recognize the ſimplicity of Shenſtone, with a livelineſs peculiarly belonging to the author.

In Profeſſor Richardſon's Ode on the Death of General Romana, we meet with ſome fine poetical ſtanzas:

" 'Lo! in that iſle, girt by the Scandian waves,
Romana, with his bold Iberians, brave
Their Gallic foe. Behold them bare
Their manly boſoms! "We will die!" they ſwear,
Will ſhield and ſave our native land, or die!'
The patriot oath was heard, and regiſter'd on high.
That day, in preſence of the Almighty mind,
With holy awe, the genius of mankind,
Rang'd in the radiant courts of Heaven
With thoſe to whom the gracious charge was giv'n,
Of other ſplendid orbs, with ardent gaze
Kenn'd, as it roll'd afar, his own fair planet blaze."

Miſs Mitford's poetry is always pleaſing.

" ——— Fancy decks the lovely ſcene,
With purer floods and means more green;
Strews florets of a thouſand dyes,
Bids the wild copſe majeſtic riſe;

Deepens

Deepens the ſhadows of the dell;
Gives to the hills a bolder ſwell;
Laps nature in her ſoft controul,
And breathes her magic o'er the whole."

"DR. RUSSEL, TO A LADY FEARFUL OF THUNDER.

"Say, whence this ſudden chill, my fair,
When thunder rattles thro' the air?
Why quits your blood each diſtant part,
And haſtes to guard the labouring heart?
* * * * * * * * * * *
The flaſh, that ſtrikes the villain dead,
Is taught to ſpare the guiltleſs head:
Or, ſhould by this the virtuous die,
'Twere but on lightning's wings to fly,
And gain with greater ſpeed the ſky."

"The Shepherds of Lebanon," and "Alcander and Evanthe," by Mr. Boyd, are two valuable poems, in blank verſe. They contain much picturesque deſcription. But the author is too fond of amplification. Inſtead of a judicious ſelection of the moſt agreeable images in a landſcape, he ſeems to think it neceſſary to delineate every object that meets his eye. The "Alcander and Evanthe," is a tale "meant to illuſtrate the bad effects of certain Methodiſtical principles." But neither the circumſtances nor ſituation of the perſonages have any immediate connection with Methodiſm. Nor is the cataſtrophe to be traced to any ſuch ſource. Alcander and Sophron, as candidates for a vacant living, are introduced to Evanthe's father, and thus become acquainted with Evanthe. But the events that follow her preference of Sophron to Alcander, are not in the leaſt degree attributable to the religious perſuaſion or conduct of either party. Of the two rivals in preaching and in love, ſhe marries one, but is attached to the other. Alcander's jealouſy and detection of her paſſion—her fatal leap, and her huſband's madneſs terminates the tale. But what has the cataſtrophe to do with madneſs?

"Springing with a frantic haſte
From her pale conſort, to the boldeſt point,
That met the chiding wave, ſhe ſped away,
And plung'd indignant in the flaſhing tide,
Beyond prevention, and beyond relief!
But no relief was given. Her huſband ſtood
Congeal'd with horror on the fatal ſhore.
There, like an image of deſpair, he lean'd,

Till

Till night's revolving hours diſclos'd the dawn;
The glimmering dawn beheld his bloodſhot eye
By lunacy unbeam'd:—And, many a day,
He roam'd Ultonia's wilds, a moon-ſtruck man."

In Mr. Polwhele's "Flights of Fanaticiſm *", we more plainly perceive the bad conſequences of Methodiſtical opinions, in the fates of Sir Aaron, Emira and Amoret. Emira was the friend of Amoret, Emira's lady. We will quote a few ſtanzas:

"How ſweet, when pity o'er the virgin's cheek
Her genuine tint, her ſimple colouring throws,
When from moiſt eyes her rays unbidden break,
The trembling dew-drops that impearl the roſe!
Yet, in each look, each tint what poiſon glows!
To ſoft Emira, o'er and o'er again,
His tale he told, and ſoon ſurvey'd her throes - - -
Her ſympathetic workings; nor in vain
Hail'd the new babe of grace - - - - a babe without a ſtain.

"To ſteal into the woodwalk, or to meet
By chance amidſt the mazes of the grove;
There the quick progreſs of the ſpirit great
With looks of adoration fix'd above;
Or breathe, reciprocally ſighs of love,
Full oft was theirs; when Amoret, with a ſmile
Frolic and arch, her Dryad would reprove,
And drop the careleſs joke devoid of guile,
And laugh, ſtill light of heart, unweeting all the while!"

For the cataſtrophe, Emira drowns herſelf, Sir Aaron runs mad, and Amoret dies of grief.

"Farewell, poor maniac! paſſion's wayward child!
So early loſt to joy, to reaſon's light!
Before him, lo! the immeaſureable wild!
See in throngs ruſhing to his dizzy ſight,
How dance, how dance the demons of affright!
Hark to the hideous ſcream, the wailing cry!
But madneſs holds him here; ſhe checks his flight
From earth: tho' ſooth'd no more by every ſigh,
He muſt not yet eſcape - - - ah wretch! he muſt not die.

"Yet dies his Amoret. Waſting all the while,
She cannot ſuch a look of anguiſh bear,
She cannot for her children force the ſmile,
Meeting the ghaſtly grin, the ſtony ſtare.

* Publiſhed in "the Spirit of Antijacobiniſm," pp. 112—188.

'Ah no!' She cries - - - 'tho' pangs aſunder tear
For you, dear innocents! this bleeding breaſt—
Adieu, my orphans! ye are Heaven's own care!
Adieu!—I go, where ſinners ſhall moleſt
Thy trembling heart no more, and where the weary reſt!' "

There is, unqueſtionably, a great reſemblance in theſe tales. In both we have love and jealouſy, and ſuicide and madneſs.

Of the other diviſion of this work, "*the Fugitive Poetry*," we conceive our recommendation will be deemed ſuperfluous, when we inform our readers, that for the elegant little pieces which compoſe it, we are, for the moſt part, indebted to Coleridge, Bland, Seward, Mundy, Helen Maria Williams, Mrs. Piozzi, Sir Brooke Boothby, Bloomfield, Irwin, Courtier, Darwin, Davenport, Stevens, Whitehouſe, Hayley, Scott, Cumberland, and Sheridan.

We ſhall conclude with two ſhort ſpecimens:

"SONG, BY MR. SHERIDAN.

"As ſhepherds thro' the vapours grey,
Behold the dawning light,
Yet doubt it is the riſing day,
Or meteor of the night.

"So varying paſſions in my breaſt
Its former calm deſtroy—
By hope and fear at once oppreſt,
I tremble at my joy!"

"RECOLLECTION BY MR. COURTIER.

"Tho' months of anguiſh now are paſt,
When yet we met, to meet no more;
My heart ſtill holds her image faſt:
Long will the recollection laſt
Of one whom fondly I adore!
E'en now her accents charm my ears;
Her anſwering preſs I thrilling feel;
Again ſhe ſoothes my troubled fears;
Her eyes ſuffus'd with tendereſt tears,
Seem from myſelf my ſoul to ſteal.
Ah, maid belov'd! we meet no more!
Deſpair our dawn has overſpread!
The form, alas! I yet adore,
All that I fondly hop'd before,
The fairy ſcene of life is fled!"

To the "poetical" pages are ſubjoined ſhort criticiſms on the principal poems of 1808 and 1809. We have no heſitation

tion in pronouncing that in theſe notices (as far as we are acquainted with the ſubjects of them,) we diſcover much critical diſcrimination, ſagacity, and taſte.

ART. X. *The Britiſh Gallery of Pictures. Firſt Series containing Engravings of the Collection of Pictures of the moſt Noble the Marquis of Stafford, in London; arranged according to Schools, and in Chronological Order, with Remarks on each Picture, by W. Y. Ottley, Eſq. F S.A. The executive Part under the Management of P. W. Tomkins, Hiſtorical Engraver to her Majeſty; the whole under the Superintendance of Henry Tresham, Eſq. R. A. Second Series containing Engravings of the fineſt Paintings of the Old Maſters, ſelected from the moſt admired Productions of Raffaello, Giulio Romano, Andrea del Sarto, Correggio, Parmigiano, Baroccio, Tiziano, Giorgione, Annibale Caracci, Dominichino. Guido, Salvator Roſa, Rubens, Pouſſin, Claude Lorraine, Teniers, Oſtade, Rembrandt, Gherard Dow, Paul Potter, Cuyp, &c. &c. in the Cabinets, Galleries, and private Collections of Noblemen, and Gentlemen, who have liberally permitted the Proprietors to have fine Copies taken of them for the Uſe of this Work, accompanied with Deſcriptions, &c. &c.* Longman and Co. The Letter Preſs by Benſley.

THE preſent work, however entitled to reſpect and attention, in ſtrict propriety can hardly claim a place among literary productions. But the proprietors might be induced and juſtly to augur unfavourably of our patriotiſm if we paſſed without notice, or indeed without ſtrong marks of approbation, an undertaking which ſo much and ſo greatly involves the honour, liberality, and exquiſite taſte of our countrymen. To this it may be added, which is indeed intimated in the proſpectus to the firſt part of the ſecond ſeries, that a connected, well-digeſted hiſtory of painting, and the moſt diſtinguiſhed profeſſors of the Italian, French, Dutch, Flemiſh and Engliſh ſchools is a deſideratum in our language. The preſent undertaking is therefore well calculated to diffuſe a ſcientific knowledge of painting. Proud indeed, may we be as Engliſhmen that the preſent period affords ſo unexampled an opportunity from the numerous and exquiſite cabinets and galleries which adorn our country, for promoting ſo deſirable an end. The publication conſiſts of two parts.

The firſt will be a deſcription of the cabinets and galleries of pictures in the United Kingdom. The work commences with the collection of the Marquis of Stafford. This firſt part is intended to comprehend engravings from the moſt intereſting and exquiſite paintings in the different collections. Each collection alſo will be diſtinctly illuſtrated by a conciſe but faithful hiſtory of its formation, in execution ſimilar to others which have been publiſhed at Duſſeldorf, Parma, Turin, and Modena.

The ſecond part of the work will exhibit a general hiſtory of painting and its profeſſors from its revival at the commencement of the thirteenth century to the preſent time. This diviſion will be embelliſhed with highly finiſhed ſpecimens of the moſt eminent maſters of different periods, and ſelected from the moſt perfect originals to be found in this country.

When we conſider the reputation and talents of the individuals concerned in the ſuperintendance of this work, and examine alſo with impartiality the ſpecimens of their labours as far as they have hitherto proceeded, it is equally impoſſible to withhold our praiſe and admiration, and our moſt cordial wiſhes for its final, perfect and moſt ſucceſsful accompliſhment. Mr. Ottley who for many years devoted his time to the ſtudy of the fine arts in Italy, qualifying himſelf for ſuch undertakings, and collecting alſo the neceſſary materials, has the care of the hiſtorical department. Mr. Treſham is too well known to require any eulogium from us, the more delicate and difficult labour is aſſigned to his judgment and talents. This comprehends the deſcriptive part, and indeed the ſuperintendance of the whole. Mr. Tomkins as an engraver, and Benſley as a printer, are alſo at the head of their reſpective profeſſions.

If the work proceeds according to the ſpecimens already produced, and there can exiſt but little doubt on this head, it promiſes to be among the moſt ſplendid, beautiful, and delightful productions that any time or country has exhibited of the kind.

We repeat our good wiſhes. We could eaſily ſay more that is expreſſive of our favourable ſentiments, but we certainly ſhould not honeſtly have performed our duty to have ſaid leſs.

ART.

BRITISH CATALOGUE.

POETRY.

ART. 11. *The Giant's Cauſeway, a Poem. By William Hamilton Drummond, D. D.* 8vo. 204 pp. 12s. Belfaſt printed; Longman and Co. London. 1811.

This is altogether an intereſting publication. The author indeed is not a poet, though evidently a reader and a lover of poetry; but the extraordinary nature of his ſubject, the maps, plans, and prints by which it is illuſtrated, with the notes ſelected from various authors, combine to render it attractive to the curious. When we deny the author the title of a poet, we do not mean to ſay that he is a bad writer: but merely that the ſkill, the originality, the vivid life, and attraction, which belong to true poetry, will not be found in this production. But neither is there any thing in it unworthy of a ſcholar, or a man of good taſte. His language is that of cuſtom and compact, not of inſpiration. A ſpecimen will illuſtrate our meaning. We will take one alſo that is deſcriptive of the ſtupendous ſcene which he celebrates.

" Ye cliffs and grots where boding tempeſts wail,
Ye terraced capes, ye rocks, ye billows hail:
Amazing ſcene, how wild, how wondrous grand,
In circuit vaſt the pillar'd ſhores expand!
Great fane of God! where Nature ſits enſhrin'd,
Pouring her inſpiration o'er the mind.—
Mid pointed obeliſks, and rocky bowers,
And teſſalated moles, and giant towers,
She reigns ſublime; while round her throne repair
The fleet-winged ſpirits of the ſea and air,
And through yon pillars, organ of the blaſt,
When ſounding Boreas bends the groaning maſt,
Bid the long, deep, majeſtic anthem riſe,
In mighty concerts to the echoing ſkies,
And warring floods. Dark o'er the foam-white way
The Giant's pier the war of tempeſts braves,
A far projecting, firm, baſaltic way
Of cluſtering columns wedg'd in denſe array;
With ſkill ſo like, yet ſo ſurpaſſing art,
With ſuch deſign, ſo juſt in every part,
That reaſon pauſes, doubtful if it ſtand
The work of mortal or immortal hand." P. 7.

The poem is in three books, and by means of hiſtorical and other alluſions, ſufficiently varied. In a word, it may be honeſtly praiſed, but cannot be enthuſiaſtically admired.

ART. 12. *Laſt Triflles, in Verſe, by the Rev. Charles Edward Stewart, Author of a Collection of Triflles, in Verſe, Critical Triflles, the Regicide, the Foxiad, and Charley's Small Cloaths.* 4to. 7s. 6d. No Publiſher's Name.

The title of this publication is alſo appropriate, for it is really compoſed of Trifles in Verſe. By the appearance, without any publiſher's name, it may be preſumed that they were intended for the limited circulation of the author's friends and neighbourhood, in which caſe there is little to provoke criticiſm. The following is a ſpecimen, which will be allowed to have humour,

"THE HAPPY UNION.
1797.

"Donec gratus eram
Nec quiſquam potior
Perſarum vigui rege beatior."—HORACE.

"*F. Fox.* Since at laſt of my Tooke I'm poſſeſt,
No ſervices my boſom can haraſs;
What Reformer was ever ſo bleſt,
I'm greater, far greater than Barras.

"*T.* If my Charles and his Convert is true,
And this bleſt Coalition ſincere,
I'll engage as a Private with you,
Nor will envy thy fame Revilliere.

"*F.* You were once far the worſt of my foes,
Even North I deteſted not more,
When you dared my Election oppoſe,
And eternal antipathy ſwore.

"*T.* Not to you was my hatred confined,
Your Father I called the defaulter,
Drew the portraits of both, and conſigned
Both Father and Son to the halter.

"*F.* Drive theſe hated reflections away,
And for you I will gladly reſign
Jockey Norfolk, big Bedford, grim Grey,
If my Tooke will be mine, only mine.

"*T.* I am ready your will to attend,
And give up, at my General's call,
Sir Francis, Jones, Hardy, and Frend,
Correſponding Society, all.

"*Both.* Thus reconciled, fond and united,
Together we'll ride in the ſtorm,
While Jacobin Clubs are delighted,
Make a Radical, perfect Reform."

ART.

ART. 13. *Contes des Fous, and other Trifles, in Verſe. By the late John Bigge, Eſq. With Notes, critical and explanatory.* 8vo. Rodwell. 7s. 1812.

The title of this volume is appropriate enough; but ſome of the Trifles are far from contemptible. The notes are ſparingly interſperſed, and but little deſerving the terms of critical and explanatory. We ſubjoin two or three ſpecimens.

We may perhaps be miſtaken, but to us the Poet's name of BIGGE ſeems to be fictitious, and not improbably induced by the popularity of a late collection of amatory Poems, under the aſſumed appellation of LITTLE.

"*On being facetiouſly complimented by a Lady, on having talked her to ſleep, during an Illneſs, when Laudanum had failed.*

"Since, deareſt Lady, heav'n hath hung
Such charms narcotic on my tongue,
That when I ſit, and 'ſoftly proſe,'
Thy wearied eye-lids quickly cloſe;

"Oh! why, ungrateful, 'all the while,'
Doſt thou my ſimple heart beguile,
And teach, whilſt thee to ſleep I make,
Myſelf to paſs whole nights awake."—P. 77.

"*Rondeau.*

"With all my heart I Celia lov'd;
With all my heart implor'd her favour;
Whate'er her youthful fancy mov'd,
With all my heart I got and gave her:

"With all my heart I prais'd her charms;
With all my heart forgave her pranks;
And when, at length, ſhe bleſs'd my arms,
With all my heart return'd her thanks.

"Still—ſtill I bow to her decree,
Yea—ſhould it *even* bid us *part*—
Swees ſoul! ſhe'll find no change in me,
For ſtill 'twill be—*with all my heart.*"—P. 118.

"*Epigram.*

"When the Devil engag'd with Job's patience to battle,
Tooth and nail ſtrove to weary him out of his life;
He robb'd him of children, ſlaves, houſes, and cattle—
Yet, mark me, he ne'er thought of taking his wife:

"But Heaven, at length, Job's forbearance rewards;
At length double wealth, double honour arrives;
Heaven doubles his children, ſlaves, houſes, and herds—
But we don't hear a word of a couple of wives."—P. 133.

ART. 14. *Gloria in Excelsis Deo, in Terra Pax, Bona Voluntas Hominibus. A Poem, respectfully inscribed to the British and Foreign Bible Society.* 4to. 1s. 6d. Hatchard. 1812.

This is a highly animated effusion, in blank verse, in the sentiments of which we most cordially sympathise, and to demonstrate more fully that we do so, we insert willingly the following bold but truly poetical apostrophe.

"O blessed book! thou art that eastern Star
Which leads to Christ! Soon shall thy circuit reach
Round earth's circumference, in every tongue
Revealing to all nations what the heavens
But shadow forth, the glory of the Lord.
O while I gaze upon thee, let my heart
Feel thy transforming influence, and obey
Thy guidance, thou my Cynosure to bliss.
And are there those, the wisdom of this world,
Who with strange fears, in blind astronomy,
With astrolabe or quadrant, watch thy path,
Suspicious of thine aspect, save when seen
In certain fair conjunctions, and in nodes
Ideal; who would dare restrict thy light
To time and rule?—O foul astrology!
Roll on—free, boundless be thy beauteous course!
Roll on, and turn those angry clouds to light!
But are there those who wear the Christian name,
Who wilfully unknowing of the wants
And cravings of the poor, or doubting else,
In the mock wisdom of cold cautiousness,
The expedience of the gift; whether, perhaps,
The poor will value what the rich neglect,
Or understand the oracles of Heaven
So dark and doubtful! Are there who can thus
Disguise the plea of selfish indolence,
Or fear prophane, in such a decent guise,
That it shall pass with conscience and the world
For honest meaning? But the star of light
Has risen; and in vain, ye mists and clouds,
Embattled ye oppose the spreading ray!
The gates of knowledge, that for ages slept
Upon their massy hinges, while a few
By stealth or fee, through the low portal crept
Where jealous power was sentinelled:—those gates
At length have yielded, and the joyous poor
Crowd eager through the wondrous avenue.
O throw them wider still!" P. 13.

This composition will be found throughout to breathe the same noble ardour, and is evidently produced by no mean or inexperienced hand.

ART.

ART. 15. *Portugal, a Poem in two Parts. By Lord George Grenville.* 2d Edition. 8vo. pp. 120. 9s. Longman and Co. 1812.

Having ſeen a very ſarcaſtic account of this Poem, ſome time before we ſaw the performance itſelf, we really felt inclined to think that the Author, as a young and noble Poet, had been rather harſhly treated: and to hope that, when we came to it ourſelves, we ſhould find much more to praiſe, than ſuch a repreſentation authorized us to expect. We were doomed however to encounter diſappointment; and after much toil in peruſal, are obliged to confeſs, that we cannot praiſe what we are almoſt entirely unable to comprehend. A blaze of dazzling words, with a tumult of incongruous metaphors; ſentiments introduced without any characteriſtic reference to the occaſion or to any diſtinct plan, leave the mind in a conſtant and very uneaſy ſuſpenſe; and it is literally true, that even by combining the proſe arguments with the poetical effuſion it is hardly poſſible to trace the one in the other. We could much praiſe the intention of the Apoſtrophe to the Atheiſt in the firſt part, but why it is there, and what are the charges it brings againſt him, we can only imperfectly perceive. Strict attention may, however, diſcover that in this firſt part of the Poem the Author means to deplore the loſs of Luſia's ancient glory, and to hope for a revival of it; and the following lines, founded on that hope, are among the cleareſt in the whole.

> "Yes, thou ſhalt yet ariſe! I mark the ray,
> Of the firſt ſtar that cheer'd thy early day,
> Pale, yet unquench'd, again its fires ſhall burn,
> Unveil'd by clouds, and brighter in return.
> Yes, thou ſhalt yet aſſert thy ancient fame,
> Rais'd from the duſt, and purified by flame,
> Start from thy tomb, at fainting Europe's cry,
> Uprear thy Phœnix form, the child of liberty!
> Yes,—glorious relick of forgotten worth,
> I trace thee yet, I hail thy ſecond birth,
> Throned on the Eſtrella's height, I ſee thy form
> Fan with its ſeraph wings the riſing ſtorm,
> Inſpire thy ſons to hope a brighter day,
> Raiſe high its clarion voice, and wake them to the fray."
> P. 41.

Yet even here, what is there that will bear the analyſis even of the commoneſt criticiſm? "Thou ſhalt riſe" "raiſed from the duſt," "from a flame," "from a tomb," "a Phœnix form," "enthron'd," "with ſeraph's wings," and a "clarion voice," &c.

In the ſecond part, the viſionary view of Sebaſtian III. coming to excite his countrymen to arms, has real merit, and this therefore we quote.

"And

" And who is He, who from the wide expanſe
Of unſeen diſtance moves? in proud advance,
A giant form he comes! his forehead wears
The ſnowy ringlets of departed years,
Her regal ermine o'er his ſhoulders ſpread,
The crown of Luſia decks his radiant head.
Your own Sebaſtian, from the realms afar
Of higheſt heaven, hath heard the ſounds of war,
Indignant heard! hath burſt the tedious band *
That ſtay'd his footſteps from his native land,
His mighty mandate once again unfurl'd,
He wakes! the avenger of a proſtrate world!
He moves companionleſs! no mortal force
Can 'bide the ſwiftneſs of the hero's courſe,
Alone, exulting in his matchleſs power,
The radiant viſion of a noontide † hour;
Death in his right hand ſits, but the mild glow
Of hope and conqueſt light his kindling brow!" P. 49.

Paſſing a few blemiſhes of different kinds, we come to the battle of Buſaco, which is deſcribed indeed with force, and with better taſte than the former parts had led us to expect. We ſhall conclude this ſhort account, by ſaying that the noble Author of this Poem, if he is to be a poet, muſt be ſo in deſcription, rather than in reflection; muſt take abundant pains to bring down his ſtyle to the temper of pure and claſſical Engliſh poetry; and muſt ſtrictly keep his fancy within the ſphere of congruity and common ſenſe. As to the preſent Poem, after all its praiſes of England's warlike exertions in the cauſe of Europe, it ends by counſelling peace! ſtrange incongruity!

NOVELS.

ART. 16. *The Heart and the Fancy, or Valſinore; a Tale. By Miſs Benger.* 2 Vol. 12mo. Longman. 12s. 1813.

This novel is certainly neither defective in powers of writing nor ingenuity of contrivance, but the narrative is perplexed and oftentimes obſcure. It is ſuperior to the greater number of works of the kind, and ſome of the characters are well imagined and delineated. The amatory feelings ſeem excited ſomewhat at too early a period in Cordelia, but the characters of Altamont, De Lille, and the myſterious perſonage under the name of Valſinore, are entitled to much commendation.

* Death. *Rev.*

† Yet the ſcene is placed in *Evening*, at the beginning; and afterwards at p. 74. *Rev.*

ART. 17. *The Curate and his Daughter, a Corniſh Tale. By Elizabeth Iſabella Spence, Author of "Summer Excurſions," "A Caledonian Excurſion," "The Nobility of the Heart," "The Wedding Day," &c. &c.* 3 vols. 12mo. 15s. Longman. 1813.

In looking at the title page, we were heartily glad that the etceteras ſtopped ſo ſoon, as they appeared to inſinuate a bitter reproach againſt our inquiſitorial diligence. The writer is evidently a veteran in the art, and this alſo is evinced by a certain facility of ſtyle which can only be obtained by much practice.—If the tale did not very particularly excite intereſt, the deſcriptive parts, particularly of the Heathen Tour, are compoſed with much vivacity. The author has not been very happy in her ſelection of names for the Dramatis Perſonæ.—We have Mr. Mac Lauret, Seintaubyne, and Mrs. Alderſey—the narrative is not, however, too much oppreſſed with characters, which is a common fault in works of this deſcription, and on the whole it will be peruſed with amuſement.

ROMAN CATHOLICS.

ART. 18. *Catholic Queſtion. Subſtance of the Speech of Sir John Hippiſley, Bart. on the Motion of the Right Honourable Henry Grattan, in the Houſe of Commons, on the 24th of April, 1812, in a Committee of the whole Houſe, on the State of the penal Laws, now in Force againſt the Roman Catholics of Ireland. With ſupplementary Notes, Extracts, &c. The Second Edition, with Corrections and Additions.* 8vo. 169 pp. Ridgway. 1812.

Since the publication of this ſpeech, and in a new parliament, a material ſtep has been gained by the advocates of the Roman Catholics. The Houſe has gone into a Committee on the ſubject of their claims, and the diſcuſſion is ſtill pending. When any momentous queſtion comes fully before the conſideration of Parliament, we have, and think it our duty to cheriſh a ſtrong confidence, that the ultimate reſult will be favourable to the ſecurity of the Conſtitution in Church and State. Sir John Hippiſley, though much more inclined than we are to grant what we think ought never to have been aſked, is ſtill one of thoſe to whom we muſt look up for protection againſt an entire abandonment of our cauſe. He is, and we hope a majority in both Houſes will be found to be, a fixed advocate for ſuch neceſſary checks, as all ſtates have been accuſtomed to require, but which the late diſpoſition of the petitioners for relief has been to refuſe.

The documents ſubmitted by Sir John Hippiſley to the public, whether on one part of the queſtion or on the other, are certainly deſerving of the moſt attentive conſideration. As a kind of appendix,

pendix to the original ſpeech, we have alſo received a few pages containing the ſubſtance of another, ſpoken on the Motion of Mr. Canning, June 22, 1812. This is chiefly in defence of the ſecurities in queſtion.—In one of his early notes, (p. 3,) Sir John mentions, as an offenſive circumſtance, the republication of the Hiſtory of *the Maſſacre of St. Bartholomew*, under the title of "*The awful Warning.*" An awful warning it ſurely was! and our moſt decided opinion is, that a Church, whoſe higheſt and *moſt ſacred authorities* concurred, at the time, in approving that act of moſt ſavage and inhuman perfidy, ought for ever to be excluded from the confidence of Proteſtants!

ART. 19. *A brief Statement of the Riſe, Progreſs, and Decline of the Ancient Chriſtian Church, and its gradual Change to the Papal Apoſtacy, by a Departure from the plain Dictates of the Goſpel. In a Letter to the Right Honourable Lord Kenyon. By Sir John Jervis White Jervis, Bart.* 8vo. pp. 32. 1s. J. J. Stockdale. 1813.

This hiſtorical ſketch abounds with poſitions, in our opinion untenable, though to inveſtigate them thoroughly would be a long and laborious taſk. The author agrees with us, indeed, in deprecating the re-eſtabliſhment of Popery: in other reſpects he ſeems to hold opinions peculiar to himſelf, and by no means in uniſon with thoſe of the Church of England.

DISSENTERS.

ART. 20. *Remarks on the Failure of Lord Sidmouth's Bill, relating to Proteſtant Diſſenters.* 8vo. 29 pp. 1s. Harding. 1811.

This author gives full credit to the noble Lord in queſtion for the purity of his intention, as indeed every perſon muſt do who is not totally ignorant of his character; but thinks that his Bill was really objectionable, merely becauſe it had the appearance of interfering with the internal diſcipline of the Diſſenters. This he is convinced was the cauſe of the alarm and oppoſition which it excited.

But the point to which he chiefly draws the attention of the reader, is the formidable operation of that ſyſtem of organization, which, in the ſpace of a very few days was able to produce no leſs than 336 petitions. His object therefore ſeems to be, as a ſtaunch friend to the eſtabliſhment, to put the government on its guard againſt the poſſible effect of ſuch a combination on future occaſions. It is indeed a ſubject well worthy of conſideration: but what mode of counterbalance can be deviſed, he does not proceed to ſay.

LAW.

LAW.

ART. 21. *Observations on the projected Bill for precluding Eccleſiaſtics from preſiding in Conſiſtorial Courts, and for prohibiting the uſual Sentence of Excommunication; with curſory Remarks on the various Privations to which the Clergy are already ſubjected. Addreſſed to the Right Hon. Sir William Scott, L. L. D. &c. &c. By a Graduate in Civil Law.* 8vo. 29 pp. 1s. 6d. Hatchard, &c. 1812.

We cannot help thinking that the arguments adduced in this Tract are highly worthy of conſideration, and we truſt they will be duly conſidered, before any new regulation is introduced into the practice of the Courts in queſtion. The arguments are urged with modeſty, and with reſpect towards the perſons addreſſed, and therefore, are the more worthy of attention: The liſt of privations to which the Clergy have gradually been rendered ſubject, without any fault alledged againſt them, is really formidable; and they are ſtated, as the author ſays, "not with the ſanguine hope that any one of them will be redreſſed," but with a deſign to ſhow that the Clergy are already depreſſed low enough, and to give a caution againſt ſinking them lower. The addreſs being made to an excellent friend of the Church (Sir W. Scott) we truſt it will not be made in vain.

MEDICAL.

ART. 22. *An Examination of the Impoſture of Ann Moore, the Faſting Woman of Tutbury; illuſtrated by Remarks on other Caſes of real and pretended Abſtinence. By Alexander Henderſon, M.D. Phyſician to the Weſtminſter General Diſpenſary.* 8vo. 52 pp. 2s. Underwood and Co. 1813.

The caſe which Dr. Henderſon ſo boldly pronounces an impoſture is not yet come to its deciſion. It is perfectly certain, that, if arguments *à priori* are to be admitted, againſt an alledged fact, the Doctor has an eaſy caſe to prove; for nothing can be more clear than that the known powers of nature are totally inadequate to the production of the effect. The conſtant exhauſtion of a body, by perſpiration and otherwiſe, which receives no ſupply from any known means, muſt demonſtrably, as it ſeems, reduce it to nothing, in very much ſhorter ſpace than this woman is ſaid to have faſted. —Yet ſhe has once been cloſely watched for ſixteen days and nights, by perſons ſuſpicious of her, and anxious to detect her, if any real fraud ſubſiſted; and not only ſo, but even now, after five years of alledged abſtinence, from all kind of food, ſolid and liquid; ſhe has conſented to undergo a ſecond watching, ſtill more guarded, if poſſible, and more ſtrict, for the complete ſpace of four weeks. The experiment is now actually begun, under the management of a committee of the moſt highly reſpectable magiſtrates, clergymen, and phyſicians: previous to which, "ſhe conſented to an entire change

change of bed, bedding, &c. and that her houſe and room ſhould undergo the ſtricteſt examination of the committee, previouſly to the watch, which was intended to commence in Eaſter week:" and therefore, we preſume, has now commenced. Theſe words marked with commas, as well as the whole of this intelligence, are taken from a printed paper circulated by the committee.

Dr. Henderſon was not prepared for this ſecond experiment, for one of his allegations againſt her is, that ſhe refuſed any further trial. He has, however, collected ſome very curious facts relative to ſimilar caſes of alledged abſtinence, the moſt remarkable of which are taken from the narrative of a phyſician of Berne, Dr. Paul Lentulus, reſpecting Apollonia Schreier, a maiden of that place, publiſhed in 1604, and dedicated to James I. King of England. The book is, we believe, extremely rare; and happening to have it now before us, we give the title of it, for the ſatisfaction of our readers. It is this. "Hiſtoria Admiranda de prodigioſa Apolloniæ Schreieræ, virginis, in agro Bernenſi inedia; a Paullo Lentulo, Medicinæ Doctore, ac illuſtris et potentis Reip. Bernens. Cive, ac Phyſico ordinario; tribus narrationibus comprehenſa: cui, ab eodem, complurium etiam aliorum de ejuſmodi prodigioſis inediis, doctiſſimorum, nec non fide digniſſimorum virorum narrationes, et ingenioſiſſimæ Commentationes adjunctæ; et nunc recens in eorum gratiam, qui mirandorum Dei atque naturæ operum cognoſcendorum ſtudio tenentur, in lucem editæ ſunt. Bernæ Helvet. 1604." 4to. 211 pages, with a print of Apollonia Schreier.

That they are always on the ſafer ſide who deny a caſe ſo apparently impoſſible, as this of Ann Moore, is certain; but as ſhe has ſucceeded in perſuading all her own immediate neighbours, who think they have aſcertained the fact: and as the matter will now aſſuredly be brought to iſſue, before another month, by the teſtimony of ſuch men as Sir Oſwald Moſely, Mr. John Giſborne, &c. &c. we ſhall for the preſent ſuſpend our opinion. In the mean time, Dr. Henderſon's tract is not uncreditable to him.

DIVINITY.

ART. 23. *Saint Paul's Charge to the Epheſian Elders, conſidered in a Sermon, preached June 25th, 1812, at the Viſitation of the Rev. Robert Nares, A.M. Archdeacon of the Archdeaconry of Stafford, in the Pariſh Church of Cheadle, Staffordſhire, and publiſhed at the Requeſt of the Archdeacon and Clergy. By the Rev. Clement Leigh, A.M. Miniſter of Newcaſtle-under-Lyme.* 8vo. 32 pp. 1s. 6d. Newcaſtle, printed. Longman and Co. London. 1813.

A well-conſidered and well-written diſcourſe, on the Paſtoral Duty, admirably ſuited to the occaſion on which it was produced. The text is from St. Paul's farewell addreſs to his Epheſian elders. "Take heed therefore unto yourſelves, and to all the flock over which

which the Holy Ghoſt hath made you Overſeers, to feed the Church of God, which he hath purchaſed with his own Blood." Of the merit of the diſcourſe, the following paſſage will give a ſtrong perception.

"St. Paul enforces the practice of miniſterial duties from the conſideration of his own perſonal labours among the Epheſians; but the ſame duties may be fairly inferred from thoſe points that have been brought under diſcuſſion. For, do we call ourſelves the Shepherds and Overſeers of the flock of God? 'Let us take heed therefore unto ourſelves.' It is not poſſible that we can conſcientiouſly diſcharge our office, if ſtrict watchfulneſs be not exerciſed over our own ſpirit, and our own daily practice. Our habits muſt accord with the nature of our profeſſion; and our main object ſhould be to convince our people that this profeſſion is our buſineſs; our ſtudy; our delight. It ſhould be with us 'the one thing needful, and the whole of man *.' But this it cannot be, if we are not 'taking heed to ourſelves.' The exhortation of this ſame Apoſtle to Timothy is in effect addreſſed individually to each of us: 'Meditate upon theſe things; give thyſelf wholly to them; that thy profiting may appear to all †.' Nothing that relates to our perſonal conduct can be a matter of indifference to ourſelves, to our particular charge, or to the Church in general. In our ſocial intercourſe; in the caſt and nature of our ſtudies; in the character and tendency of our amuſements; nay, in our very leiſure hours, we ſhould 'take heed to ourſelves.' Beſides, we have ſolemnly declared before God and his Church, that we have undertaken this office under the concurring agency of the Holy Ghoſt. If then we are 'after the Spirit, we muſt mind the things of the Spirit.'—This heavenly Monitor will diſpoſe us to live 'in all goodneſs and righteouſneſs and truth ‡,' and to exhibit in our own actions the holy and benevolent tendency of the goſpel. He will alſo impreſs us with a ſenſe of the vaſt importance and difficulty of our office, and will ſhew us, that to ſuſtain the character of Shepherds and Overſeers with conſiſtency, is no ordinary attainment. What, moreover, can be ſo degrading to us, as inconſiſtency of conduct? 'Thou which teacheſt another, teacheſt thou not thyſelf? Unto the wicked God ſaith, what haſt thou to do to declare my ſtatutes, or that thou ſhouldeſt take my covenant in thy mouth; ſeeing thou hateſt inſtruction, and caſteth my words behind thee §?'—'Take heed, therefore, firſt, to yourſelves, and, then, to all the flock.' The Shepherd muſt be conſtantly among the ſheep, attending to their various caſes, adminiſtering help according to their different ages and ailments, and ever ready to defend them in the hour of danger. The Overſeer or Inſpector

* "Luke x. 42 Eccles. xii. 13. † 1 Tim. iv. 15. ‡ Rom. viii. 5. Eph. v. 9. § Rom. ii. 21. Ps. l. 16, 17.

muſt

must not be absent from his employment, nor unfaithful, nor indolent in the discharge of it. His own eye must run through the whole department, his own prudence and foresight must correct mistakes or prevent confusion, and his own industry must devise, or arrange, or execute, the concerns of his weighty trust. This weighty trust, to the spiritual Shepherd and Overseer, is nothing less than that flock which is specially entrusted to his care, and which forms a portion of that 'Church which God hath purchased with *his own Blood.*'" P. 21.

In support of the reading Θεοῦ and not Κυριοῦ in the text, the author quotes the words of Doddridge, strongly pointed against the Unitarian substitution.

ART. 24. *Occasional Sermons In Two Volumes. By the Rev. Robert Lucas, D. D. Rector of Ripple, in the County of Worcester, and Vicar of Pattishall, Northamptonshire.* 8vo. 2 Vols. Tewkesbury printed; Longman and Co. London. 1809.

Sincerely do we rejoice to meet this worthy Rector, on ground more likely to be favourable to his exertions, than that on which we found him first; (see Vol. xxxviii. p. 408.) labouring in the cause of professional duty, rather than cultivating an art, in which eminent success is so extremely rare, as that of poetry. It is true that some of those accidental circumstances, from which periodical works cannot easily be exempted, have made us appear rather tardy in this notice: yet it is true also that we take them up with pleasure.

These two volumes, which contain, either in number of discourses, or quantity of matter, more than is usually put into one, exhibit a very creditable specimen of provincial printing. The discourses are fourteen in number, all preached upon occasions of some public nature. The three first are on Sunday Schools, and were produced at the period when that truly benevolent and judicious institution was first proposed, in 1786. The object of such schools is stated, in the first sermon, with as much plainness and truth as we have any where seen it stated.

"Their object," says Dr. L., "is not to make *scholars* of the children of the poor, but *good Christians*, and *useful members of society.*"—The same ought evidently to be the objects of the more extensive schools now founding on the National plan; and the former of these points is decisive, surely, against the latitudinarian plan of Mr. Lancaster. The author proceeds; "It is to introduce among them a decent and orderly deportment; and particularly a becoming observance of the Sabbath; an habitual neglect of which is, unquestionably, the foundation of all those crimes, which so greatly, and so justly, alarm the minds of the public." P. 23.

It is remarkable, that the parish of Hardingston, in Northamptonshire, where this sermon was preached, agreed at the time

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to eſtabliſh the Sunday School *by parochial levy*; a method in which Dr. Lucas ſuggeſts that it was probably the firſt, and we much doubt whether it has ſince been purſued in other places. He, however, recommends it, as the beſt mode for villages; a matter which well deſerves conſideration. Subjoined to theſe three valuable diſcourſes is an appendix, containing directions for eſtabliſhing ſuch ſchools, with the rules adopted in that of Hardingſton; an addition which may be very uſeful to many readers.

The "Hints on Parochial Clubs," which follow, form a detached article, of manifeſt utility alſo; and are prefixed to the fourth ſermon, which was preached at Hartlebury, in favour of ſuch a club. The fifth was preached at Worceſter, in favour of the Humane Society. It is preached on the ſame topic as had been taken by Dr. Valpy ſome years before*, that of Eliſha raiſing the widow's ſon, but entirely without that fanciful application of the miracle, which involved us in a controverſy with the former worthy writer. Nor does it appear, from the diſcourſe, that the author had ſeen what Dr. V. had written.

The 6th and 7th are aſſize ſermons, (or rather one, in two parts) preached at Worceſter, in 1792, with alluſion to the French Revolution. The 10th, on the Magiſtrate's office, was preached at an earlier period, before the corporation of Northampton. The 8th is for the diſtreſſed Clergy, and was preached at the Worceſter muſic meeting; and the 9th is a viſitation ſermon. The 11th is a charity ſermon preached at Birmingham; the 12th a Cambridge ſermon, on the ceſſation of miracles; the 13th a viſitation ſermon, at which Confirmation was alſo adminiſtered; and the 14th for the benefit of the Northampton infirmary †. That on miracles is not at all on the diſputed queſtion, when the ceſſation of miracles actually took place, but merely an argument to ſhow, that they would not now be ſo uſeful as ſome Chriſtians might ſuppoſe. All the ſermons are creditable to the author, and likely to be uſeful to the public, but particularly thoſe on Sunday ſchools.

ART. 25. *Holy Biography, or the Saints' Calendar, with a ſhort Account of the Moveable Feaſts and Faſts, obſerved in the Church of England, in Queſtion and Anſwer, intended for the Uſe and Inſtruction of Children and Young Perſons, both in public and private Education. By a Clergyman of the eſtabliſhed Church.* 12mo. 2s. Rivingtons. 1812.

Although a ſimilar and more extended deſcription of the Saints'

* See Brit. Crit. vol. xxi. p. 658.

† Here we ſhould caution our readers that the table of contents prefixed to vol. 1. will totally miſlead them as to the real order of the ſermons. We have given them as they actually ſtand.

Calendar, and of the Moveable Feasts and Fasts observed in our Church, may be found in Nelson, Wheatley, and in other publications, we highly approve of this little manual for young people. It is plain, perspicuous, and satisfactory, and being founded on, and having perpetual reference to scripture, it confirms and extends the knowledge of all others, the most important to be impressed upon the youthful mind. As we know no publication of the kind equally well adapted for schools, we have no hesitation in recommending this before us.

ART. 26. *The British Christian's Duty to make Prayers and Supplications for the King in the Day of his Trouble. A Sermon from Psalm* xx. 1, 2, 3, 4. *preached at St. John's, Southwark, and St. Mary Le Bow, on Sunday, October* 25, 1812, *being the Anniversary of His Majesty's Accession to the Throne. By the Rev. William Jarvis Abdy, A.M. Rector of St. John's, Southwark, &c. &c.* 8vo. 1s. 6d. Gale and Co. 1812.

We are glad that this Sermon has not escaped our notice. We are in entire sympathy with this Preacher, and unequivocally approve of his arguments and sentiments. It is indeed the duty of all religious people to remember an afflicted sovereign in their private devotions; that sovereign, who, as this author judiciously and truly observes, has been a man of peace, of moderation, of temperance, and chastity, and who on receiving a plan of a National Institution for Education, expressed the patriotic hope, that he might see the day when every Child in his dominions would be able to read the Bible. We wish that this discourse may meet with a circulation of extent equal to its merits.

ART. 27. *Refuge for the Destitute; a Sermon preached in the Parish Church of St. Mary-le-Bow, Cheapside, on Sunday October* 25, 1812, *before the Right Honourable the Lord Mayor, the Sheriffs, &c. in behalf of the "Refuge for the Destitute." Printed by Request, and published for the sole benefit of that Charity. By the Rev. James Rudge, A.B. Lecturer of Limehouse.* 8vo. 33 pp. 1s. 6d. Rivingtons, &c. 1812.

This Sermon was written and preached for the benefit of a truly benevolent Society, of which the following account is given in a note:

"This establishment, called "the Refuge for the Destitute," was instituted in the year 1804, by a most respectable Clergyman and Magistrate*, THE REV. EDWARD WHITAKER, for the purpose of affording an opportunity of Reformation to the criminal, and relief to the distressed, by receiving within its walls persons discharged from penal confinement, and others, who, from loss of character, cannot procure an honest maintenance, though willing to do so. The necessity of such an institution had

* Whom we perfectly know to be so. *Rev.*

had been long felt by the conſiderate part of mankind, but none has ever been eſtabliſhed except the preſent; which, though wiſely planned, might have failed, like many wiſe and benevolent ſchemes, had not the zealous founder met with others, whoſe perſeverance, added to his own, ſoon enabled him to overcome all difficulties." P. 13.

The eſtabliſhment is now fixed at *Middleſex Houſe*, Hackney Road, where ſubſcriptions are received; and alſo by the Treaſurer, Edward Forſter, jun. Eſq. St. Helen's Place.

The ſubject of the Sermon is our Saviour's beautiful parable of the *Prodigal Son*, which is applied, both to the caſe of ſinners in general, and to the particular objects of the Society; and one or two very affecting narrations are introduced, to exemplify the great benefit reſulting from the plan of this inſtitution. We rejoice to ſee that ſuch a Society has been taken under the protection of the Lord Mayor and Aldermen of London; well knowing, from their accuſtomed liberality, that what they adopt they will liberally ſupport.

MISCELLANIES.

ART. 28. *Fables for the Fire Side. Dedicated to the Marchioneſs of Douglas and Clydeſdale. By John Lettice, D. D. A new Application of theſe Fables to their important Objects is explained in the Introduction.* 8vo. 5s. Black and Parry. 1812.

The introduction informs us that theſe Fables are profeſſedly written on the ground-work of Phædrus and La Fontaine, and are recommended to parents in middle and higher life, for their children who are educated at home. Many ſenſible and judicious obſervations will here alſo be found on the uſe and moral application of apologues, as well as on the art of reading; and on the ſuitable employment of the younger members of a family in an evening. The plan propoſed is that a young perſon ſhould firſt read a fable, and then be interrogated with a view to his or her moral improvement on its ſubject, tendency, and application. We give an example.

FABLE IV.

The Philoſopher's Cottage.

"The name of friendſhip is a common ſound,
But tell me where the thing itſelf is found!
Philoſophers, as we are told,
Eat, drink, and ſleep, like other men,
And like them burn with heat, or quake with cold;
So that the ſhalloweſt wit may ken
Why Socrates might want to build a houſe;
A houſe he built, but 'twas ſo ſmall
The connoiſſeurs who paſſed, ſaid one and all,
This is a manſion for a mouſe;

Your gentry, who have proverbs pat,
Cried here is not room to swing a cat;
The wise man hearing this remark,
Observed, nor was his meaning dark,
My cot will answer all my ends,
Happy were I to fill it but with friends."

QUESTIONS, &c.

"1. Examiner. Why is true friendship one of the most desirable things in the world, so rarely found?

"Respondent. Because different persons, of minds, tempers, tastes, principles, and general cast of character, all nearly resembling each other, are seldom brought together for any sufficient length of time to form such a connection as deserves the name of friendship.

"2. Ex. But cannot a true friendship subsist without these near resemblances?

"Res. It is, I believe, generally thought that it cannot, according to the definition of a perfect friendship."

The next question is to require the definition of real friendship, but however we may approve of the idea, the plan, we fear, is too elaborate, and such a sort of catechism too dry and too subtle to arrest the attention, and interest the curiosity of very young persons. Many of the fables are excellent, and the whole constitutes a very pleasing volume, from which much entertainment and much instruction also may be obtained.

ART. 29. *The Village School improved; or the New System of Education practically explained, and adapted to the Case of Country Parishes. Second Edition. To which is added an Appendix, containing Specimens of Catechetical Exercises, an Account of the Method of teaching Arithmetic in Classes, and by the Agency of the Scholars themselves, Mental Arithmetic on a New Principle, &c. By John Poole, M.A. Late Fellow of Oriel College, Oxford; Rector of Enmere and Swainswick, Somerset, and Chaplain to the Right Hon. the Earl of Egmont.* 12mo. 3s. Hatchard. 1813.

We have before spoken favourably of this practical Explanation of the new but now almost universally adopted System of Education originating with Dr. Bell. We are not the least surprized that Mr. Poole should be called upon to produce a second edition, for he has selected from the two systems of Dr. Bell and Mr. Lancaster the most valuable parts, omitting what in his judgment appeared either objectionable, of inferior importance, or less suitable to the particular school under his own observation and protection. The Appendix now added is nearly as extensive as the book itself, and will be found equally deserving of attention. We approve exceedingly of the catechetical questions on the

history of Christ, on the miracles, parables, on the form of prayers for children, English grammar, but more particularly of Mr. Poole's method of teaching arithmetic. The whole will be found most exceedingly useful, and we recommend it without the smallest hesitation or reserve, to all who may be engaged, or disposed to engage, in the benevolent employment of superintending or patronizing village schools.

ART. 30. *A Father's Bequest to his Son, containing Rules for his Conduct through Life, intended as a Companion to Gregory's Father's Legacy.* 12mo. 4s. 6d. Chapple. 1813.

This is a judicious, sensible, and impressive little volume, and admirably adapted for the most beneficent purposes. It exhibits, in a pleasing but unornamented style, admonitions to a young man on his first entering the world, on the subject of Religion, Manners, his choice of Companions, Studies, and, finally, domestic habits, including grave and suitable advice on the choice of a wife. How well we are warranted in speaking favourably of this small tract, the following apostrophe taken without any care of selection from a great number of others equally entitled to distinction, will sufficiently demonstrate. "Wherever you wander, in whatever situation, or under whatever circumstances you may be placed, preserve your integrity, and let no pressure of occurrences, however severe, compel you to commit an action, the retrospect of which may cast a blush upon your cheek, or cause an inward pang. However a contrary line of conduct may at times appear to them with advantages, be assured that rectitude of conduct will always be the surest guide to ultimate prosperity and happiness." P. 5.

Again, on the subject of politeness.

"The real gentleman never sacrifices truth at the shrine of politeness: he merely clothes it in a richer garb, and renders it more beautiful by the polish which it receives at his hands: he neither alters its nature, nor lessens its value, but makes it the uniform guide of his actions and conversation." P. 39.

Once more.

"If you would seek to obtain a correct taste, study not the popular productions of the present day, but turn your attention to those imperishable and stupendous labours of genius, which have survived the physical and mental powers of their authors, and will hand their names to remotest posterity." P. 76.

ART. 31. *Effusions of Fancy; consisting of the Birth of Friendship, the Birth of Affection, and the Birth of Sensibility. By Miss Macauley.* 12mo. 140 pp. Longman. 1812.

These, reader, are not poems, but written in a style which the learned have long known, by the name of *Prose run mad.* A few

verſes, however, are interſperſed. Friendſhip, Affection, and Sen-ſibility have here very bad *births.* But who is Miſs Macauley?—Let her ſay for herſelf.

"Unable, from the decline of health, to purſue my profeſſion of the ſtage, in which for eight years I have been engaged; compelled (at leaſt for a time) to relinquiſh its fatigues, until returning ſtrength might again place it in my power to reſume my profeſſional duties—literary purſuits were my only hope. I journeyed ſix hundred miles, to preſent a dramatic piece to the theatres; but, after being toſſed on the billows of expectation for a length of time, my every hope on that head was loſt, and it became neceſſary for me to purſue another plan." P. xi.

Why the play was refuſed, will readily be underſtood, by a very ſlight inſpection into theſe Effuſions; but, as the tale is ſomewhat diſtreſsful, it may be ſome conſolation to the reader to be told, that a note on the above-cited paſſage gives hopes of the Lady's return to her profeſſion, which ſhe only left by command of phyſicians.

With an amiable ſelf-flattery, Miſs M. ſeems deſirous to apply to her own caſe the inſtances, which are but too well known, of genius ſtruggling with poverty. That ſhe has the latter, we regret; that ſhe had the former, we ſincerely wiſh.

ART. 32. *The Dictionary of Diſtinctions, in Three Alphabets; containing,* 1. *Words the ſame in Sound, but of different Spelling and Signification; with which are claſſed ſuch as have any Similarity in Sound.* 2. *Words that vary in Pronunciation and Meaning, as accentuated or connected.* 3. *The Changes, in Sound and Senſe, produced by the Addition of the Letter* e. *The whole peculiarly calculated to prevent many important Miſtakes in Speaking, Reading, and Spelling; adapted to the Uſe and Inſtruction of the Britiſh Youth, and alſo of many Adults. Intended alſo to render our Pronunciation more eaſily attainable by Foreigners, the Shades of Difference being pointed out and noted in the Manner of Mr. Walker's Dictionary. Occaſionally interſperſed with critical Remarks, chiefly philological. With* [an] *Appendix, comprising the Proper Names of the Old and New Teſtament, and Apocrypha, alphabetically arranged in Claſſes, from Words of one Syllable to Words of Seven, and their Pronunciation noted according to the moſt approved Orthoëpiſts. By John Murdoch, Teacher of the Engliſh and French Languages, Author of a Treatiſe on Pronunciation, &c. and Editor of the Stereotype Edition of Walker's Pronouncing Dictionary.* 8vo. 10s. 6d. Law and Co. &c. 1811.

That this work is the reſult of prodigious labour, and is in general correct and uſeful, we have aſcertained by examination; nor can we heſitate to recommend it to all young perſons, ſtudious of

of accuracy in their native language, or to foreigners deſirous of acquiring a correct pronunciation of Engliſh.

We apprehend, however, that the author is entirely miſtaken, when he repreſents the word *abyſm*, (uſed in poetry only) as pronounced like the two words *a beam*. In our opinion, the *s* ought to be diſtinctly heard in it, though with the ſoftened ſound of *z*; and the *y* ought to have the ſhort common ſound of *i*. The true pronunciation therefore may be repreſented thus, *abiſm*.

The author alſo, in his preface, page 3, refines much beyond our power of following him, when he declares that *brake* and *ſpoke*, as ſubſtantives, have a longer ſound, than the ſame words, uſed as parts of the verbs *break* and *ſpeak*. Theſe, however, if blemiſhes, are of very trifling import, and detract little from the general value of the book: nor have we any objections to make of greater weight. We ſhould ſay that the dividing of the ſcriptural names into claſſes was rather an inconvenience than an advantage; yet, when offered to the uſe of children, perhaps it is otherwiſe.

In general the author's definitions are extremely ſhort, but a remarkable deviation is obſervable at the word MISER, where after quoting Blair's very ſevere character of a miſer, he proceeds to ſay; "It appears to have been a conſiderable omiſſion, when Mr. Blair expreſſed himſelf ſo bitterly againſt the poor wretched miſer, that he took no notice of the malefactions [an affected word] of the ſpendthrift." He then goes into the contraſt between them, which is well and very truly thus wound up.

"The miſerable being that makes wealth his god, is guilty of this one ſpecies of idolatry, but, in other reſpects, he may be a very harmleſs animal. The prodigal laviſhes his property indiſcriminately, but chiefly among the very worſt of the community.—When he has waſted his own, then he begins, "either by open force or covert guile," unmercifully to prey upon others, and having ſo many imperious wants, is much more rapacious and inſatiable than the miſer. If the miſer has injured his thouſands, we may ſurely keep within compaſs when we affirm that the ſpendthrift has ruined his ten thouſands." This ſingular deviation from the author's general plan, is ſurely not a little remarkable.

ART. 33. *Lives of Marcus Valerius Meſſala Corvinus, and Titus Pomponius Atticus, the latter from the Latin of Cornelius Nepos, with Notes and Illuſtrations, to which is added, an Account of the Families of the five firſt Cæſars. By the Rev. Edward Barwick, Author of the Tranſlation of the Life of Apollonius of Tyana.* 8vo. 5s. Longman and Co. 1813.

We had occaſion to ſpeak favourably of a former claſſical production by this Author, and the preſent is in no leſs degree entitled to reſpect and commendation. Such biographical ſpecimens exhibit a fair and honourable field for the exerciſe of

classical diligence, and it would be exceedingly beneficial to literature, to have these chasms in ancient history filled up with ingenuity and judgment. There are several illustrious characters who made a distinguished appearance at the time in which they lived, of whom particulars can only be collected by the examination of the various authors who were their contemporaries. Messala Corvinus was one of these, and the admirable sketch given of his life by Gibbon, suggested to this author the present undertaking. He has performed his task well, and the Notes and Illustrations which he has subjoined, are creditable both to his taste and learning. If the author shall feel himself disposed to pursue this line of study, we recommend to his attention Falster's Memoriæ Obscuræ, a book which exhibits an extraordinary number of facts, concerning many celebrated names of antiquity, notices of whom, as in the case of Messala Corvinus, can only be obtained from the careful investigation of numerous contemporary authors.

ART. 34. *Memoirs of Frederica Sophia Wilhelmina, Princess Royal of Prussia, Margravine of Bareith, Sister of Frederic the Great. Written by Herself. Translated from the Original French.* 8vo. 2 vols. 11. 1s. Colburn. 1812.

Few works have appeared, within the limits of our experience, so effectually calculated to excite and confirm the deepest contempt for the intrigues, cabals, and profligacy of despotic courts, as this publication. We were at first disposed to call in question its authenticity, but the detail is so minute, circumstantial and particular, that we are compelled to allow its claims. The brutality which this princess and her brother experienced from their father, exceeds all probability, and is only paralleled by the mean, wretched, and abominable obsequiousness, with which his tyrannic orders and caprices were obeyed, by a fawning crew of courtly miscreants. The very inferior part which the sovereign of Prussia has acted on the theatre of Europe since these Memoirs were composed, induces the most melancholy reflections on the fates of princes, and the waywardness of fortune. A dawn of better hopes with respect to this once illustrious House, at this moment cheers the political horizon. May it be the harbinger of those virtues, by which alone, thrones can be secured, and subjects rendered prosperous and happy.

ART. 35. *Miscellaneous English Exercises, consisting of selected Pieces of Prose and Poetry, written in false Spelling, false Grammar, and without Stops, calculated to convey Amusement and Instruction to Young Minds, as well as to promote Improvement in the Orthography of our own Language. By the Rev. W. Fillard Hort,*

Hort, Author of the Practical Cyphering Book, &c. &c. 12mo. Longman. 3s. 1812.

We have seen and not disapproved Exercises in false Speaking occasionally introduced in elementary books, but a book confined altogether and professedly to specimens of bad grammar and erroneous orthography is certainly a novelty. It may however, be of use, and as probably the author has the care of a seminary of young persons, he will find the convenience of placing it before his pupils in this form.

ART. 36. *Geography for Youth, adapted to the different Classes of Learners. By the Rev. John Hartley.* Perry, Dublin. 5s. 1813.

Geography, which was formerly too much neglected in our schools, now forms, as it always ought to do, an indispensable branch of early education. We have in consequence had, within the few last years, a great variety of works on the subject, more or less calculated to facilitate to students a knowledge of the globe which we inhabit. The book before us offers a useful compendium for those who are engaged in the task of instruction; and we are informed in the preface, that the author, who is now no more, made Mr. Pinkerton's elaborate work his principal guide. The task of editing the work was benevolently undertaken by a friend to serve an afflicted widow and her family, and we hope it may answer the end proposed.

ART. 37. *Essay on the Principles of Translation. The third Edition, with large Additions and Alterations* 8vo. 12s. Longman. 1813.

The character of this work is so established that our only office is to announce its re-appearance in a new edition. The author informs us in the preface, that he has added to the matter and carefully revised the style. He has also considerably enlarged the number of illustrations, introduced as examples, both of excellence and defect in translation. The assurance and confirmation of one great truth, has been established by a very valuable and important work—that translation is a branch of literature of more dignity and of greater difficulty than has hitherto been allowed by the general opinion.—It requires a combination of talents not usually found in the same person, a combination of severe diligence, extensive study, considerable ingenuity and refined taste—this will ever be a standard book, and will undoubtedly receive farther additions and improvements.

ART. 38. *Three Letters, on, 1. The Danger of further Concessions to the Roman Catholic Claims; to which it added, a rough Sketch, or Heads of a Form of Petition. 2. The inefficacy and injurious Tendency*

Tendency of the Curates' Bill, in its preſent projected State. 3. *Recommending the united Efforts of the Bible Societies, &c. &c. to avert the Miſchief which threatens their pious Exertions in promoting the univerſal Knowledge of the Holy Scriptures. By a Country Clergyman.* 8vo. pp. 24. 1s. J. J. Stockdale. 1813.

Theſe letters embrace objects ſo different, that, ſhort as they are, they can only ſtand in a mixed claſs. The firſt is addreſſed to the Editor of the "Proteſtant Advocate;" yet does not appear, we believe, in the pages of that publication. The Proteſtant Advocate is a periodical publication, occaſioned by the preſſure of the preſent times, and intended to afford a vehicle for the expreſſion of the alarms and opinions of proteſtants at this juncture. It appeared firſt at the beginning of October, 1812, and has been continued monthly from that time, containing no ſmall quantity of very important matter. It is not uſual to conſider periodical works as ſubjects for periodical criticiſm, otherwiſe we ſhould have taken a more extended notice of that work. We ſhall perhaps do ſo, when it ſhall have attained the extent of a volume.

If we cannot ſpeak very highly of the powers exibithed by this Country Clergyman in the three Letters here announced, we muſt in juſtice praiſe his intentions. The caſe he has ſtated upon ſuppoſition, on the ſubject of the propoſed Curates' Bill, is a ſtrong one, and many of ſtill greater hardſhip may be put. The Bill indeed, as at preſent reported, ſeems to make it impoſſible that any clergyman ſhould take a ſmall living unleſs he can be ſure of reſiding always upon it, and doing his own duty; providing alſo for his inevitable ruin if by any circumſtance he ſhould be diſabled from ſo doing. So hard a meaſure will not ſurely be dealt to unoffending men, merely becauſe they have now no conſtitutional means of protecting themſelves.

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☞ *The following Paper was promiſed in our laſt*, p. 317.—*being the Addreſs of* MR. PROCTER, *the worthy Author of the Letter there printed, to the Perſons for whom he is labouring with a Zeal ſo truly Chriſtian.*

"To the Miners, Colliers, and other Inhabitants of his Majeſty's Foreſt of Dean, in the County and Dioceſe of Gloceſter, on the opening of the FOREST SCHOOL, built by Subſcription, for the Education of the Poor.

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The *firſt* duty of a Parent is, to "*train up his Child in the fear and nurture of the Lord, and when he is old he will not depart from it.*" Let a Parent read *this Promiſe*, contemplate its effects, underſtand its gracious conſequences, and the *firſt* of duties will become the *firſt* of his wiſhes.

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The good-will of the Subſcribers extends alſo to yourſelves, as well as to your Children; to your Souls, as well as to your Bodies. A convenient place of Worſhip was much wanted, and, *thank God!* much deſired, by many of you. The Building is ſo fitted

up,

up, as to anſwer this excellent purpoſe; the Aged and the Infirm will now have an opportunity of aſſembling together. The repreſentation of your conſtant attendance on the weekly Lectures, for ſo many years, has raiſed up many pious and religious Friends, and will, under God, be the means of procuring to you a laſting Bleſſing, even the perpetuity of the Goſpel. At the preſent, you are entirely dependant, for religious Inſtruction, on the will of others. A Clergyman of the Eſtabliſhment, *in caſe of my Death*, *may* or *may not* viſit you, as he pleaſeth. To remove this uncertainty, it is intended, by further means, to raiſe a Fund ſufficient for a Clergyman; who, from love to your ſouls, will dedicate a great portion of his time in publicly preaching, and privately viſiting your Cottages; in diſſeminating the Scriptures; and aſſiſting the Schoolmaſter in impreſſing, upon the minds of your Children, *the Principles of the Chriſtian Religion*.

This explanation is given, that you may ſee how kind God hath been, in proſpering the attempt of an individual to ſerve you;—that you may be thankful to that God, for opening the hearts of ſo many friends; and, as it is your bounden duty, daily pray for your Benefactors.

If *one ſoul* ſhould *hereby* be ſaved, it would be an infinite mercy; but as the *Glory of God* is the *only* motive for raiſing this Building, we will hope that *His Bleſſing* may reſt upon it; and that generations yet unborn may *there* receive the Word of eternal Life!

Believe me, my dear Friends,

Your faithful, ſincere, and affectionate,

PAYLER MATTHEW PROCTER."

December, 1812.

We are obliged to Philophilas for his friendly communication; the continuation of the Work to which he alludes is under conſideration. But he is much miſtaken in his idea of the ſucceſs of the Publication, it having occaſioned a conſiderable loſs to the parties who engaged in it.

LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

A Tour through Italy, exhibiting a View of its Scenery, its Antiquities, and its Monuments; particularly as they are

are objects of claſſical Intereſt and Elucidation; with an account of the preſent ſtate of its Cities and Towns; and occaſional obſervations on the recent ſpoliations of the French. By the Rev. *John Chetwode Euſtace.* In two large Quarto Volumes.

A ſecond Edition, enlarged and improved, of Mr. *Barwick's Treatiſe on the Government of the Church*, under the title of a *Treatiſe on the Church.*

A new Edition of *Wakefield's Lucretius*, in four Octavo Volumes, at the Glaſgow Preſs, with the addition of *a Table of the Various Readings of five Ancient Editions*, in the Library of the Right Hon. Earl *Spencer*, including the Editio Princeps of *Ferrandus.* This collation was executed by the late Dr. *Gerard*, at his Lordſhip's expence, and has been preſented by him to the printer of this Edition; alſo, the marginal Annotations of *Bentley* as they exiſt in MS. in his copy of *Lucretius* now in the Britiſh Muſeum, which the Truſtees have granted permiſſion to have copied for Publication.

A new Edition of *Crevier's Livy*, in ſix Octavo Volumes.

An additional Volume to the *Picture of Verdun*, in which the Author contraſts the loyalty and dignity of the old Government with the vulgarity, inſolence, and depravity of the upſtart ſatellites of the new dynaſty.

A ſecond part of *Arithmetical Queſtions*, adapted to the uſe of Village Schools, by Mr. *Brown*, Schoolmaſter, of Surfleet, near Spalding.

A collection of original Verſes, under the title of *Rural Rhymes*, by a ſelf-taught Ruſtic Poet in the neighbourhood abovementioned.

A ſecond Edition of the *Epitome of the Hiſtory of the World.*

A Tranſlation from the Ruſſian Language of Captain Liſianſky's Voyage round the World in company with Captain *Kruſenſtern*, with additional Drawings, Charts, &c.

A new Tranſlation of Atala, or the Amours of two Savages in the Deſert, by F. A. Chateaubriand, Author of Travels in Greece, &c. with an Engliſh verſion of the Songs.

A new Edition, reviſed by the laſt Editor, Mr. *Wrangham*, of *Langhorn's Tranſlation of Plutarch's Lives*, in ſix Octavo Volumes.

A new Edition of the *Works of Sir William Temple.*

Meditations for Penitents, and for thoſe engaged in the important Duty of Self-Examination, in an Octavo Volume, by Mr. *Brewſter*, Author of the *Meditations of a Recluſe*, &c.

THE

BRITISH CRITIC,

For MAY, 1813.

"Nihil tam circumſpectè dici poteſt, quod non rapiatur ab improbis, vel in aliquam calumniam, vel in anſam peccandi, ut jam vix tutum ſit rectè monere." ERASM.

Nothing can be ſaid with ſo much caution but that malice will make it a calumny or a ſnare, ſo that it is hardly ſafe to give good advice.

ART. I. *Memoirs of the Kings of Spain, of the Houſe of Bourbon, from the Acceſſion of Philip the Fifth to the Death of Charles the Third, 1700 to 1788; drawn from original and unpubliſhed Documents. By William Coxe, M.A. F.R.S. F.S.A. Archdeacon of Wilts, and Rector of Bemerton.* 3 vols. 4to. 6l. 6s. Longman and Co. 1813.

IN the whole courſe of modern hiſtory it would be difficult to point out a people who have acted a more diſtinguiſhed part than thoſe of the Peninſula, or a conteſt more important in its nature and conſequences than that which they are now maintaining, to ſecure the integrity and independence of the Spaniſh monarchy. At the moment when all, except ourſelves, had ſacrificed their honour and independence; when the ancient inſtitutions of policy, and the diſtinctions of nation and country were melted down into one common tyranny, the brave and magnanimous people of the Peninſula ſpontaneouſly flew to arms, to vindicate their rights, and avenge the degradation of their injured monarch. For a long period they have been divided among themſelves, without an efficient government, or even a point of union, and betrayed

trary to the general hope and expectation, was called by the will of Charles to fill the throne of Spain: his reception and acknowledgment by his new ſubjects; the negotiations of Louis with the other powers of Europe, and the arrangements conſequent on a change of dynaſty. At this period alſo his marriage was concluded with Maria Louiſa, princeſs of Savoy, with a view of ſecuring the Italian dominions againſt the attacks of the emperor. The correſpondence relating to theſe events alſo brings on the ſtage a perſonage, who may be conſidered as the moſt remarkable of her ſex, in modern times; whoſe adventures, power, and diſgrace approach to the character of Romance. It is ſcarcely neceſſary to obſerve that this perſonage was the celebrated princeſs Orſini, or as ſhe is generally called by Engliſh, as well as French writers, Madame *des Urſins*. The paſſages which Mr. Coxe has judiciouſly ſelected from her correſpondence, and the deſcriptions of her contemporaries, fully prepare the reader for the important part which ſhe was afterwards deſtined to act. Similar ſkill is employed in developing the character of the high-ſpirited, but amiable Maria Louiſa, queen of Philip, to whoſe courage, talents, and addreſs, ſtill more perhaps than his own, he was indebted for the preſervation of his throne. The letters which have been drawn from the authentic memoirs of Noailles, preſent an intereſting picture of the royal couple; and the chagrin which clouded the firſt period of their union, was derived no leſs from the embarraſſments ariſing from a decrepit government, an exhauſted country, a divided miniſtry, and a jealous and turbulent people, than from the inquiſitorial ſyſtem, intriguing ſpirit, and ſelfiſh policy of the French court.

We now arrive at the commencement of the war for the Spaniſh ſucceſſion, a portion of hiſtory to which every man of reflection will eagerly turn, that he may judge of the preſent from the paſt, and calculate on the event of the future. On this important ſubject the diligence and judgment of Mr. Coxe have left us nothing to deſire. In that memorable conflict, as in the preſent, the Spaniſh nation developed all the peculiarities, virtues, and defects of their character. We find them jealous of their independence, and the integrity of their monarchy, devoted to the ſovereign of their choice, laviſh of their blood, and unconquerable in adverſity, but tardy and negligent in proſperity; too confident in their own ſtrength and reſources, averſe to foreign interference, divided among themſelves, and, in their eagerneſs for command, too often neglectful of favourable opportunities,

ties, as well as of the public weal. May we ſee them, as at that period, again rally round the throne, and again prove themſelves worthy of thoſe anceſtors, who after ages of warfare, at length reſcued their country from Mooriſh domination.

After Philip had taken tranquil poſſeſſion of the Spaniſh dominions, the incroachments and ambitious projects of Louis XIV. rouſed the greater European powers to reſiſtance; and the emperor Leopold was enabled to contend in arms for that valuable inheritance which had been wreſted from his family by negotiation. This conteſt, as our readers will recollect, commenced in Italy, where the talents of Eugene reſtored the ſinking cauſe of Auſtria. England, Holland, Savoy, and the minor powers, ſucceſſively became parties: it ſpread into Germany and the Netherlands, where the great exploits of Marlborough added new luſtre to the Britiſh name. Finally, by the aid of Portugal, it extended into the Peninſula itſelf, where Catalonia and the provinces attached to the crown of Aragon, ſupported the cauſe of Charles, the ſon of Leopold, againſt thoſe of Caſtile which remained faithful to Philip. Till the preſent extraordinary period, perhaps no æra of modern times was marked by a greater variety of events, or more ſingular revolutions of fortune. Among theſe our attention is more particularly attracted by the combined attack from Germany and Italy, which was intended to reduce the emperor Leopold to that ſubmiſſion, which we have ſeen extorted from his ſucceſſor; the fruſtration of that deſign by the victory of Blenheim; the brilliant ſeries of victories which crowned our arms in the Netherlands; the deep and irreparable breach in the iron frontier of France, and the ſtorm which after threatening the walls of Vienna, lowered in return over thoſe of Paris. Not leſs remarkable are the defeat of the French before Turin, and their conſequent expulſion from Italy, with the recovery of the Milaneſe and Naples; and finally the battles of Saragoſſa, Almanza, and Brihuega in Spain, the two flights of Philip from his capital, and the alternate ſucceſſes and reverſes of the contending parties in the Peninſula.

Within any moderate compaſs, it is impoſſible to enter into a more particular detail of theſe events. We ſhall not, however, deny ourſelves the pleaſure of introducing the flight of Philip from his capital, and his ſubſequent return, after the unfortunate battle of Saragoſſa in 1710.

"A conteſt being now inevitable, the Spaniards diſpoſed their forces for battle. Their left was ſupported on the Ebro, their centre ſtretched over ſome broken ground, which was adapted to favour the manœuvres of infantry, their right extended to the height of Torralva, which overlooks Saragoſſa. But Philip had ſtill only 19,000 men diſcouraged and diſcontented, to oppoſe 30,000 fluſhed with recent victory.

"On the enſuing morning, at break of day, a cannonade was opened, and Philip, after riding along the lines, to encourage his troops, took poſt on an eminence in the midſt of his camp, from whence he could ſurvey the field. At mid-day the engagement began. The Spaniſh cavalry on the right vigorouſly charging the allies, diſperſed the ſquadrons of the Portugueſe, and a party even penetrated almoſt to the convent of the Chartreux, where the archduke (Charles) waited the reſult of the combat. But the imprudent ardour of the Spaniards giving time to the allied generals to bring forward their reſerve, the victorious troops were repulſed in their turn. The Spaniſh left was broken in the firſt charge, and put to flight. The allied infantry mounted the aſcent on which the Spaniſh centre was poſted, with a firm and reſolute ſtep, and pouring in a deſtructive fire, diſordered the lines by a rapid and impetuous attack. Moſt of the new levies threw down their arms, but ſome of the veteran troops, with a ſmall body of cavalry, made a reſolute ſtand againſt the whole force of the victorious army, retired to the neighbouring height of Garba, and did not ſurrender till they were reduced to a fifth of their number.

"Within two hours after the commencement of the battle, the Spaniards had totally abandoned the field, and the marquis of Bay, with a remnant of 8000 men, effected his retreat towards the frontier of Soria. Philip, who had remained a ſpectator till the fate of the day was irrecoverably decided, quitted the field, and haſtened by Agreda to Madrid, to prepare for the removal of his court.

"On entering the capital, he was received not as a fugitive prince, but as a ſovereign who poſſeſſed the affections of his ſubjects, and whoſe misfortunes and firmneſs in adverſity endeared him ſtill more to their hearts. He removed by a ſpecial decree the reſidence and tribunals to Valladolid, the ancient capital of Caſtile; and aſſembling the nobles and principal perſons of his court, permitted all who choſe, to continue in the capital. The nobles recollected the ſeverity uſed againſt thoſe who had not followed the court in the retreat of 1706, and a momentary heſitation prevailed in the aſſembly. But the impulſe was given by Montellano, Montalto, Medina Sidonia, and Frigiliana, who announced their reſolution to ſhare the diſtreſſes and fortunes of their monarch. Their loyal example was followed by perſons of every rank.

"After

"After two days paſſed in haſty arrangements, Philip left his capital amidſt a vaſt concourſe of people, who expreſſed their loyalty by tears and prayers; and chearfully ſacrificed the remnant of their property to relieve his difficulties. His departure was the ſignal for a general emigration. He was accompanied by the greateſt part of the nobles; above 30,000 perſons covered the road to Valladolid; even ladies of the firſt diſtinction followed on foot, and ſcarcely any remained in the capital except thoſe whoſe age, infirmities, or poverty did not permit them to remove.

"Meanwhile Charles, eſcorted by his Engliſh and German auxiliaries, entered Saragoſſa in triumph, and to conciliate the Aragoneſe, reſtored their darling privileges and ancient conſtitution. Long and vehement debates, however, enſued among his generals relative to the plan of operations. Staremberg contended for the neceſſity of purſuing the ruined army, and cloſing the communication with France, by the occupation of Navarre. But he was over-ruled by the repreſentations of the Britiſh commander Stanhope, and the allies directed their route to Madrid, expecting to be joined by the Portugueſe, and with the hope that the poſſeſſion of an open capital would enſure the ſubmiſſion of all Spain.

"With a view either to conciliate or awe the people, Charles made his public entry into Madrid, preceded by an eſcort of 2000 horſe, and, followed by his body guard, officers of the houſehold, and principal adherents. To evince his zeal for the Catholic faith, he viſited the ſhrine of our lady of Atocha, the moſt venerable in all Spain. Not even the pomp of the proceſſion could attract any ſpectators except a few ſtraggling children; and an ominous and mournful ſolitude, far more impreſſive than the moſt public oppoſition, reigned in the deſerted ſtreets and ſquares. Chagrin and diſappointment overwhelmed the pageant monarch: on reaching the gate of Guadalaxara he refuſed to continue his mock cavalcade to the palace of the Retiro, as was the uſual cuſtom, and made a haſty retreat through the gate of Alcala, exclaiming 'Madrid is a deſert!'

"The expreſſion of Mancera was the univerſal ſentiment. When preſſed with menaces to acknowledge Charles, the aged noble, with a ſpirit which the weight of an hundred years could not ſuppreſs, replied, 'I have but one God, one faith, and one king, to whom I have ſworn allegiance. I am on the brink of the grave, and will not ſully my honour for the few moments I have yet to live.

"Under theſe inauſpicious circumſtances the archduke was proclaimed in the capital. The government of the city was diſſolved, and the different departments of an ephemeral adminiſtration divided among Guerrera, Palma, Belmonte, Laguna, Uzeda, Hijar, Teruan Nunez, Don Antonio Villarvel, and

other nobles, who had either originally adopted, or now joined the party of Charles."

After relating the miſſion and inſtructions of Noailles, who was ſent by Louis XIV. to aſcertain the reſources of Spain in this criſis, and if neceſſary to perſuade Philip to relinquiſh his crown, and the nomination of the duke of Vendome to command the army, Mr. Coxe proceeds.

"Philip was roufed by the impending danger and animated by the exhortations of the queen and princeſs (Orſini). He reſolved never to abandon a crown which he had ſo dearly purchaſed. On the following morning he aſſembled his nobles, and ordered Noailles to ſubmit to them the commiſſion with which he was charged. The communication excited general alarm, but all concurred in declaring the neceſſity of immediate ſuccour from France, while they announced their reſolution to ſhed their blood and ſacrifice their property in defence of their ſovereign and their country. Noailles did not flatter them with idle hopes; he ſtated that no foreign ſuccour could be effectual, from the diſtance, and difficulty of collecting and proviſioning a large force. He alſo adverted to the weakneſs of the enemy: he urged that their own prompt and vigorous exertions would be more effectual than foreign aid; and repreſented that now was the moment for verifying their profeſſions of loyalty and attachment. He gave hopes that to favour their patriotic efforts, the king of France might probably be induced to make a diverſion on the ſide of Rouſſillon.

"Theſe exhortations and arguments were not employed in vain. The grandees held a ſolemn aſſembly, to conſult on the means of averting the impending danger. The duke of Medina Sidonia opened the deliberation, by propoſing to ſend an addreſs to Louis, deprecating his reſolution to abandon Spain to her fate, and calling for immediate aid. Of the whole aſſembly, the duke of Oſſuna alone expreſſed the opinion that they could maintain the conteſt unaſſiſted; and expatiated on the indelible diſgrace which would fall on the nation, ſhould they apply for foreign ſuccour, after they had been once deceived by France. But the imminent danger had vanquiſhed all perſonal and national prejudice. His harangue was heard with indifference, and the propoſal of Medina Sidonia unanimouſly adopted. The count of Frigiliana, who was conſidered as the readieſt and moſt eloquent writer, drew up an addreſs, which was immediately ſigned by all preſent. It was diſpatched to the duke of Alva, Spaniſh ambaſſador at Paris, with an injunction to preſent it in his official capacity.

"The Caſtilian ſpirit was roufed to maintain the national honour and independence. A junta of war was formed for maturing and facilitating the military arrangements, which was to conti-

nue

nue permanent in its ſittings: and its meaſures were directed by Noailles, who was requeſted to aſſiſt at the deliberations.

"Having fulfilled the public part of his inſtructions, the next care of Noailles was to impreſs on the mind of Philip the neceſſity of relinquiſhing the crown, ſhould the enthuſiaſm of his ſubjects prove ineffectual. He in vain employed every argument which could be drawn from reſpect, gratitude, and affection to his grandfather; from the ſuperiority of the enemy, and from the weakneſs and diſorder of the Spaniſh monarchy. Philip, animated by his queen and the princeſs, and roufed by the trying circumſtances of the moment, ſeemed to gather ſtrength from his very difficulties. He controverted or ſilenced the arguments of the ambaſſador, and perſiſted in his reſolution rather to be buried under the ruins of his monarchy, than to abandon a people who had given him, and ſtill continued to give, innumerable proofs of loyalty and affection.

"Appreciating the character of his ſubjects, who like himſelf needed the ſtimulus of adverſity to rouſe their energies, he ſaid, 'My troops are indeed weak, diſperſed, and undiſciplined, yet will ſoon ceaſe to be ſo. If the army of Aragon has ſuffered, that of Eſtremadura is entire, and ſtill improving. I have no good general, but the duke of Vendome will ſupply that deficiency. I am glad the Engliſh have led the archduke to Madrid: in my capital he will learn the diſpoſition of my people; he will ſee that it is a firm will and not force which retains them in their duty. The enemy have taken falſe meaſures; they have neglected the means of ſucceſs, and we ought to profit by their errors. What permanent progreſs can they make without ſtrong places, and without magazines, in the midſt of a hoſtile people, above 90 leagues from the ſource of their ſupplies? Is it likely that the archduke will abandon Catalonia and Aragon to join the Portugueſe? If he does, the diverſion on the ſide of Rouſſillon will ſoon draw him back. At all events, we muſt endeavour to prevent their junction, avoid a deciſive engagement, and prudently reſerve our ſtrength. But if forced to a battle, a defeat will be fatal to the archduke, and therefore it is better to riſk this laſt chance than to abandon the kingdom. If we look alſo to our finances, our affairs are not ſo deſperate. We have anticipated only two months of our revenue; and any deficiency will be amply ſupplied by the loans and free gifts of the people. In 1706, our ſituation was more critical, for we had then loſt all Valencia, and the frontier places of Catalonia. His ſpirited queen joined him in theſe magnanimous repreſentations; and both declared that if driven from Spain, they would emigrate to America, and reeſtabliſh the ſeat of empire in Peru or Mexico.

* * * *

"Vendome arrived at this moment to call into action the ſpirit of the monarch, and the zeal of his ſubjects. On firſt hearing in his way that the enemy had taken the route to Madrid, he exclaimed,

exclaimed, "If the king, his queen, and the prince of Aſturias are ſafe, I will anſwer for the reſt!' He found the ſtate of affairs far more favourable than he had expected. Of the defeated army of Aragon, 5000 horſe and 8000 infantry, beſides a part of the Walloon guards, had been again recalled to their ſtandards on the frontier of Soria; 6000 men ſtill remained on the ſide of the Douro, the ſame number in Andaluſia; the principal army in Eſtremadura muſtered no leſs than 20,000 men. Volunteers flocked from every diſtrict, and innumerable detachments, chiefly directed by the able partiſans Don Feliciano Bracamonte, and Don Joſeph Vallejo, infeſted every road, and carried on a deſultory warfare to the very gates of Madrid.

"Poſterity, ſays the contemporary biographer, will never ceaſe to admire the affection, fortitude, and fidelity of the people of Caſtile. Inſtead of ſinking under the misfortunes of their king, they were animated by his reverſes: they laviſhed their property and lives to repair his loſſes; maintained troops at their own expence, and made repeated levies to ſupport the cauſe of their king and country. Accumulated diſaſters ſerved only to animate their zeal and loyalty, which burſt forth with ſuch boundleſs tranſports, as would not be believed, if we detailed the efforts made by each diſtrict, and each individual.

"Vendome was ſtruck with a change ſo unexpected at the very moment of the deepeſt reverſe, and declared that even a force of 50,000 men would not enable the archduke to maintain his poſition at Madrid. He beſtowed the warmeſt praiſe on the firmneſs and prudence of Philip, and the prudence of his queen, which had firſt called forth, and ſtill continued to excite the national enthuſiaſm.

"As Valladolid was expoſed to the incurſions of the enemy, the tribunals were removed to Victoria. The queen eſtabliſhed her reſidence at Corella, a ſmall town on the frontier of Navarre, remarkable for the beauty of its ſituation; while Philip repaired to take the nominal command of the army.

"Vendome was too prudent to riſk the fate of Spain for the ſake of a brilliant exploit, but employed the important time in forming and organizing the troops, and collecting the means for reſuming offenſive operations. He wiſely left the enemy to wear away themſelves in exceſs and inactivity, and the ſtill more deſtructive conteſts with the native peaſantry and partiſans. He was ably aſſiſted in the details of the military ſervice by the duke of Popoli, the count of Aguilar, las Torres, and Valdecañas; while the zeal and abilities of Don Balthazar Patino, marquis of Caſtelar, were equally diſplayed in collecting ſupplies, and procuring contributions. By their joint efforts an army of 25,000 men was again formed, and completely appointed in the face of a victorious enemy, within the ſhort period of fifty days.

"All the neceſſary preparations being matured, Vendome did not ſuffer the allies to effect a junction with the Portugueſe, which

which would probably have enabled them ſtill to maintain themſelves in Caſtile. When their diſpoſitions indicated this deſign, he puſhed forward through Salamanca and Placentia, and took poſt at the important paſſage of Almaraz, on the Tagus, where he at once prevented the junction, and was ready to unite with the army of Eſtremadura.

"The reſult verified the predictions of the general. To divide the forces and attention of the allies, a powerful diverſion was now made on the ſide of the Eaſtern Pyrenees; where the failure of the expedition againſt Cette enabled the French to reſume offenſive operations. After the allies had retired into quarters, on that frontier, troops were collected from Dauphiné and the eaſtern parts of France; and Noailles, at the head of 20,000 men, with a powerful train of artillery, advanced into Catalonia, to attack Gerona, the key of the province on the north.

"This expedition was a deciſive blow to the hopes and deſigns of Charles. His troops had remained in the environs of the capital, exhauſted by the heat of the climate, hourly decreaſing from diſeaſe, and the effects of intemperance, or the inceſſant attacks of the peaſantry and irregulars. The generals had employed the moſt preſſing arguments and repreſentations to call the Portugueſe troops into activity, and induce them to advance into Spain, that their united forces might overwhelm the diſcomfited army of Philip, before it could regain ſpirit and ſtrength. But in vain; for after a ſhort and fruitleſs excurſion into Eſtremadura, the Portugueſe retired into early quarters, leaving Philip to turn his undivided efforts againſt his moſt dangerous enemies.

"Surrounded with difficulties, with an enemy increaſing in their front, circumſcribed to the very ground on which they could maintain themſelves by force, hopeleſs of aſſiſtance or cooperation from the Portugueſe, the allied generals were only anxious to extricate themſelves in ſafety from their critical poſition. In the midſt of their heſitation, they were alarmed by the news of the invaſion of Catalonia, which was conveyed to Charles from his conſort, by means of a deſerter. This intelligence left no alternative. To ſecure the ſafe return of the archduke, he was eſcorted by no leſs than 2000 horſe; while to cover and conceal his retreat, a royal decree was publiſhed, announcing the removal of the court to Toledo, and the army took poſt at Campozuelos. Charles had ſcarcely quitted the vicinity of the capital, before the antipathy of the people broke forth with redoubled force; and his ears were aſſailed with the ſound of bells and acclamations, which proclaimed the triumph of his rival. He was accompanied by the few nobles who had figured in the ſhort-lived pageantry of his government, and who dreaded to meet the reſentment of an offended ſovereign. The perſon of the archduke being ſecured from impending danger, the allies began their retreat towards Aragon, taking the route through the mountains which ſkirt the frontier of Caſtile.

"Philip,

"Philip, under the ſkilful direction of Vendome, now diſplayed all the ſuperiority, which he had acquired by firmneſs, foreſight, and activity. On the firſt movement of the allies, his troops were in motion, and preſſed vigorouſly on their retreat. While his army advanced after the enemy, he repaired to the capital, to receive the congratulations of his faithful people. At Talavera de la Reyna he was met by the deputies of the city, who requeſted him to return, and preſented a contribution, which had been ſuddenly raiſed, notwithſtanding the exactions of the enemy.

"On the 3rd of December, Philip accompanied by Vendome, re-entered Madrid, where the public joy was as exceſſive as the preceding conſternation had been univerſal. After paying his adorations at the chapel of the Virgin, he proceeded towards the palace, but amidſt the concourſe of exulting crowds, who filled the avenues, and rent the air with acclamations, the royal carriage employed ſeveral hours in traverſing the principal ſtreets. The houſes and fountains were decorated with flags and devices; an illumination took place at night; and the general joy preſaged the continuance of ſucceſs.

"However flattered by theſe teſtimonies of popular affection, Philip did not waſte the precious moments in uſeleſs ceremony. He quitted the capital on the third day, to rejoin the army, which had continued to advance on the enemy, under Valdecanas; while the parties of Bracamonte and Vallejo harraſſed and delayed their retreat.

"Aſſiſted by the zeal, and guided by the information of the people, the Spaniſh columns hourly gained on the allies. Directing their route by Guadalaxara, the infantry croſſed the Henares over the bridge, while the cavalry, with Vendome at their head, ſwam the ſtream in the midſt of an inundation.

"By this rapid movement, they overtook a body of 6000 men under Stanhope, which formed the rear guard. On the night of the 6th. of December, this column had taken up its cantonements in the town of Brihuega, four leagues from Guadalaxara, to cover the retreat of the baggage through the neighbouring defiles. The poſt was inſtantly inveſted by a ſtrong detachment of cavalry under Valdecanas; the whole army gradually arrived; and the parties of Bracamonte and Vallejo, advancing beyond Brihuega, watched the motions of the main body under Staremberg.

"The Britiſh general, though ſurpriſed in a poſt with no other defence, than an ancient wall, with no proviſions, and before he even ſuſpected the near approach of an enemy, did not diſhonour his country, nor diſcredit his paſt exploits. He barricaded the gates, formed entrenchments in the ſtreets, and pierced the walls of the houſes, to maintain his poſt till he could receive aſſiſtance. Nothing, however, would arreſt the impetuoſity of the Spaniards, animated

animated by the preſence of their beloved monarch. The field artillery being too light to effect a breach, a mine was ſprung under one of the gates, and blew up a conſiderable fragment of the wall. The troops burſting into the town, forced their way through every obſtacle, amidſt a fire of muſketry, which from its continued fierceneſs, was compared to a conflagration. Before the cloſe of evening, the Britiſh commander, whoſe force had been reduced to 4500 men by the preceding carnage, was compelled to throw himſelf on the mercy of his aſſailants.

"The priſoners were inſtantly marched away, and preparations made to receive the army of Staremberg, which was deſcried by the Spaniſh parties, advancing to the aſſiſtance of his colleague. The royal troops were haſtily formed on a gentle eminence, which riſes in the plain of Villaviciosa.

"On the firſt intelligence of the attack, the Auſtrian commander had collected his troops with all the ſpeed that the ſcattered nature of their march would permit; but from local obſtacles, and the neceſſity of preſerving his order, in the preſence of an active and ſkilful adverſary, he did not arrive within ſix miles of Brihuega, till after, the ſurrender of Stanhope. He made ſignals to announce his approach; and though he feared from the ceſſation of the firing, that the event was already decided, he continued to advance. Obſerving, at length, the whole Spaniſh army drawn up to receive him, and deeming it more numerous than it really was, he occupied a poſition behind ravines and cottages, and opened a cannonade, with the hope of amuſing the enemy, till night ſhould favour his retreat.

"Vendome, anxious to crown his ſplendid enterprize with the total ruin of the enemy, no ſooner perceived the ſuſpenſion of their march, than he gave the ſignal for battle. Some of the courtiers adviſing Philip not to expoſe his ſacred perſon, Vendome, with the true ſpirit of a ſoldier, exclaimed, 'with you at their head, Sire, ſo many brave men will be irreſiſtible.' The advice was congenial to the character of the young monarch himſelf. He headed the right wing, charged the enemy, diſperſed the firſt line of their cavalry, and forced the ſecond to retreat; but his troops carried away by their ardour neglected to turn on the flank of the infantry, now left expoſed. The battle however ſpread along the line, and the allies, who had no alternative but victory or ruin, charged with ſuch impetuoſity, that the royal army ſeemed irrecoverably broken, and a retreat was ordered to Torrija.

"In this extremity the Spaniſh generals and officers collected the remnants of their regiments; forming a ſmall but compact body, they fought like common ſoldiers in the ranks, and arreſted the progreſs of the hoſtile attack, till Valdecanas could advance at the head of the Walloons and reſerve. He fell on the enemy, exhauſted and diſordered by their preceding efforts, and

retrieved

retrieved the fortune of the day. At length darkneſs put an end to a combat, which if prolonged, might have terminated in favour of the allies. Staremberg, left maſter of the field, ſpiked his own artillery, and that of the Spaniards, and retreated during the night. After loſing 3000 men by the attacks of the Spaniſh partiſans, he reached Barcelona, with only 7000 men, the diſcomfited remnant of that army which had given law to Spain. The Bourbon troops purchaſed their advantage with the loſs of 3000 killed and 1000 wounded." P. 304.

Long has this extract has been we cannot refrain from adding another, which exhibits the amiable Queen of Philip, in a ſituation no leſs critical, during the firſt retreat from the capital in 1706.

"In this trying ſituation, and amidſt all its attendant embarraſſments, the young queen did not belie the ſpirit which ſhe had hitherto diſplayed. After a journey of eight days, ſhe wrote to Madame de Maintenon, 'I arrived at Burgos yeſterday in the evening, extremely fatigued with riſing early, overpowered with the heat and duſt, finding no repoſe but in the moſt wretched hovels, ſo dilapidated, that in one inſtance the wall fell down, to the peril of all within. From this you may judge of the reſt. We hoped on our arrival here, to be lodged with more comfort and convenience; but we have been much diſappointed. Nothwithſtanding theſe diſtreſſes, we ſhall be happy if the King overcomes his enemies. The worſt is, ſcarcely a day paſſes without bad news. Saragoſſa revolted without even ſeeing the enemy, Carthagena is loſt; and the Portugueſe are eſtabliſhed at Madrid." P. 215.

It was not ſufficient for the ambitious views of Louis the XIV. to place his grandſon on the throne, and leave him the independent ſovereign of a monarchy extending over ſo large a portion of the habitable globe. From the moment of Philip's acceſſion, to his own deceaſe, all the vigilance and addreſs of the French king and his miniſtry were called forth to retain the young prince in bondage, and to employ the ſtrength and reſources of Spain for the advantage of France. Among the points which particularly occupied their attention, we obſerve various attempts to ſhare the rich trade to the Spaniſh Indies, and to obtain the ceſſion of the Netherlands, ſo long the object of French cupidity, amidſt the ſquabbles and intrigues derived from theſe and other cauſes, many intereſting characters paſs in review; the young Queen, the Princeſs Orſini, the Cardinal d'Etrees, the Dukes of Vendome, Orleans, Berwick, and Marſhal Teſſé, with Amelot and Orry among the French, and Cardinal Portocarrero, Arias,

Arias, the Admiral of Caſtile, Montellano, among the native Spaniards. Indeed in this important period the cabinet and the field preſent a ſcene alike agitated, intereſting, and important; and it is difficult to decide which deſerves the preference.

During the whole courſe of this political drama, the Princeſs Orſini aſſumes that prominent part which is the portion of ſuperior talents, addreſs, and activity. We obſerve this extraordinary woman directing, or rather ruling the King and Queen, controlling and removing miniſters, ſuperintending plans of finance, and even interfering in the operations of war. Such ſplendid merit, accompanied with ſuch diſtinguiſhed favour, was naturally aſſailed with all the engines of court intrigue. Not merely thwarted and oppoſed at Madrid, ſhe became at length the object of jealouſy at Verſailles; and a long and arduous ſtruggle enſued in conſequence of the endeavours of Louis the XIV. himſelf to obtain her diſmiſſion. But the firmneſs and reſources of the princeſs triumphed over the arts of a monarch, who had foiled the ableſt ſtateſmen of his age; and ſhe continued with increaſed favour and unabated ſpirit, till long after Philip was firmly eſtabliſhed on the Spaniſh throne.

After deſcribing the preliminary ſteps, and the final order given to the princeſs to quit the court, and take the route through the South of France to Rome, the author continues.

"On this trying occaſion the queen diſplayed a coolneſs and diſcretion, which ſeemed incompatible with the native vivacity of her temper. She bowed in ſubmiſſive, though ſullen acquieſcence, to the decree which ſeparated her from her friend and confidant, who had aſſiſted in ſharing the burthens of a laborious government, and whoſe ſpirit and talents had enlivened the tedium of her monotonous life.

"The princeſs alſo received the unexpected mandate for her diſmiſſion, and baniſhment into Italy, with dignity and fortitude. On the enſuing morning ſhe departed from Madrid, without ſeeing the queen, after exhorting her in a letter to ſubmit with reſignation to the will of Louis, and to prove her ſubmiſſion by inſtantly chuſing a new camarera mayor. But while ſhe made no reſiſtance in leaving the capital, ſhe diſplayed no inclination to quit the kingdom, within the eight days preſcribed. She took up her abode at Alcala for a conſiderable time, in ſpite of repeated commands from Verſailles, to haſten her departure, and ſhe ſeized every pretext to linger in the different towns in her paſſage towards Bayonne.

"But in the midſt of this apparent calmneſs and ſubmiſſion, ſhe was

was buoyed up by the hope, that the unfavourable opinion which Louis had entertained of her conduct would gradually wear away; and that her numerous friends at Verſailles would intereſt themſelves in her behalf. She did not, however, conceal her indignation at the malicious repreſentations of the cardinal and abbot, (d'Etrees) to whom ſhe wholly attributed her diſgrace. She called upon the King of France to reſpect her injured innocence; ſhe deprecated the injuſtice of liſtening only to the accuſations of her enemies; and with the firmneſs of a perſon aggrieved, rather than humbled, ſhe demanded permiſſion to repair to Verſailles, and vindicate her conduct."

We paſs over the progreſs of the plot to mark the denouement.

"The reception of the princeſs at Verſailles far ſurpaſſed her moſt ſanguine expectations. Perſons of the higheſt diſtinction, as well as the duke of Alva, embaſſador of Spain, went out to meet and eſcort her to Paris; the members of the royal family honoured her with their viſits; her reſidence was crowded like the royal levées, and by the expreſs command of Louis, Torci, the moſt vehement opponent of her return, was conſtrained to teſtify his reſpects. Her appearance at Verſailles was no leſs marked with honours and diſtinctions. She was received, not as a ſuppliant, but as an injured perſon called into notice, to render the diſgrace and diſappointment of her calumniators more public. She was admitted to frequent and confidential interviews with the King and Madame de Maintenon; and experieneed from Louis ſuch unuſual marks of favour and condeſcenſion, as ſhewed his anxiety to efface the recollection of his paſt reſentment.

"To the honour of this extraordinary woman, ſhe bore this tide of returning favour, with the ſame outward marks of ſerenity and firmneſs, as ſhe had ſhewn in her diſgrace. She was, however, too much gratified with ſuch flattering and laviſh diſtinctions, to haſten from the ſcene of her triumph. Whether ſhe hoped to exerciſe the ſame rule at Verſailles as at Madrid, or whether ſhe felt a real reluctance to encounter the difficulties of her former ſituation, is doubtful; but ſhe ſuffered many months to elapſe, equally diſregarding the ſolicitations of her royal miſtreſs, and the hints of the French cabinet, that her preſence was neceſſary in Spain.

"The viſible aſcendency which her captivating manners gained over the mind of Louis himſelf, at length awakened the jealouſy of Madame de Maintenon, who omitted no effort to remove ſo dangerous a rival. In ſuch circumſtances, no difficulties were permitted to prolong her ſtay, and ſhe was allowed to model at pleaſure the government and adminiſtration of Spain."

At length all the contending powers were wearied by the

long and arduous ſtruggle for the Spaniſh crown. Louis the XIV. in particular ſaw his kingdom exhauſted by a long ſeries of aſtoniſhing efforts, againſt almoſt the whole combined power of Europe, and his military force palſied by ſucceſſive and dreadful defeats. He appeared to be reduced to the humiliating neceſſity of relinquiſhing his numerous uſurpations and incroachments, of renouncing his vaſt plans of domination, and of ſacrificing that throne which had been acquired and maintained by ſuch immenſe ſacrifices of blood and treaſure. Unable to keep the field, he was compelled to take refuge in the cabinet; and, unfortunately for Europe, thoſe who had encountered and ſhaken his military power, were finally divided and foiled by his addreſs and intrigues: The two negociations of the Hague and Gertruydenberg, which may be conſidered as the preliminary ſteps to the diſgraceful peace of Utrecht, are therefore ſatisfactorily deſcribed by Mr. Coxe, and exhibited in a proper and ſtriking light. But after the length to which we have extended our extracts, it is impoſſible to pay to theſe important tranſactions the attention they deſerve, and therefore we ſhall here cloſe our review of the firſt volume.

(To be continued.)

ART. II. *An Account of the Syſtems of Huſbandry adopted in the more improved Diſtricts of Scotland; with ſome Obſervations on the Improvements of which they are ſuſceptible. Drawn up for the Conſideration of the Board of Agriculture; with a View of explaining how far thoſe Syſtems are applicable to the leſs cultivated Parts in England and Scotland. By the Right Honourable Sir John Sinclair, Bart. Preſident of the Board of Agriculture.* 8vo. In 2 parts. Pp. 452, and 229. 18s. boards. Conſtable and Co. Edinburgh; Nicol, and Longman, London. 1812.

FROM the advertiſement, prefixed to this work, we learn that the author perſonally examined ſeveral of the more improved diſtricts in Scotland; converſed with the farmers in their own fields; explained to them diſtinctly, not only the general objects he had in view, but alſo the particular facts he wiſhed to aſcertain; and he obtained from them, not haſty anſwers, to queſtions ſuddenly put, but details, ma-

turely conſidered, and carefully drawn up. The reader has now an opportunity of examining the reſult of the whole inveſtigation. Sir John S. claims the merit only of collecting, condenſing, and digeſting, the important information, which was moſt liberally furniſhed. The credit of the knowledge which this work may contain, belongs, he ſays, entirely to the intelligent and public-ſpirited farmers from whom that information has been derived. He proceeds to ſay,

"I truſt that there are ſeveral obſervations contained in this work, which will prove of ſervice in thoſe diſtricts of England, where the cultivation of arable land, owing to the attention of the farmer having been principally directed to the management of graſs land, to the profits of the dairy, and to the breeding of ſtock, has hitherto been but a ſecondary object. At the ſame time, it has been my wiſh to make this Treatiſe uſeful alſo to the farmers of Scotland: and for that purpoſe, I have incorporated a variety of hints, which attention to Engliſh huſbandry, and the communications of many reſpectable correſpondents in the ſouthern part of the United Kingdom, have enabled me to ſuggeſt." P. vi.

The concluding lines of this advertiſement may be reſerved, for the concluſion of our account of the work.

The *Introduction* points out the "*cauſes*, which have principally contributed to the excellence of Scottiſh huſbandry, as practiſed in its more improved diſtricts:" and then explains the *plan* of this work. Among the cauſes enumerated, there is one which we cannot reconcile with our ideas of equity: "the value of the tithes of any eſtate can be fixed by the deciſion of the ſupreme court of juſtice; and when once fixed by a legal valuation, and converted into what *may be called a corn-rent*, the amount cannot afterwards be increaſed." P. 6. If a *real corn-rent* were paid, that is, a certain *quantity* of corn, there might be no wrong: but why ſhould not the author's prudent care for *land-owners* be applied to *tithe-owners* alſo?

"The leaſes ſhould be granted on liberal terms, with regard to covenants, but with a proper increaſe of rent, partly perhaps depending on the price of grain, to prevent any material defalcation in the relative income of the eſtate." P. 428.

The next cauſe aſſigned, "the eſtabliſhment of Banks, and the extenſion of paper-money," tends to explain the late enormous advance in the price of corn, and all other neceſſaries of life. The *plan* of the work divides it into two parts. Part I. is purely *practical*; detailing firſt, the beſt

practices of the moſt diſtinguiſhed Scotch farmers, regarding thoſe points which require attention, previous to the commencement of arable culture; and ſecondly, thoſe particulars which are connected with the actual cultivation of an arable farm, and the moſt profitable means of maintaining its ſtock: concluding with, 1. A general view of the improved ſyſtems of huſbandry adopted in Scotland; 2. An account of the improvements of which thoſe ſyſtems are ſuſceptible; and 3. Some obſervations on the means, by which the uſeful practices of the beſt Scotch farmers may be moſt advantageouſly diſſeminated, throughout the leſs improved diſtricts of England and Scotland; together with a general view of the public and private advantages which may be derived from their more general adoption. There are ſome queſtions, however, connected with the huſbandry of Scotland, and with the improvement of that country, which are rather of a more abſtruſe nature; the explanation of which requires a good deal of reſearch, and much reflection, thoroughly to comprehend, in particular, the *ſize* of farms, and the eſtabliſhment of a liberal ſyſtem of connection between the landlord and tenant. Theſe points, therefore, together with the characters of thoſe who are employed in agricultural labours, in the more improved diſtricts of Scotland, are placed in a diſtinct diviſion of the work, (Part II.) and diſcuſſed in ſeparate diſſertations. In an Appendix are ſtated ſome particulars connected with the improvement of waſte lands in Scotland, (a ſubject to which the public attention cannot be too frequently called), and ſeveral other points, reſpecting which the author truſted, that the information he had to communicate would be acceptable to the public."—P. 8. We cannot find room for a minute detail of the contents of this extenſive work; and our readers, we truſt, will be ſatisfied with occaſional remarks upon it, and a general opinion concerning the whole.

" Nothing can be more abſurd than the enormous barns uſually attached to all the great farms in England. Grain in the ſtraw keeps infinitely better in the open air than in cloſe barns; it is leſs apt to be deſtroyed by vermin, and ſaves the enormous expence of conſtructing and repairing great barns. Threſhing mills, when generally introduced, will ſoon prove the abſurdity of erecting ſuch unneceſſary buildings." P. 15.

We apprehend that theſe enormous barns are not now often built in England, and that corn is almoſt every where ſtacked in the open air.

In erecting new and large farm-houſes, we apprehend that, on many ſoils, the making of *fiſh-ponds* would be cheap and

eaſy. They would furniſh materials for buildings, plenty of good water, and a ſalutary amuſement, together with an occaſional variety of very agreeable food, and alſo be pleaſant objects in a rural ſcene. This improvement is almoſt wholly overlooked by agricultural writers.

Sect. VI. gave us much ſatisfaction. "The advantages which the nation would derive by a due attention to the important objects of *roads* and *carriages*, are not eaſily calculated."—P. 64. "The road ſhould be laid as flat as poſſible; the leſs it is rounded the better, provided it is not hollow in the middle."—P. 65. We ſhould rather ſay, let it be juſt ſo much rounded that rain water may paſs off, not carrying along with it any of the materials. We recommend another method of mending roads, particularly *ſoft* ones. Let one of the ruts be well filled in, and preſſed down by a heavy roller, drawn by two horſes abreaſt. Then let the other rut be treated in the ſame manner. "Oxen are at leaſt equal, if not ſuperior, to horſes, for working threſhing-machines."—P. 78. This does indeed

"merit well the attention of every farmer in the kingdom; more eſpecially, as the price of horſes is conſtantly increaſing, and as it can hardly now be doubted that, for working in the threſhing-mills, and other extra labour, a few oxen on a farm might be attended with infinite advantage."

The following paſſage (among others) ſhould induce Engliſh farmers to ſend their ſons for inſtruction into North Britain.

"On the whole, it may be ſafely aſſerted, that there is no country in Europe, where farming is at all underſtood, where the implements of huſbandry are ſo few, ſo ſimple, ſo cheap, or ſo effective as thoſe in Scotland—a circumſtance of infinite moment to the induſtrious huſbandman." P. 96.

But here it may be ſuggeſted, that a young man poſſeſſed of, or heir to, an eſtate in England, ſhould be ſent (for learning buſineſs as a farmer) to a *ſoil of the ſame kind* in Scotland. The right management of a farm in the *Fens of Lincolnſhire* would not be learned in the *Northern Highlands;* but that of a farm, on the *Wolds* of the ſame county, might be ſo.

We cannot heſitate ſtrongly to recommend this work to the attention of the public, as containing an abundance of uſeful information, on ſubjects not formerly diſcuſſed in

print, but now indeed abundantly. A *compreſſion* of matter and ſtyle may well be recommended to agricultural writers, by which about a hundred pages in this volume might have been ſpared. This would greatly promote (we think) the purpoſe expreſſed by the author in the concluding words of his advertiſement.

"I cannot ſubmit this work to the conſideration of the public, without congratulating my country on the anxious deſire to obtain agricultural knowledge, which now prevails in every part of the United Kingdom. Indeed, when I conſider that zeal for improvements, and that thirſt for uſeful information, by which the Britiſh iſles are, at this time, ſo peculiarly diſtinguiſhed, I cannot entertain a doubt, that agriculture will ſoon reach a degree of excellence in this country, which it has never hitherto attained in any other; and that the merit of diſcovering the moſt effectual means of *providing food for man*, the firſt of all political objects, will, in future ages, be attributed to the ſkill, the abilities, and the enterpriſe of Britiſh farmers." P. vii.

ART. III. *On the Influence of Sectaries, and the Stability of the Church. A Charge, delivered to the Clergy of the Archdeaconry of Stafford, on the Days of Viſitation at Cheadle, Stafford, and Walſall, in June*, 1812. *By the Rev. Robert Nares, M.A. F.R.S. and F.A.S. Archdeacon of Stafford.* 4to. 44 pp. 2s. 6d. Rivingtons. 1813.

THAT the Church of England has been always ſurrounded with enemies, and had to ſtruggle with difficulties and dangers, is a fact known to all who are acquainted with her hiſtory; and that this has been permitted by an all-wiſe Providence, for the purpoſe of keeping the ſeveral orders of her miniſters active and diligent—each order in its proper ſtation—is a poſition advanced by the Archdeacon, which every ſound and intelligent member of the Church will readily admit. The danger, however, which, at the period when this Charge was delivered, and for ſeveral years preceding that period, was moſt dreaded, aroſe from the rapid increaſe of ſectaries, eſpecially of thoſe called METHODISTS; though an alarm, perhaps equally great, may have ſince ariſen in another quarter. Mr. Nares admits that there was room for alarm when he addreſſed his brethren, in conſequence of the growth of methodiſm both without

the Church and within her pale; but the object of the Charge is to prove, that the alarm which then prevailed was greater than the occaſion juſtified, and therefore in no ſmall degree pernicious. "To fear a danger," he juſtly obſerves, "is to increaſe it; becauſe every attack is encouraged by trepidation and confuſion."

This is unqueſtionably true; and therefore as the real danger, even from Proteſtant ſectaries, will be greatly increaſed if the legiſlature ſhould break down the legal fences of the eſtabliſhed Church, to gratify the Roman Catholics of Ireland, the Clergy ought to arm themſelves with double courage, to look that increaſed danger ſteadily in the face, and to prepare themſelves to oppoſe the attack, from whatever quarter it may be made on them. They will here, we think, find it completely proved, that they have nothing to dread from Methodiſm, provided they diſcharge their own duty with zeal and activity, tempered with prudence. Let them not, however, forget—ſo long as for a moment—that the *Puritans* of the 17th century, who reſembled the Methodiſts in many particulars, were enabled to prevail againſt the monarchy, the ariſtocratical part of the legiſlature, and the eſtabliſhed Church, by the impatience of all legal reſtraint, which then pervaded the nation, combined with a falſe alarm, induſtriouſly excited among the lower orders of the people, of the intention of the court to introduce popery into the kingdom. Far be it from us to ſuppoſe that the conſtitution, which is now ſo well underſtood, and has been ſo long eſtabliſhed, can again be overturned by ſimilar means; but we are afraid that there is even now ſuch a general impatience of all legal reſtraint in the country, that were the Methodiſts to unite with the diſcontented, and renew the cry of *popery*, they might be able to excite very ſerious diſturbances. We conſider the public therefore as much indebted to this author for having, in his *Charge*, ſo completely proved that the Methodiſts are unworthy of credit; and that the Church of England, beſide the ſupport which ſhe receives from the fundamental laws of the kingdom, reſts on the ſure "foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner ſtone."

He begins his addreſs by tracing the progreſs of Methodiſm from its origin in 1729, to the year 1741, when the two great leaders of the ſect differed between themſelves, and made a ſchiſm in the body, which has never ſince been healed.

"About that period, George Whitefield, ſoon after his return from America, publicly declared his full aſſent to the doctrines of *Calvin*,

Calvin, on predeſtination and election, which he always afterwards maintained. John Weſley had already publiſhed his ſentiments in favour of the oppoſite doctrines of *Arminius*, which he alſo continued to hold, without variation, to the end of his long life. Had theſe men been contented to be received as mere human teachers, there would have been nothing uncommon or extraordinary in ſuch a difference of opinion. But, as both choſe afterward to aſſume the ſtyle and manner of Apoſtles; as they pretended, and perhaps in their enthuſiaſm ſometimes believed, that their thoughts, words, and many of their moſt trivial actions, were ſuggeſted by the eſpecial influence of the HOLY SPIRIT, how can we reconcile ſo remarkable a diſagreement, with thoſe extraordinary pretenſions? Is God the author of confuſion? Will the Holy Spirit teach one doctrine to one man, and the very contrary to another, both eſpecially employed in what they continually delighted to call the work of God? Is this credible? Is it even poſſible? If not, we have, almoſt in the beginning of their hiſtory, this very ſtrong reaſon for denying the pretenſions of one at leaſt of theſe teachers; and, as their claims were ſo ſimilar, and ſupported by means ſo exactly alike, there ariſes immediately a ſtrong ſuſpicion, that we ought to deny the pretenſions of both." P. 6.

This, however, was not the only point of doctrine in which they differed; for Weſley held the doctrine of *ſinleſs perfection* in the elect, while Whitefield taught his followers to ſpeak in the moſt humiliating language of the Chriſtian himſelf, and to aſcribe all perfection to Chriſt. The former repreſented thoſe whom he called the *elect* as "freed from all ſelf-will; as deſiring nothing, no not for a moment, but the holy and perfect will of God;" a doctrine which Whitefield called *monſtrous*, and condemned, we think juſtly, as the very quinteſſence of ſpiritual pride. Yet with a remarkable inconſiſtency, they profeſſed to agree in one point, which, from ſome parts of their conduct, might leaſt of all have been expected of either, in attachment to the Church of England!

"Their declared object was to reform, not to divide the Church. When they tranſgreſſed the ordinances of the Church of England, and introduced their own regulations in contradiction to its canons and diſcipline, their uſual plea was that of neceſſity; and their authority the pretence of a peculiar call from heaven. But if, as may, and often has been proved *,

"* Even with the force of demonſtration, or little ſhort of it. See Potter on Church-government, and an excellent digeſt of all the beſt works on the ſubject, lately publiſhed at Dublin, under the title of 'A Treatiſe on the Government of the Church,' &c. *By Edw. Barwick, Eſq. of Trin. Coll. Dublin.*"

the diſcipline of our Church is derived from the practice and appointment of the Apoſtles, and ſtands, therefore, on inſpired authority, no reaſonable perſon can admit of a commiſſion to diſobey and diſturb that diſcipline, under a leſs evidence than that of miracles. This evidence, the new teachers never directly attempted to claim; though indirectly they did, as I ſhall afterwards have occaſion to obſerve. Our Saviour himſelf, who had the higheſt poſſible commiſſion to found a new Church, diſturbed not the ordinances of the old while it ſubſiſted; but ſubmitted to them all, being determined in every thing to fulfil all righteouſneſs. But righteouſneſs can never be fulfilled by intruding into holy offices, acting in reſiſtance to authority, and promoting diviſion and confuſion. The modern Apoſtles are, moreover, undeniably convicted of ſelf-contradiction; ſince if they really were, as they pretended, true ſons of the Church of England, *they* muſt have believed, whether others did or not, all that I have now alledged of its divine origin; yet whenever their enthuſiaſm prompted them to undertake any thing irregular, in purſuit of their great object of making proſelytes, which they called *the work of the Lord*, they never were reſtrained by regard to Church-diſcipline, nor even the direct prohibition of Biſhops. Yet the Biſhops were their lawful ſuperiors, whom they were bound, by their profeſſed principles, and ſtill further by their oaths, to reverence and obey." P. 10.

The Archdeacon proves completely, that Weſley, at leaſt indirectly, laid claim to the power of working miracles, by attributing ſupernatural effects to the efficacy of his own prayers. He likewiſe examines the claims of him and Whitefield to a *divine call* to preach, in direct *oppoſition to each other;* or even to unite in the preaching of doctrines which could be productive of nothing but the moſt pernicious effects on the minds and lives of their deluded followers. Among doctrines of this tendency he juſtly reckons that with which Weſley and Whitefield appear to have been equally infatuated, when they directed mankind to judge of their ſpiritual ſtate, not by the purity of their faith and the teſtimony of a good conſcience, rationally acquired, but by *inward feelings* inſtantaneouſly excited by ſupernatural agency; and having proved, by ſome melancholy inſtances, that thouſands have been led to deſpair by that doctrine, and ſtill greater numbers to an enthuſiaſtic and ill-founded preſumption, he obſerves, that

"This doctrine aroſe out of another erroneous opinion, in which the rival Apoſtles of methodiſm agreed:—namely, their exaggerated opinion of the depravity of human nature. With them a robber or a murderer was not at all worſe than any other human

human being, not converted to their mode of saint-ship. They spoke of human creatures in general, as if their Maker and Creator had been the Evil Spirit, rather than God. They interpreted the words of our ninth article in their strongest and most harsh sense, as if every person born was worthy of the worst species of eternal punishment in hell. They regarded even little children as masses of corruption and sin; overlooking, or explaining away, the declarations of our Saviour that 'of such is the Kingdom of Heaven;' and that the most indispensable quality in a true believer, is, to receive the Gospel, 'as a little child;' that is, evidently, with pure and unsuspecting innocence. Hence it was, that they taught every one of their converts, however unoffending in word and deed, to describe himself as *the vilest of sinners;* imposing thus a base and degrading hypocrisy upon the conscience. For how could a harmless and well-meaning creature believe this of himself, while his own recollection preferred no accusation?—who, if he had not wholly escaped the snares of sin, had endeavoured at least to avoid them, with the most scrupulous care. When St. Paul, whom they meant to imitate in this declaration, called himself 'the vilest of sinners,' he uttered no such hypocritical cant. His mind was doubtless filled with the recollection of those Saints of Christ, whom he had driven to bonds, punishment, or death, through a misguided and furious zeal. He recollected the time, when he had breathed out threatenings and slaughters against that Church, which now he knew to be divine. But no such offences stain the ordinary course of human life, nor any which can call for so deep a sorrow, or so painful a repentance." P. 20.

It has been observed, that the professed object of these two singular men, Wesley and Whitefield, was to reform, not to divide or destroy the Church of England; and the Archdeacon is far from denying that even a true Church *may* be corrupted, and of course may require reformation; but neither the Apostles of Methodism nor their followers have ever directly censured either the doctrines or the constitution of the *Church*. The charge which they bring forward is against the Clergy, whom they accuse, and teach others to accuse, of not preaching the Gospel!

"Is it then not preaching the Gospel, to refuse to preach in a style, of which neither the Gospel nor any other part of the Scripture gives us any example? Compare our Saviour's admirable Sermon on the Mount, or St. Paul's preaching at Athens, with the rants of Whitefield, and his most favoured disciples. Did the truly inspired teachers ever thunder out hell and damnation to those who refused to be converted? Very different indeed would have appeared the discourse of St. Paul to the Athenians, had he

he adopted this ſtyle. The ſermons of many of the holieſt and beſt preachers of the ages immediately ſucceeding the Apoſtles, are ſtill extant. Have we any thing of this mode of preaching in them? Or are the groanings, howlings, fits, and ſudden recoveries of thir hearers any where recorded? In copying the ancient rather than the modern ſtyle, St. Paul rather than Weſley, and Chryſoſtom than Whitefield, I truſt we are much more than juſtified." P. 28.

The author having quoted, from Archbiſhop Potter's admirable *Diſcourſe on Church Government*, a paſſage, proving the heinous ſin of intruding into the epiſcopal functions, or into any of the lower offices of the Church; and having himſelf proved that this irregular preaching and miniſtry, undertaken by Weſley and Whitefield, could not be of God, ſays,

"It remains then to conſider what reaſon there is to apprehend, that this ſect, or rather *theſe* ſects, of Methodiſts may continue to be extended, to the ſerious injury, or ultimate ſubverſion of the Church. Of this, for my own part, I have no manner or degree of apprehenſion. Credulity, ſuperſtition, the love of ſtrong emotions, particularly of a religious kind, the influence of popular harangues, however coarſe, and perhaps, in many inſtances, the more powerful for being coarſe, and the more operative for being nonſenſical; bold pretenſions to ſuperior holineſs, auſterity, and zeal; the terrors of the Lord, ſtrongly urged; the promiſe of divine gifts: and, to thoſe who can fancy themſelves choſen, even the poſitive aſſurance of Heaven; theſe are inſtruments which muſt, by their own nature, produce very powerful effects. But the effects of the greater part of theſe inſtruments are produced only upon the timid, the ignorant, and the weak: and the time, I truſt, is paſt, when reaſon and religion could be overthrown by cant and nonſenſe; and the harangues of illuminated mechanics could be able to preach down the eſtabliſhed Church of God." P. 30.

We ſhould heartily agree with the learned Archdeacon in this concluſion, did not we perceive in all orders of men in the eſtabliſhed Church—in the Clergy as well as Laity—a lukewarmneſs and indifference, which, as they were the cauſe of removing the candleſtick of at leaſt one ancient Church out of its place, *may* be productive of a ſimilar effect in the Church of England. That ſpurious *liberality*, which, though itſelf moſt *intolerant*, is the boaſt of every man pretending to ſcience, leads all ſuch pretenders to repreſent "modes of faith" and forms of Church government as matters of no moment; and to load with moſt opprobrious abuſe

abuſe all who "contend with earneſtneſs for the faith which was once delivered to the ſaints," or for thoſe rights which the AUTHOR and FINISHER of our faith certainly conferred on his CHURCH. Hence, in nine queſtions out of ten, at iſſue between the Church and the Diſſenters, theſe very *liberal* members of the Church take part with the Diſſenters, becauſe, forſooth, the Diſſenters are not ſupported by the *State;* and becauſe, in the opinion of our political economiſts, who are all men noted for their *liberality*, the tithes and church-lands might be more *uſefully* employed, than in ſupporting a Hierarchy, on which they pour out epithets, with the repetition of which we will not pollute our pages! For this lukewarmneſs in the profeſſed members of the Church, as well as for the daily multiplication of diſſenting ſects, the preſent author thus accounts.

"The minds of men have latterly been ſtimulated to a feeling of impatience, under *every* kind of government. They are eager for independence and power. They prefer therefore, naturally, a Church governed in ſome degree by themſelves, to one which is independent of their influence, though appointed by the Apoſtles. One evil alſo, collaterally introduced by that bleſſed and providential event the Reformation, has not yet paſſed away. Owing to the great variety in the forms of Churches then eſtabliſhed, men have long become, and continue to this hour, very generally ignorant of the true nature of Church Government. They regard it as merely a human ordinance, undefined in its nature, and arbitrary in its form, and not as a divine appointment. They connect it too much, in their ideas, with the civil eſtabliſhment. They reflect not, or perhaps have never been inſtructed, that the miniſters of God in their various degrees, have a ſpiritual authority, neither derived from human laws, nor at all dependent upon them: an authority which is as perfect under toleration or even under perſecution, as in the moſt complete eſtabliſhment: the ſame under the heathen emperors, as under Chriſtian kings and governors: the ſame under the tyranny of Nero, as under the paternal protection of George the Third. This power, derived from the commiſſion of our Saviour to his Apoſtles, and from the Apoſtles to their ſucceſſors, can only be continued and communicated by the means which they appointed. That authority or commiſſion, the two pretended Apoſtles of Methodiſm well underſtood, and could not, as we have ſeen, in their conſciences deny: but they eluded its operation upon themſelves by various arts, and occaſionally by bold defiance; though they could not, by their oppoſition, either alter or diminiſh its genuine force." P. 32.

We have dwelt long upon this Charge, and for the ſame reaſon, probably, which induced the author to print it, becauſe

cauſe the topics handled, and the principles expreſſed in it, ſeem to the writer of this article likely to be uſeful. Our readers will readily judge, from the ſpecimens here given, whether that opinion be correct or not.

ART. IV. *Aeſchyli Tragœdiæ, &c. &c.*

(Concluded from our laſt, p. 397.)

WE now proceed to the SUPPLICES;

V. 1. Ζεὺς μὲν ἀφίκλως ἐπίδοι πρόφρονος
στόλον ἡμέτερον.

Stanley tranſlates ἐπίδοι by *inſpectet*, but in the *Curæ ſecundæ* he ſays, "Verbum Æſchylo peculiare, vide quæ ad *Sept. Theb.* v. 109.

ἔπιδ', ἔπιδε πόλιν
ἄν ποτ' εὐφιλήταν ἔθυ:"

Now the note is this:

"ἴπιδ', ἴπιδε, ἐπίβλεψε, ἐπισκόπει, Callim. Fragm. 126.
δέσποιναι Λιβύης Ἠρωΐδες, αἱ Νασαμώνων,
ἄνλιν ἐφ' ἁλιχαὰς θῖνας ἐπιβλέπετε,

Varro *De L. L.* VI. *Quem volumus* domum curare, *dicimus* Tu domi videbis, *ut Plautus, cum ait, Intus para, cura*, vide *quid opus ſiat:* ſic Terentius *reſpicere* accipit, et e contrario ὀρᾶν εἴς τινα eſt *ponere fiduciam in aliquo*, Xenophon Κύρ. Παιδ."

But Stanley is here quite miſtaken, and ſeems not to have known this uſe of the verb ἔπιδειν, *to regard with a favourable eye:* in the fragment of Callimachus 'επιβλέπετε is uſed in the ſenſe of *inſpection*, as Joſ. Scaliger, who cites the paſſage in the *Conjectanea in Varronem De L. L.*, has ſeen. In our remarks upon Mr. Blomfield's *Prometheus*, we illuſtrated, by a variety of examples, this ſenſe of ἐπὶ in compoſition, and our readers may, if they pleaſe, turn to the paſſage. But ἔπιδε, in the *Seven againſt Thebes* means, as the Schol. B. obſerves, ἤτοι εὐμενῶς βλέψον. 'Επιδειν is *to behold pitifully, to look upon favourably, with compaſſion:* ſo it is uſed in the *Supplices*, v. 151.

Θέλησα δ' αὖ θέλησαν ἁγνὰ
μ' ἐπιδέῖω Διὸς κόρα,
ἔχουσα σέμν' ἐνώπι' ἀσφαλές:

Thus

Thus we have in v. 218,

ἴδοιλο δῆλα πρευμενῶς ἀπ' ὄμμαλος:

Again in v. 495,

ᾗ γὰρ τάχ' ἄν τις δικλος ἐισιδὼν τόδε:

Again in v. 1038,

ἐπίδοι δ' Ἄρλεμις ἀγνὰ ϛόλον
οἰκλιζομένα.

This is the force of the prepoſition in ἐποίκλειρα *Choeph.* 128.

ἐποίκλειρόν τ' ἐμὲ.

All verbs of viſion compounded with the ſame prepoſition occaſionally aſſume the ſame meaning: "Luc. IX. 38. ἐπίϐλεψον ἐπὶ τὸν υἱόν μου: verbum ἐπιϐλέπειν, *reſpicere*, idem eſt ac *miſereri*, quomodo etiam uſurpavit ſimplex ϐλέπειν uſurpavit Eurip. *Helena* v. 1457."

[ϐλέψον πρὸς ἡμᾶς, ᾗ μελάσησον κακῶν,

"but this is the ſame as πρόσϐλεψον ἡμᾶς, ἐπιϐλεψον ἡμᾶς]: eodem ſenſu occurrit verbum ἐπιπλεσθαι apud Ariſtoph. *Theſmoph.* p. m. 824.

τίς ἐμοῦ ὁ ἐπόψελαι
πάθος ἀμέγαρλον;

[the words occur in v. 1057, and are inaccurately cited, τίς ἐμὸν οὐκ ἐπόψελαι Πάθος ἀμέγαρλον ἐπὶ κακῶν Παρουσίᾳ;] ubi Bourdin. ἐπόψελαι, ἐλεήσελαι, h. e. *miſerabitur*, quomodo quoque *reſpicere* uſurpatur apud Latinos: Nemeſian." *Ecl.* IV. v. 20.

Reſpice me tandem, puer o crudelis Iola,

nec non Juvenal. *Sat.* VIII. v. 1.

Et ſpes, et ratio ſtudiorum in Cæſare tantum;
Solus enim triſtes hac tempeſtate Camoenas
Reſpexit."

E. Palairet's *Obſs. philologico-crit. in ſacros N. F. Libros*, Lug. Bat. 1752. p. 181.

"*Reſpiciendi* verbum in precationibus ſedem habuiſſe indicat Ovidius, qui IV. *Faſt.* Venerem Verticordiam talibus precatur,

Semper ad Æneadas placido pulcherrima vultu
Reſpice, totque tuas, diva, tuere nurus.

Virg. L. II. *Æn.*

Jupiter omnipotens, precibus ſi flectleris ullis,
Aſpice nos.

unde et Fortunam *Respicientis* cognomine ad opem ferendam consecratam esse Cicero *De Legg.* L. II. scribit:—hinc et *deos respicere* dicebant, Plaut. *Bacch.* A. IV. S. 3. *Rudente.* A. V. S. 2. Terent. *Andr.* A. IV. S. 1. *Phorm.* A. V. S. 3." B. Brissonius *De Formulis et Solennibus P. R. Verbis* Parisiis, 1583, p. 88.

Hence Virgil says in *Ecl.* I. v. 28.

Libertas, quæ, sera tamen, respexit inertem,

though neither Gesner, nor Faber, nor Forcellinus have noticed the passage.

V. 215. μὴ νῦν σχόλαζε, μηχανῆς δ' ἔσω κρᾶτος.

Stanley translates it by *artificiis adsit robur*, and Dr. Butler is altogether silent upon the passage: its meaning may be admirably expressed by the words *finis coronet opus.* We shall confirm our opinion by a host of examples, to which the student would do well to attend. We have in v. 63.

δημηγόρους δ' ἤκουσεν εὐπειθεῖς τροφὰς
δῆμος Πελασγῶν· Ζεὺς δ' ἐπέκρανεν τέλος,

which Stanley translates by *Jupiter vero finem statuit*, but he should, as we shall hereafter see, have said *imposuit finem*, or *supremam manum*; for then he would have preserved, in the Latin *in (imposuit)*, the Greek ἐπὶ, ἐπέκρανεν. We have in v. 533.

ἄναξ ἀνάκτων, μακάρων
μακάριστε, καὶ τελέων
τελειότατον κράτος, ὅλβιε Ζεῦ,
πειθῶ τε, καὶ γενέσθω,

which Stanley had originally translated by *perfectorum perfectissimum robur—persuadearis, et fiat*, but he corrects himself thus, *sine te exorari, et ratum fiat quod opto*, and this is indisputably the meaning. It is a very remarkable circumstance that Aldus and Turnebus here read τελειόταστε, which we decidedly prefer; for κράτος clearly belongs to γενέσθω, and we strongly suspect that in position it actually followed γενέσθω. As to the metre, which may be affected by such a change in the position of κράτος, we shall leave others to settle this point: it is sufficient for us to observe that the passage cannot be understood without referring κράτος to γενέσθω. Bothe reads γενεθλῷ and connects it with the subsequent line. Schutz reads, as Dr. Butler informs us, Πειθὼ τύχα θ' ἑπέσθω. We introduce no emendation whatever, but merely a change of position. The following examples are taken from

from J. Toup's *Emendationes in Suidam* Vol. I. p. 194—6. Edn. 1790:

"Lucian. in *Tyrannicida*, ὑπερπηδήσας, καὶ τέλος ἐπεθήκε τῷ ἔργῳ δράματι, Polybius L. I. p. 59. σπεύδοντες εἰς δύναμιν πέρας ἐπιθεῖναι τῷ πολέμῳ, Theophylact. *Epist.* 33. p. 59. κείρεσθαι δὲ αὐτὸν αἰεὶ ἐπὶ τὸ πέρας ἐπιθεῖναι τοῖς ζηλωμένοις, Procopius in *Perficis* p. 50. Ed. Hoeschelii, καὶ σπουδαῖς αὐτὸς πέρας ταῖς ἀπέραντοις ἐπιθήκει, ita Menander in Excerpt. p. 115. et Priscus p. 47. Dionys. Halicarn. *Antiq. Rom.* L. II. c. 44. ἵνα τὸ κάλλιστον ἐπιθησουσι τῷ πολέμῳ κρᾶτος, *give the finishing stroke to the war*, Plutarch in *Nicia*, p. 217, Ed. Bryan, τῇ εἰρηνῇ κρᾶτος ἐπιθέντας, *give the finishing hand to the peace*, Demosth. περὶ παραπρεσβ. p. 158. Ed. Taylor, ἄρ' ὃ κρᾶτος πόλεμος καὶ νίκην αὐτοῖς καὶ τοῖς συμμάχοις διδόναι; ubi κράτος et νίκη fere synonyma videntur: vide cl. D'Orvill. *Animadv. in Chariton*, p. 629. ita quoque locutus est Plutarch. in *Æmilio* p. 157. ἔδοξεν ἐκ ἀρχὴν ληψόμενος, ἀλλὰ νίκην καὶ κράτος πόλεμου νομίζων, Procopius in *Perficis*, p. 21. ἀναδήσεσθαι τὸ τῦ πόλεμου κρᾶτος, idem in *Vandal.* p. 108. βραβεύειν δὲ ὁ θεὸς, ὅπως πόλει αὐτῷ δοκεῖ καὶ τὸ τῦ πόλεμου διδοῦσι κρᾶτος, et p. 137. ἀνίλισθαι ἐδεσι πόνῳ τὸ τῦ πόλεμου κρᾶτος, haud aliter Sophocles in *Elect.* v. 84.

ταῦτα γὰρ φέρει
νίκην τ' ἐφ' ἡμῖν καὶ κράτος τῶν δρῶμενων:

cf. etiam Plutarch. in *Catone*, p. 338. Ed. Lutet. 1624. et Suid. ad v. παρόν, Pausanias p. 480. habet σθένος νίκης, quod male sollicitat cl. Kuhnius."

From this variety of examples the youthful scholar will readily be able to detect the proverbial expression, in whatever form it appears. H. Stephens in the *Thes. Ling. Græc.*, says: "Potest fieri ut desumpta sit hæc phrasis (κορωνίδα ἐπιτιθέναι) ex Homerico illo, χρυσῆν δ' ἐπέθηκε κορώνην, de fabro arcum fabricante," and so Eustathius, whom he partly quotes, thought, Edn. Rome, p. 73, l. 25. ὅθεν καὶ τὸ ἀγαθὸν τέλος τῶν πράξεων, χρυσῆν κορώνην ἢ παροιμία καλεῖ, ὡς ὅτε τὶς εἴπῃ, χρυσεάν ἐπιτεθῆναι κορωνίδα ταῖς πράξεσιν, ἢ τοῖς λόγοις, ἤτοι συμπέρασμα καὶ τέλος, ἀπο τῆς τοιαύτης τῦ τόξου κορώνης τὴν μεταφορὰν λαζῦσαν, though he corrects himself unnecessarily (but perhaps he did it to display his knowledge) by adding, ἢ τυχὸν καὶ ἀπὸ τῆς τῶν νηῶν κορωνίδος, ἢ καὶ ἀπὸ τῆς τὰς θύρας συγκλειούσης κορώνης: for the addition of χρυσῆν to κορώνην clearly directs our attention to the Homeric line, as the origin of the phrase. B. Faber in the *Thes. Scholast. Erudit.* will tell to us how it is expressed in Latin "Cic. *Off.* III. 7. *Imponere fastigium operi*, Quinct. *Proœm.* L. I. *summam manum*, Virg. *Æn.* 7, 572, *extremam manum.*"

V. 426. τὰν φυγάδα μὴ προδῷς,
τὰν ἔκαθεν ἐκβολαῖς
δυσθέοις ὁρμώμεναν,

διωγμοῖς ἀθέοις, says the Scholiast; Stanley turns the words thus, *expulsione infelici proruentem*: he should have said *malis ominibus proficiscentem.* Thus we have in the *Eumenides*, v. 93.

σέβει τοι Ζεὺς τόδ' ἐκ νόμων σέβας,
ὁρμώμενον βροτοῖσιν εὐπόμπῳ τύχῃ,

which Stanley translates by *provenientem mortalibus auspicata fortuna.* We have in v. 1035.

βᾶτ' ἐκ δόμων, μεγάλαι φιλόθυμοι
νυκτὸς παῖδες, ἄπαιδες,
ὑπ' εὐθύφρονι πομπᾷ.

All these passages have the same allusion *of setting out under good or bad auspices, with good or bad omens.*—Δυσθέοις ἐκβολαῖς is the reverse of θείῃ πομπῇ, (*ἀγαθῃ τυχῇ, cum diis bene juvantibus*) used by Herodotus, L. III. c. 77. θείῃ πομπῇ χρεωμένους, where Wesseling, p. 236, has this note:

"Laurentius Popma, Instinctum et divinum impulsum scriptor voluit, uti L. I. 62. IV. 152. Æsch. *Agam.* v. 757. πομπᾷ Διὸς Ξενίᾳ: apud Suidam in Ἀναλώθησαν scriptor incertus, θηρίον ἀνδροῖς πομπῇ κρείττονι ἐπιτυγχάνει, quo de loco Abresch. ad Æsch. L. I. 23."

It is to be observed that θεῖη πομπὴ is generally used for *divine instigation* in a favourable sense, and hence it denotes *commencing a journey, or entering upon a business, with a favourable omen.*

"Πομπῇ κρείττονι est idem ac πομπῇ θείῃ, sic βουλῇ κρείττονι, *divino consilio*, ap. Suid. v. συμβολιά, sic ὁσίᾳ πομπῇ ap. Ælian. *V. H.* VIII. 1. Σώκρατης—φωνὴν πολλάκις ἴφασκεν ὁσίᾳ πομπῇ (vulgo ὁσίαν πομπὴν) ἐγκεκλῆσθαι αὐτῷ, hac de re vide cl. Triller. *Obsc. crit.* p. 82. Ed. Francf. 1782."—Toup's *Emendationes in Suidam* Vol. I. p. 30.

We shall now proceed to vindicate our translation of the passage in the *Supplices*, which we cannot do better than by citing the note of Ruhnken on Velleius Paterculus L. II. c. 46

"*Hunc* proficiscentem *Syriam* diris cum ominibus, *tribuni pl. frustra retinere conati:* Cic. *Pro Sexto* 33. *Exierunt malis ominibus atque execrationibus duo vulturii paludati, Phil.* XII. 8. *Proficiscentem*

cantur legati optimis ominibus, Justin. XX. 2. *Faustisque profecti ominibus*, Thucyd. VII. p. 497. ἀλλ' ἐυχῆς τε καὶ παιάνων, μεθ' ὧν ἐξέπλεον, πάλιν τότων τοῖς ἐναντίοις ἐπιφθέγμασιν (*ominibus*) ἀφορμᾶσθαι."

Thus too Cicero says in *Cat.* I. *Hisce ominibus—proficiscere ad impium bellum ac nefarium.*

V. 523. ἀεὶ δ' ἀνάκλων ἐστὶ δεῖμ' ἐξάισιον, which Stanley translates by *regum metus semper infaustus est*; but ἐξάισιον is equivalent to μέγα: "ἐξαίσιος, δαίμων πρὸς ἰσχὺν, *Gloss. Steph. Immanis*, ἐξαίσιος, παμμεγέθης, *Gloss. Cyrill.* ἐξαίσιος, *vastus, immanis.*" Muncker. *In* Antonini Liberalis *Transformatt.* Ed. Teucher. Lipsiæ, 1791. p. 122.

Before we conclude our remarks upon this the first volume of Dr. Butler's Edition of Æschylus, we shall lay before our readers our opinion upon a very disputed passage in *the Seven against Thebes*, which will, as we hope, give a very satisfactory explanation of it. It occurs in v. 958.

ἰὼ πολλοῖς ἐπανθήσαν-
τες πόνοισί γε δόμοι:

this is Stanley's text, which we decidedly prefer: that the Schol. B. read πόνοισι, is evident from the gloss, δυσλυχίαις: Stanley turns the words thus, *Heu multis abundantes cladibus ædes*, and in the Commentary he is quite silent: Mr. Blomfield reads the passage thus,

ἰὼ πολλοῖς ἐπανθίσαντες
πόνοισί γε δόμοις,

and says in the note, "ἐπανθήσαντες Ed. MSS. ἐπανθίσαντες Butlerus, recte quidem, si δόμοις recepisset, ἐπανθίζω enim vim habet transitivam." Mr. Blomfield is quite right as to the transitive force of ἐπανθίζω, which many critics have erroneously taken in an intransitive sense: in the *Gloss.* he says,

"ἐπανθίζω, *floridum reddo*: Butlerus confert *Choeph.* 148.

ὑμᾶς δὲ κωκυτοῖς ἐπανθίζειν νόμοις,

Agam. 1457. ἀπηνθίσω

[νῦν δὲ τιλίαν πολύμηκτον
ἀπηνθίσω δ' αἷμ' ἄνιπτον]

defloraſti, seu potius *colores deterſiſti*, Hesych. ἄνθη, τὰ χρώματα, *Agam.* 1665.

ἀλλὰ τάσδε μοι μαλάιαν γλῶσσαν ὦδ' ἀπανθίσαι, i. e. τὸ ἄνθος ἐκβάλλειν, ſicut de vino Alexis Athenæi II. p. 36. E.

ἀπανθήσαιλα δὲ
σπληρὸν γενέσθαι."

In the paſſage of the *Agam.* v. 1665. G. Wakefield, as Dr. Butler informs us, moſt ingeniouſly conjectured ἀκνᾶῖσαι, and the context is not unfavourable to the idea; for the ſubſequent line is,

κἀκβαλεῖν ἔπη τοιαῦλα δαίμονας πειρωμένης,

but Mr. Blomfield has very well explained the word, which Stanley ſtrangely tranſlates by *dilatare*.

As to the *Agam.* v. 1457, the paſſage is evidently corrupt, and we may perhaps examine it at another time. As to the *Choeph.* v. 148.

ὑμᾶς δὲ κωκυλοῖς ἐπανθίζειν νόμος,
παιᾶνα τῷ θανόλλος ἐξαμωμένας,

The Schol. A. ſays ἐπανθίζειν, γέφειν ὡς ἄνθεσι: Stanley tranſlates it by *abundare*, and *even* in his *Curæ ſecundæ* perſiſts in "the error of giving an intranſitive ſignification to the word, ἐπανθιζειν [ἐπανθίζειν], *abundare*, Cic. *Off.* III. 33. *Obſoletis floret Epicurus.*" Now we muſt firſt remark that ἀνθίζω, ἐξανθίζω, ἐπανθίζω, are terms uſed in *painting*, and applied properly to *colours*, but have frequently metaphorical ſignifications, clearly referable to this art. Suidas eſtabliſhes the fact for us, ἐξανθίζω, τὸ ζάπλω, ὡς τὸ, Ποικίλας ἐξηνθίσαλε τὰς ζαφάς. Both Kuſter and Toup are ſilent here; but H. Stephens in the *Theſ. Ling. Græc.*, after having cited Suidas, adds, "ſed ἐξανθίζω puto eſſe proprie *floribus quibuſdam coloribus tingo*" it appears to us that Suidas refers to a paſſage (which may be corrected from Suidas), in Lucian's *Piſcator*, p. 575. T. I. Ed. Reitz. Amſtelodami, 1743. ἀυλὰ γῦν ἃ φημι ταῦλα, πόθεν ἄλλοθεν ἢ παρ ὑμῶν— παραλαβὼν, ϗ καλὰ τὴν μέλιτταν ἀπανθισαμένας, ἐπιδείκνυμι τοῖς ἀνθρώποις; οἱ δὲ ἐπαινοῦσι ϗ γνωρίζουσιν ἑκάλλω τὸ ἄνθος, ὅθεν, ϗ παρ' ὅλω, ϗ ὅπως ἀνελεξάμην, ϗ λόγῳ μὲν ἐμὲ ζηλοῦσι τῆς ἀνθολογίας· τὸ δὲ ἀληθὲς, ὑμᾶς, ϗ τὸν λειμῶνα τὸν ὑμέλερον, οἱ τοιαῦλα ἐξηνθήκατε ποικίλα, ϗ πολυειδῆ τὰς ζαφάς, where the commentators are all ſilent. Again, H. Stephens ſays, "διανθίζω, *floridis coloribus pingo*, inquit Budæus, unde χλαμύδες διηνθισμέναι, Plut. in *Philopœmene* 120. in poſter. pag:" Again, "ἐπανθίζω, *floridum reddo*, i. e. *colorem hilariorem illino* apud Lucianum, inquit Budæus: utitur autem

tem Lucianus cum alibi, tum hic, ὁι δ' ἔπριον ἐλέφανλα καὶ ἔξεον καὶ ἐκόλλων, καὶ ἐῤῥύθμιζον καὶ ἐπήνθιζον χρυσῳ." Thus we have in Herodotus Book I. c. 98. οἱ προμαχεῶνες ἠνθισμένοι εἰσὶ φαιμάκοισι. But ἄνθεω, ἐξάνθεω, ἐπάνθεω are generally used as *medical* terms, and their metaphorical senses are clearly deducible from this as the primary idea. This is the sense, which we give to the passage in question, a sense, which is admirably illustrated by T. H. Reitzius in the *Addenda et Corrigenda* to his edition of Lucian, inserted in Tom. III. p. 850.

"Quando ait (Hemsterhuis) 'verbum ἀνθεῖν lætissimæ significationis contra Græci sermonis usum male collocari,' adeoque ad malas res ejus usum non videtur admissurus, ignoscat, si secus sensero: fateor quidem exempla ab doctis. Jensio ib. prolata ad *abundantiæ* significatum probandum, omnia de re læta loqui, ideoque ad stabiliendum Luciani vulgatum non sufficere, sed alia sunt, unde satis patet, minime de rebus lætis id verbi semper adhiberi: ita medicis principibus Hippocrati Galenoque ἐξανθήματα, et ἐξανθίσματα esse *pustulas in cute erumpentes*, plus satis notum: exemplorum copia est apud Foesium in *Œcon. Hippocr.*; ipsumque verbum ἀνθεῖν ad morbi summum gradum significandum, iisdem æque ac ἀκμάζειν est usitatissimum, ut σκιῤῥίον εἰ ἀύλικα ἀνθεῖ (ἡ νοῦσος) *Aphor.* 30. L. 2. *Epid.* et sæpe: sic ἐξανθοῦντα εἰς τὴν χροιὴν ἐξανθήματα, *morbi, qui in cutis superficiem erumpunt*, idem in *Coac. Prænott.* alibique frequenter: quin et de asperitate (ne dicas semper etiam ad ruborem pustularum sanguineum in hisce respici) τραχύτης ἐπανθεῖ ὠχρόλευκος, *asperitas eminebat, efflorescebat in lingua, cum pallore albicans*, ex L. VII. *Epid.* aliaque adfert idem Foes. sed quod Alciphron p. 4. ἀφρὸς ἐξανθήκει de *mari tempestatibus agitato*, id non adeo plane de re læta dictum est, quin idem L. III. p. 442. de pustulis ex plagis ortis adhibeat dicens, τῆς κεφαλῆς γὰρ ἀπεσύρη τὸ δέρμα, καὶ φλυκταίναις ἐπεπλήκει ἐξήνθησε: Æsch. *S. c. Theb.* v. 958. πολλοῖς ἐπανθήσασιν δόμοις πόνοις (quod adlegat doctis. Abresch. in *Animadv. ad Æsch.* p. 331, ubi et alia ejusd. poetæ habet, qui, ut medici, non semel utitur πάθος, et νόσος ἀνθεῖ, ac μανίας ἄνθος ex Sophocle etiam adfert:) addo Plutarch. *Thes.* p. 3. E. ἄνθει ἐξήνθησαν αἱ κακίαι, *denuo propullulabant scelera.*"

This interpretation is such, as we think cannot fail to recommend itself to the notice of Dr. Butler and Mr. Blomfield, supported as it is by such powerful arguments. We add too, that Æschylus seems to be particularly fond of introducing *metaphors from the medical art.* Thus we have in the *Choephoræ*, v. 537.

ἀκὸς τομαῖον ἐλπίσασα πημάτων.

Agam. v. 17.

ὕπνῳ τόδ' ἀνδίμαλπον ἐνδεμνων ἄκος.

" Æſchylus *Choeph.* v. 468.

ἰὼ δυσκαίλάπαυστον ἄλγος
δώμασιν ἴμμοτον.

Stanleius vertit *heu dolorem non ſedandum ædibus impactum*, ſed ἄλγος ἴμμοτον non ſignificat *dolorem impactum:* loquendi ratio eſt a *medicis* deſumta, *qui vulnera et ulcera ingraveſcentia ob exortam in iis cavitatem, adeo ut ſanatione per penicillos, aut per linamenta diſcerpta, quæ ipſis induntur, indigent*, ἴμμοτα vocant: plura videri poſſunt de ea voce apud Foeſium in *Œconom. Hippocratica:* ἄλγος ἴμμοτον igitur eſt *dolor ſanatione per linamenta vulſa indigens*, i. e. *gravis;* namque ea ut cera, quæ tali curatione indigent, ipſo Hippocrate teſte graviſſima ſunt: utriuſque verſiculi ſenſus hic eſt, *Heu gravem dolorem ædibus ſedatu difficilem.*" G. D'Arnaud's *Specimen*, p. 238.

Æſchylus in the Fragments thrice uſes the word πέμφιξ, *a medical term.*

" *Pemphingodes*, πεμφιγγώδης, epitheton certæ febris, quæ *flatulenta*, ſpirituoſa, inflata, dicitur, in qua per cutem aereum effluvium exhalare ſentimus, Hipp. l. 6. *Epid.* ſ. 1. t. 29. Gal. *in Com.* quamvis alii aliter explicent, dicentes eam notare febrem, in qua propter ichoris maligni et fervidioris copiam puſtulæ ferventes, cum in ore, tum in habitu corporis erumpunt, Foes. p. 492. Gott. in Eſt ſpecies febris ſynochi non putris vehementioris. Caſp. Rejes *C. El.* q. 68. n. 7. πέμφιξ vocab. multæ ſignificationes eſſe, docuit Galen. dict. loc. *Pemphinx* dicitur etiam malum cum exanthematibus, ſive puſtulis ſimilibus iis, qui a morſu cimicum, aut urticarum percuſſione inducuntur, &c. teſte Vit. Riedlin. *Obſ. Medic. Cent. I. Obſ.* 46, p. 107."

Bartholomæi Caſtelli *Lexicon Medic. Græco Lat.* ante a Jac. Pancratio Brunone iterato editum, nunc denuo ab eodem et aliis plurimis novis Acceſſionibus locupletatum, et in multis correctum, Lipſiæ, 1713. " *Pemphigus*, Germ. *Blaſenfieber*, Belg. *Bleinuitſlag*, Dan. *Blæreſeber*, Suec. *Bläddерpeſt*, Angl. *Veſicular fever*, Gall. *Fièvre véſiculaire*, Ital. *Penfigo*, Hiſp. *Burbuja*, Luſit. *Febre com Borbulhas*," *Lexicon Noſologicum Polyglotton omnium Morborum, Symptomatum, Vitiorumque Naturæ, et Affectionum propria Nomina X. diverſis Lingg. explicata continens*, auctore Philippo Andrea Nemnich, Hamburgi 1801. J. Caſaubon *in Athenæum* L. XIV. c. 20. Lug. 1664. p. 933. cites and corrects theſe verſes of Epicrates,

ὅτ-

ὅτ' Ἦλις, ἔνθα δελφάκων ἐγὼ κρέα
κάλλιστ' ὄπωπα πυρὸς ἀκμαῖς ἠνθισμένα,

and adds, "ἀνθίζειν πυρὸς ἀκμαῖς est *toſtura flavum reddere* et κρεμβάλεον."

We had intended to preſent to our readers, by the way of concluſion, ſome ſpecimens, without any comment, of the mode of criticiſm, which is adopted by the learned editor, to enable them to form a juſt opinion of his merits as an editor of Æſchylus, but we perceive that we ſhall exceed, by ſo doing, the limits which are uſually aſſigned by us to the length of any one article, and we ſhall therefore pay particular attention to Dr. Butler's own notes, when we come to diſcuſs the ſecond volume. We are inclined to think that Dr. Butler will be perfectly ſatisfied with the treatment which he will receive from us.

ART. V. *Sermons. By the Rev. John Still, LL.B.* 8vo. 251. pp. 7s. Saliſbury, printed; Cadell and Co. London, 1812.

OF theſe diſcourſes only three are on particular occaſions; two on Faſt Days, and one on the Feſtival of the Nativity. The reſt are on ſubjects well ſelected and well handled. Two are on the nature of angels, as miniſtering to us, (Serm. 2.) or in a fallen ſtate, (Serm. 15.). Of the two Faſt-Sermons, that which ſtands laſt in the book, (Serm. 14.) was firſt written. It was produced for the General Faſt, in 1808; whereas the other (Serm. 1.) was preached in 1812. Both are animated with the moſt vivid ſpirit of patriotiſm and of piety. Of true patriotiſm; not that ſo called, as if in ridicule, which conſiſts in depreciating the ſucceſſes, foretelling the diſaſters, ſlandering the counſels, and triumphing in the misfortunes of the country. They are alſo extremely well-written. The following teſtimony to the high merit of Switzerland, ſubjoined as a note to the 14th Sermon, is too juſt, as well as too energetic to be paſt by. The preacher had lamented in his diſcourſe the fall and oppreſſion of Switzerland. At the end he ſays;

"It is not eaſy for one who has ſeen Switzerland in her brighter days of peace and independence,—who has paſſed many ſummers among the enchanting ſcenery of her mountains, and in the pleaſing ſociety of her virtuous inhabitants, to ſpeak with perfect compoſure of the annihilation of Helvetic liberty! Leſs

abounding than ourſelves in the luxuries of life, they poſſeſſed an equal ſhare of its ſolid comforts:—with more temperance, more frugality, more contentment. The manly ſimplicity of character, the gentle manners, the cordial hoſpitality, the enthuſiaſtic love of liberty, the unaffected piety of that ill-fated people, I never can forget; nor is it poſſible I ſhould think of their misfortunes but with the moſt affectionate concern." P. 232.

How honourable is this to the heart as well as head of the author: the ſoundeſt judgment united with the moſt generous feeling! The two Sermons on the Agency of Spirits are employed; the firſt in tracing from the ſcriptures the miniſtration of Angels upon earth; the ſecond in examining from the ſame ſource that of evil Spirits. Both are well drawn up. The remaining diſcourſes are theſe. 4. On the moral Perfection of our Saviour's Character. 5. On the Pleaſures of Devotion. 6. Early Habits of Religion. 7. On the Death of the Old and Young. 8. On the Character of Joſhua. 9. On the Sacrament. 10. On the Condition of good and bad Men in a Future State. 11. On St. Paul. 12. On returning Good for Evil. 13. The Parable of the Marriage Feaſt.

It is of little conſequence from which of theſe diſcourſes we take our further ſpecimen: they are all ſound and all well written. Let us, however, prefer this admonition in the tenth Sermon, which is of univerſal application.

"The converſion of a ſinner is, aſſuredly, the work of God's Holy Spirit; but that our endeavours to awaken the conſciences and to convince the underſtandings of men may ſometimes prove inſtrumental to the attainment of ſo glorious an end I would fain hope and believe. No doubt many who come to the houſe of prayer, come, as good chriſtians ought to do, with a pious and devout preparation of mind,—with an earneſt and anxious deſire to treaſure up in their hearts the words of eternal life, and to make the divine commands the rule and meaſure of their conduct.

"But is it not equally the intereſt of all to do this? have not all ſouls to be ſaved or ſouls to be loſt? Why, then, it may be aſked, why are there, in this village, ſo many of its inhabitants, ſome of whom come *ſeldom* within theſe walls, ſome who *never* come? If they who neglect their church reſorted to other places of divine worſhip, they would have their excuſe; but this is not the caſe. Is it, then, wiſe; is it decent, that religion, the one thing needful, ſhould be the only thing neglected? Do ſuch perſons forget that, by the condition of their nature, they are born to die? that, by the appointment of God, they muſt riſe again, with

with their bodies, from the grave, to ſtand before the judgment ſeat of Chriſt? or, are not they, who now refuſe to join their neighbours and fellow-mortals in the neceſſary and commanded acts of public worſhip, are they not as anxious as others, that when they depart this life, their bodies ſhall be committed to the duſt with due ſolemnity of chriſtian burial? Oh! wretched and deluded men! awake! awake! come hither and worſhip the Lord your God, whilſt yet your bodies are animated with living ſouls; come hither! repent of your ſins, amend your lives, and die in peace.

"The mournful examples of men, apparently alienated from the God of their ſalvation, it is impoſſible to contemplate but with ſorrow and concern: ſtill our duty muſt be done. If the wicked cannot, will not be reformed, the good, at leaſt, may be perſuaded to perſevere in running the race that is ſet before them, be the difficulties and obſtructions thrown in their way ever ſo numerous or ſo powerful.

"They will bear in mind both the promiſes and the threatenings of the Goſpel. They will ſet no greater value on the things of this life than they deſerve, and the evils of it will diminiſh to their view, in proportion as, by the grace of God, they are enabled to raiſe their thoughts from earth to heaven, and to overlook the ſhadowy ſcenes of tranſitory joy as nothing worth, compared with what is revealed of that permanent and unfading bliſs, which, they are aſſured, is the birth-right of chriſtians; they can anticipate, with a delight which never entered the bad man's heart, that awful period when a God of juſtice and of mercy ſhall beſtow on the righteous the rewards which, in his revealed word, he has promiſed to them; they can think, without diſmay, of that gulf which muſt for ever lie between thoſe who are "comforted," and thoſe who are "tormented." P. 157.

We ſhall only obſerve, in concluſion, that the motive for the preſent publication appears to be purely benevolent, as the author pledges himſelf that "if any profit ariſe from the ſale, it will be given to the SALISBURY INFIRMARY." That the charity may benefit conſiderably by this aſſignment, it is natural to wiſh, and by no means unreaſonable to expect.

ART. VI. *Travels in Southern Africa, in the Years* 1803, 1804, 1805, *and* 1806, *by Henry Lichtenſtein, Doctor in Medicine and Philoſophy, and Profeſſor of Natural Hiſtory in the Univerſity of Berlin; Member of ſeveral learned Societies; and formerly in the Dutch Service at the Cape of Good Hope. Tranſlated from the original German by Anne Plumptre.* 4to. Colburn. 1812.

WE have been greatly diſappointed in theſe Travels, which are very dull and very unſatisfactory. The great object ſeems to be an attack on our countryman Mr. Barrow, with whom the author expreſſes himſelf in various places much at enmity. But to us he appears to corroborate all that Mr. Barrow has advanced. His attacks have more of childiſhneſs and petulance than of truth, one deviation from which even the tranſlator, Miſs Plumptre, has noticed in a note. The truth is, as Mr. Barrow has judiciouſly obſerved, that ſome German vagabonds had found their way among the Dutch boors, and corrupted their ſimplicity; and this allegation, which indeed every page of this volume confirms, is the ſum and height of offence. Mr. Lichtenſtein has followed Mr. Barrow very cloſely in the track of his journey, and the careful reader will perceive that, as far as this firſt volume extends, which forms but a ſmall part of Mr. Barrow's expedition, the Engliſh Book of Travels has been made a ſort of text-book to the German. This author really communicates nothing at all new in any part of ſcience or of morals. He indeed calls himſelf a profeſſor of natural hiſtory, but his knowledge of this ſubject appears very limited indeed. He has not undertaken to deſcribe any thing; not a ſingle object, animal or vegetable, is illuminated by his obſervation. Thoſe he mentions are preciſely the ſame which are found repreſented by Mr. Barrow. We may go further, and obſerve that this profeſſor of natural hiſtory often confounds things, and miſtakes one plant or animal for another. He evidently knows nothing of the Engliſh language, or of Mr. Barrow's book but through the medium of a French tranſlation. What French tranſlations are, and have been ever ſince the eſtabliſhment of tyranny, every one muſt know. The caſe of the venerable and truly learned Larcher is but one among a thouſand. He was obliged to expunge from his valuable tranſlation of Herodotus many pages of curious diſſertation on the ſubject of Athens and Sparta,

Sparta, becauſe the emiſſaries of the tyrant fancied that they favoured too ſtrong of liberty.

Having thus expreſſed ourſelves, it would be inconſiſtent to detain the reader with much elaborate extract. We ſhall therefore ſatisfy ourſelves with ſubjoining a fragment from the Journal of General Janſſens, whom we knew and reſpected, in whoſe integrity we can confide, and whoſe talents are far above Mr. Lichtenſtein's.

We ſhould premiſe, that there is no map to this volume, ſo that the reader will find it neceſſary to have Mr. Barrow's book before him, from which it will appear that the routes were nearly the ſame. This will alſo render it unneceſſary for us to occupy further ſpace and time in delineating the different places between Cape Town, Algoa Bay, Graaf Reynet, &c. &c.

"On the 10th of June, General Janſſens with his train reached the Great Fiſh-river, but the meſſengers who had been ſent to Geika did not return till the 14th. They had been received in a very friendly manner, but the King declared, that menaced as he was by his enemies, he was afraid to go ſo far from his reſidence, and muſt intreat the General to come ſome days journey nearer to him. Directly after them came Conrad Buys to the camp. He brought with him three deſerters from the ninth battalion of Jägers, who had taken refuge with the Caffres, but Geika, in delivering them up, earneſtly ſolicited that they might be pardoned. There was alſo an Engliſhman in his party, who had given himſelf out as a traveller from London, but who was afterwards found to be a deſerter. In the courſe of his journey the General met in different places with ſix other Engliſh deſerters. Some were concealed among the ſavages, ſome among the coloniſts: many ſuch had wandered as vagabonds about the colony, and their influence upon the character of the coloniſts had been extremely pernicious. Even the moſt uneducated European ſurpaſſes the African coloniſt, bred up in perfect ſolitude, in a certain readineſs of wit; and theſe men, not being troubled with very ſtrict principles, ſeldom made uſe of their ſuperiority for any other purpoſe than to preach their convenient doctrines to the rough borderers, which was often the occaſion of ſeducing them into crimes, and into diſobedience to the government. The General therefore awarded the Engliſh deſerters to an abode near the Cape Town, where, being an inhabited country, they might be under the conſtant eye of the magiſtrate, and gain their living in a more creditable manner. The Dutch deſerters were carried priſoners to the Cape, and there puniſhed according to the military law.

"Buys repeated Geika's invitation, and expreſſed great doubts whether the compact with the rebel Caffre Chiefs would ever be executed.

executed. Geika had many complaints to make of their robberies and petty attacks, and he was every moment in expectation of their falling upon him with their united power. The General exhorted Buys to uſe all his endeavours to diſpoſe Geika to peace, as the colony ſuffered exceedingly from theſe diſſenſions among the Caffre Chiefs. He further required of him, that he ſhould himſelf return into the colony, as his abode with the King was a great cauſe of diſcontent to the rebels. Buys declared his willingneſs to comply with the Governor's wiſhes in both inſtances. He had twelve Caffres with him, four of whom were amongſt Geika's moſt diſtinguiſhed officers; theſe were Enno, Caſſo, Spondo, and Umlão: the laſt is the brother of Tholy. When they were introduced to the Governor, they ſaid pretty much the ſame as Buys had done: ſome preſents were made to Enno, who was brother-in-law to the King, and he was diſpatched to inform the latter and the Queen-mother that the General was on his way, and would meet them in five days at the Kat-river.

"On the following day therefore the journey was recommenced. The route lay through a wild country, every where entirely uncultivated, and abounding in game to an almoſt inconceivable degree. There were many ſorts of antelopes, quaggas, and wild boars, and in one day the hunters killed ſo large a number of animals of different kinds that their united weight amounted to ſome thouſands of pounds. This was an excellent ſupply, as in making proviſion for the journey, it was not calculated that the company were to go ſo far from any habitations of Chriſtians. The country was not mountainous, but there was no tracked road, and a number of little ſtreams to croſs without a beaten way through, ſo that they were very inconvenient for the loaded waggons: ſometimes it was even neceſſary to cut a way through the buſhes, or the waggons could not have got on. On the 21ſt of June the General and the party at length reach the appointed place, having travelled ſix days conſtantly in a ſouth-eaſterly direction. In the interval the perplexed ſtate of public affairs was increaſed by ſome coloniſts of Bruintjeshoogte, whoſe cattle had been ſtolen by the wandering Caffres, having followed the robbers; and as the latter would not give back their prey, two of them had been ſhot. This affair had, however, no farther conſequences, and in the end Geika ſaid that the coloniſts had done right.

"On the 22d, ſome couriers who had been ſent forwards announced the approach of King Geika. They were commiſſioned to requeſt that the Governor would on the morrow diſpatch ſome of his officers and dragoons to meet him, and that a waggon or car might be ſent for his mother, as, on account of her corpulence, travelling was fatiguing to her. Theſe requeſts were complied with, and the waggon with the guard of honour ſet off in the morning. They met the Caffre King ſeated on a horſe with-

out a ſaddle, and as the detachment drew near he ſtopped. After contemplating them for a few moments with a pleaſed and curious eye, he ſeemed to conſult the principal people with him, then rode a few ſteps forward, then halted again, and ſeemed for ſome minutes doubtful whether in his confidence he was not running himſelf into danger. At laſt he appeared to come to a haſty reſolution: he made a long whiſtle with his mouth, and at this ſignal his whole train, which conſiſted of about 150 perſons, women included, put themſelves in motion. His mother got into the car, the King remained on horſeback, and all the reſt were on foot: thus they proceeded in a briſk trot to the Dutch camp. When arrived there the King diſmounted, and being conducted to the General's tent, he with the moſt perfect eaſe, and not without dignity, held out his hand to him.

"Geika is one of the handſomeſt men that can be ſeen, even among the Caffres; uncommonly tall, with ſtrong limbs and very fine features. His countenance is expreſſive of the utmoſt benevolence and ſelf-confidence, united with great animation; there is in his whole appearance ſomething that at once ſpeaks the king, although there was nothing in his dreſs to diſtinguiſh him, except ſome rows of white beads, which he wore round his neck. It is not hazarding too much to ſay, that among the ſavages all over the globe a handſomer man could ſcarcely be found. Nay, one might go farther, and ſay that among the ſovereigns of the cultivated nations it would perhaps be difficult to find ſo many qualities united, worthy of their dignity. His fine, tall, well-proportioned form, at the perfect age of ſix and twenty, his open, benevolent, confiding countenance, the ſimplicity yet dignity of his deportment, the ſtriking readineſs of his judgment and his anſwers, his frankneſs, and the rational views he took of things;—all theſe properties combined are not often to be found among thoſe, who, according to our commonly received opinions, have had infinitely greater advantages in the forming their perſons and minds.

"Beſides his mother, two of his wives accompanied him, whoſe names were Nonihbe, and Solohgöü. Theſe three came with him into the General's tent, where, after the firſt courteſies had paſſed, and while they were partaking of a little entertainment, a converſation was begun, which, from the unembarraſſed manner, and liberal aſſurances of the King, ſo far beyond all expectation, was intereſting in the higheſt degree. On account of the warmth of the day, the ſide coverings of the tent were thrown half open, and the military officers and coloniſts ſtood round. Near Geika, at the entrance, were his principal people, and behind them, in a ſemicircle, the whole train of the Caffres, with their haſſagais at their feet.

"At dinner, the King, with his family, were invited to the Governor's table, and although he was a perfect ſtranger to moſt

of

of the diſhes, as well as to the manner of eating, he immediately caught the uſe of the knife and fork, and inſtructed his wives in it, who were not ſo ready as himſelf. He ſeveral times declared that he liked the European manner of dreſſing meat exceedingly; and when any thing particularly pleaſed his palate, he immediately handed a piece over his ſhoulder to his attendants, who were ſtanding without. He ſeemed to drink wine with pleaſure, but drank little; his wives liked it ſtill better; indeed, as it appeared in the end, they rather liked it too well. The European dreſs pleaſed him particularly; and as there was a ſuit of clothes among the preſents deſtined for him, it was preſented upon the ſpot. He was exceedingly anxious to put it on immediately, and ſome of the officers, who in the interim had entirely won his confidence aſſiſted him. He then ſhewed himſelf with evident delight to his ſubjects, who on their ſide uttered many exclamations of aſtoniſhment and admiration. The clothes were much too ſhort and too ſmall for him; but he, notwithſtanding, looked extremely well in them, and they made him indeed appear of gigantic ſtature. Nothing ſeemed to pleaſe him more highly than the military hat with the feather and cockade. Yet feeling himſelf rather confined, he afterwards expreſſed a wiſh to have, inſtead of them, the General's large cloth cloak; this, however, was ſo indiſpenſable to the latter on the journey, that it could not be ſpared, and inſtead of it the King was promiſed that one ſhould be ſent to him." P. 317.

We underſtand that the ſecond volume, promiſed in the introduction to the preſent, has arrived, and is in the hands of the tranſlator. Miſs Plumptre has executed her part thus far with much dexterity and good ſenſe. We underſtand that this ſecond volume is to contain much novelty. We are promiſed an account of a botanical journey to Zwellendam and the neighbouring country. We are alſo to have the deſcription of the journey to the tribes of the Beetjuans, a people who had never before been viſited by Europeans. In concluſion, the author propoſes to add an account of a ſolitary excurſion to Bosjeſveld and Tulbagh. Mr. Lichtenſtein, in taking leave of his readers, propoſes to give a liſt of all the works which have hitherto appeared upon Southern Africa, with conciſe ſtrictures on the merit of each particular work—a bold undertaking. We are alſo to have, with the ſecond volume, a map of the Dutch colony at the Cape of Good Hope. This we ſhall be very glad to ſee and compare. Mr. Lichtenſtein dates his work from Berlin, at which place we underſtand his family is ſettled.

ART.

ART. VII. *An Eccleſiaſtical Hiſtory Ancient and Modern, from the Birth of Chriſt, &c. By J. L. Moſheim, D.D.*

ART. VIII. *The Hiſtory of the Church of Chriſt, volumes 4th. and 5th. By the late Rev. Joſeph Milner, A.M., and the Rev. Iſaac Milner, D.D., &c.*

(Continued from p. 164.)

WE have already accompanied theſe two reſpectable Hiſtorians, from the commencement of the Chriſtian era, to the beginning of the ſixteenth century, in which the moſt important revolution took place, that has been affected in the Church, ſince Chriſtianity was eſtabliſhed by Conſtantine as the religion of the Roman Empire. We need not inform our readers that we allude to what is properly and emphatically ſtyled *the Reformation*. That he might do juſtice to this great event, Moſheim felt himſelf under the neceſſity of deviating in ſome reſpects, from the plan to which he had hitherto ſtrictly adhered in the conduct of his narrative; and influenced by the ſame motive, Dr. Milner has devoted one half of the fourth, together with the whole of the fifth volume of his work, to the hiſtory of the reformation in Germany, from the year 1517, to the Diet of Augſburg which was held in 1530. Of what he calls the general Church, Dr. Milner loſes ſight entirely during that period, or at leaſt he takes no further notice of her than is abſolutely neceſſary to illuſtrate the principles and conduct of the German reformers. Moſheim continues to write the hiſtory of the Church at large as well in the Eaſt as in the Weſt; but that he might place the reformation in that prominent point of view which it is well entitled to occupy, he divides this fourth and laſt book of his hiſtory into ſeveral SECTIONS, ſubdivided each into parts and chapters arranged as nearly as poſſible according to his original plan*. The firſt ſection is devoted to the hiſtory of the reformation, which, for the ſake of perſpicuity, is divided into four parts, each part being ſubdivided into chapters.

"The FIRST part contains *an account of the ſtate of Chriſtianity immediately before the commencement of the reformation.* The SECOND, *the hiſtory of the reformation, from its beginning until the date of the confeſſion drawn up at Augſburg.* The THIRD exhibits *a view of*

* See our xlth. vol. p. 159.

the

the ſame hiſtory, from this latter period to the commencement of the War of Smalcalde. The FOURTH carries it down to *the Peace that was concluded with the advocates of the reformation in the year* 1555. This diviſion is natural; it ariſes ſpontaneouſly from the events themſelves."

We were under the neceſſity of commencing our review of theſe two Eccleſiaſtical Hiſtories by conſidering them in two ſeparate and diſtinct articles; and we afterwards obſerved that we might be obliged, by the very different plans on which they are written, to have recourſe to that method of reviewing them again. This would be the caſe at preſent, had we not determined to confine our attention wholly to the events recorded by Dr. Milner from 1517 to 1530, and to take no other notice of Moſheim's hiſtory of that period, than what may be neceſſary to enable our readers to form ſome eſtimate of the merits of the two hiſtories where there appears any diſcrepancy between them. Both have great merit; but the fulleſt and beſt authenticated account of the origin and early progreſs of the reformation is certainly given by Milner; and as Moſheim's work has been long in the hands of the public, it is not, except where this edition differs from the preceding, a proper ſubject for our review. We ſhall, however, avail ourſelves, in ſome degree, of its arrangement, in making our report of Milner's work, which, valuable as this part of it is, abounds with repetitions, and ſeems indeed to have been compoſed on no regular plan.

The two hiſtorians are perfectly agreed in the accounts which they give of the profligacy of the Popes and Biſhops, and of the other circumſtances which led to the reformation; and Dr. Milner affirms, (vol. iv. p. 306.) on apparently good authority, that ſo little regard was paid to the ſcriptures in the beginning of this century, "that a Greek Teſtament could not be procured at any price in all Germany!" It is univerſally known however, that the preaching of *indulgences* in Saxony by Tetzel a Dominican Monk, was the circumſtance which firſt rouſed the oppoſition of Luther to the church and court of Rome; and by ſome of our moſt faſhionable Hiſtorians that oppoſition has been attributed to no better motive than reſentment, that the lucrative traffic was not given to the Auguſtine Monks, the order to which Luther himſelf belonged. From this foul aſperſion he is completely cleared by both Hiſtorians; and the writer of the preſent article is not aſhamed to confeſs, that, until he read Dr. Milner's narrative, he was not fully convinced either of the purity of the motives which induced the Saxon Reformer to enter on his great career, or of his diſintereſted conduct from

from the beginning to the end of it. As a Monk, Luther preached from time to time, and occaſionally heard confeſſions.

"In the memorable year 1517, it happened, that certain perſons, repeating their confeſſions before him, and owning themſelves to be atrocious offenders, yet refuſed to comply with the penances which he enjoined them, becauſe they ſaid they were poſſeſſed of diplomas of indulgences. Luther was ſtruck with the evident abſurdity of ſuch conduct, and ventured to refuſe them abſolution. The perſons thus rejected, complained loudly to Tetzel, who was preaching in a town at no great diſtance. The Dominican Inquiſitor had not been accuſtomed to contradiction. He ſtormed and frowned; and menaced every one who dared to oppoſe him; and ſometimes he ordered a pile of wood to be conſtructed and ſet on fire, for the purpoſe of ſtriking terror into the minds of heretics. Luther was at that time only thirty-four years old, vigorous both in mind and body, freſh from the ſchools, and fervent in the ſcriptures. He ſaw crouds flock to Wittemberg (where he reſided) and the neighbouring towns, to purchaſe Indulgences; and having no clear idea of the nature of that traffic, yet ſenſible of the obvious evils with which it muſt be attended, he began to ſignify, in a gentle manner, from the pulpit, that the people might be better employed than in running from place to place to procure INDULGENCES. So cautiouſly did this great man begin a work, the conſequence of which he then ſo little foreſaw. He did not ſo much as know at that time, who were the receivers of the money. In proof of this, we find he wrote to Albert, Archbiſhop of Mentz, who, he underſtood, had appointed Tetzel to this employment, but with whoſe perſonal concern * in the gains he was then unacquainted, intreating him to withdraw the licence of Tetzel, and expreſſing his fears of the evils which would attend the ſale of indulgences. He ſent him likewiſe certain Theſes, which he had drawn up in the form of queries, concerning this ſubject. He expreſſed himſelf with the greateſt caution and modeſty. In fact, he ſaw enough to alarm a tender conſcience, but he knew not well where to fix the blame. He was not, as yet fully ſatisfied in his own mind, either as to the extent of the growing miſchief, or the preciſe nature of its cauſe. In this ſtate of doubt and anxiety, he wrote alſo to other biſhops, and particularly

"* The Indulgences againſt which Luther raiſed his voice, were publiſhed throughout the whole Weſtern Church by Leo X., for the purpoſe of raiſing money to finiſh the magnificent Church of St. Peter in Rome. The ſale of them in Germany was committed to the Archbiſhop of Mentz, who himſelf received immenſe profits from the traffic, but delegated John Tetzel a Dominican Inquiſitor, who had already diſtinguiſhed himſelf in a ſimilar tranſaction, to preach their efficacy."

larly to his own Dioceſan, the Biſhop of Brandenburg, with whom he was a particular favourite." Milner, vol. iv. p. 319.

It is not to be ſuppoſed that the Archbiſhop would pay the ſmalleſt regard to ſuch a letter from an hitherto obſcure Monk: but his own Dioceſan warned him of the troubles in which he would involve himſelf; and exhorted him, for his own ſake, to be quiet. The firm and intrepid reformer was regardleſs of trouble or perſonal danger.

"With deliberate ſteadineſs he ventured to perſevere; and having tried in vain to procure the concurrence of the dignitaries of the Church, he publiſhed his Theſes, ninety-five in number; and in fifteen days they were ſpread throughout Germany. Their effect on the minds of men was rapid and powerful, though Tetzel, by threats, had ſilenced ſome paſtors who had faintly oppoſed him, and though biſhops and doctors, through fear of the flames, remained perfectly ſilent." P. 321.

To ſhow how well Luther was qualified for the arduous taſk which he had thus undertaken, the author gives here a ſhort account of his parentage, education and private life; obſerving that there are two points concerning him, on which all the more reſpectable, even of the papal party, concur in one teſtimony. Theſe are,—"that his learning, genius, and capacity, were of the firſt magnitude,"—and—"his morals without blemiſh." The juſtneſs of this eulogium Dr. M. fully admits, Luther having endeared his memory to him even before he commenced his attack on Indulgences, by preaching at Dreſden a ſermon on *predeſtination*, of which two very oppoſite opinions appear to have been formed by the audience. An honourable matron, who had heard it, being aſked by George the Duke, how ſhe liked the diſcourſe, anſwered,—"I ſhould die in peace, if I could *hear* ſuch another ſermon;" to which the Duke, we are told, replied in much anger,—"I would give a large ſum of money, that a ſermon of this ſort, which encourages men in a licentious courſe of life, had never been preached." As the ſermon is not before us, we have no grounds on which to decide between theſe two very different opinions of it; but we are ſtrongly inclined to prefer the Duke's, becauſe ſermons on *predeſtination* and *election* have always the tendency which he attributed to Luther's, when preached before audiences not well inſtructed in the doctrines of the Goſpel; and becauſe the old lady's opinion of the efficacy of *hearing* ſermons is indiſputably wrong, being in direct oppoſition to higher authority than even that of the illuſtrious reformers. "Be ye *doers*

of the word (said St. James *) and not *hearers only*, deceiving your ownselves."

But though Luther's doctrine of *election* and *justification by faith*, which we shall state more fully by and by, appears to have combined with his zeal, intrepidity, and disinterested conduct, to raise him, in Dr. Milner's estimation, above all the other reformers, that combination has not so warped his judgment as to deprive him of candour. He ingenuously admits that the reformer was of a choleric temper, and indulged too frequently his natural propensity to facetiousness; but, continues he, "the Monks of that age were, in general, guilty of the like faults, and often to so great a degree as to mix scurrilities with sacred subjects." This is certainly true; and it is likewise true, as is here observed, that "the vices and follies of those whom Luther opposed, afforded a strong temptation to a spirit both of anger and of ridicule."

Luther's attack on Indulgences was resisted not only by Tetzel, but by two much more formidable antagonists—ECHIUS, of Ingolstadt, of whom we shall hear more afterwards; and PRIERIAS †, a Dominican, master of the sacred palace. The reformer, far from intimidated by such opposition, defended his own thesis with such effect, that Prierias judged it expedient to lay some of Luther's publications, doubtless those which he deemed most exceptionable, before the Pope. Leo appears to have read them; for he said to the master of his palace—"BROTHER MARTIN IS A MAN OF A VERY FINE GENIUS, and these squabbles are the mere effusions of monastic envy." Perhaps this is the only authority on which our modern historians have attributed Luther's conduct to envy and resentment; but the word *squabbles* appears to have been applied by the good natured Leo, as well to the Dominican's defence, as to the Augustine Monk's attack of Indulgences! for he immediately enjoined Prierias to be, for the future, silent on the subject.

The subject, however, was taken up not only by other Dominicans, but even by the Emperor Maximilian himself; and the Pope was roused from that indolence, which, had he been permitted to indulge it, would, in all probability, have checked the progress of the reformation for many years. He now proceeded from one extreme to the other, and

* Chap. i. ver. 22. † Mosheim calls him *a Prierio*.

after ſecretly condemning Luther at Rome, ordered him to appear there within ſixty days to anſwer for himſelf before certain judges, of whom his antagoniſt Prierias was appointed one. From this ſtorm, the reformer was ſheltered by the prudence of Frederic, the Elector of Saxony, who contrived to get the cauſe tried at Augſburgh, before Cardinal Cajetan, the Pope's Legate. As Luther had not yet called in queſtion, even in his own mind, the authority of the Pope, he treated his Legate with the greateſt poſſible reſpect; but the conferences were in a few days ſuddenly broken off, and the Reformer returned to Wittemberg, where Melancthon had, in the mean time, been appointed Greek Profeſſor.

In 1518, Indulgences were oppoſed in Switzerland by Huldric Zuinglius, who diſputed with Luther the palm of priority in oppoſition to the errors and corruptions of the church of Rome. In the ſame year the Emperor Maximilian died; and during the interregnum the Elector of Saxony, as vicar of the empire, poſſeſſed ſufficient power to protect Lutheraniſm in its infancy. In theſe circumſtances, the Pope finding it impoſſible to ſtop the proceedings of the German reformer by violence, had recourſe to milder meaſures. He employed Charles Milwitz, a Saxon knight, to confer both with Luther himſelf and alſo with the Elector, that an end might be put, if poſſible, in an amicable manner, to all their diſputes with the Roman See; and this might have been accompliſhed, as Luther himſelf confeſſes, had ſuch mild meaſures been adopted at the beginning of the rupture. Even now he offered to be ſilent on the ſubject of indulgences, if his antagoniſts ſhould be enjoined to be ſilent likewiſe; and he actually wrote a ſubmiſſive letter to the Pope, for which he is gently cenſured by the tranſlator of Moſheim's hiſtory, but ably and completely vindicated by Dr. Milner. After ſtating what were Luther's principles reſpecting obedience to powers, whoſe authority he then allowed, that author ſays—"After long and diligent reflection on the beſt authenticated facts, and the peculiar ſituation of Luther, the very doubts, which aroſe in his mind, appear to me, I confeſs, to imply both extraordinary integrity of principle, and great vigour of intellect;" and in this opinion we fully agree with him.

Happily for the cauſe of truth, his doubts reſpecting the extent of the Pope's authority, were ſpeedily removed, and that too by means of the violence of the Papal advocates. Eckius who has been already mentioned, having circulated thirteen propoſitions againſt the errors of Lutheraniſm, and affirmed

affirmed "that the pontiffs are vicars of Chriſt and the ſucceſſors of St. Peter," challenged Luther and Carolſtadt to try their ſtrength with him in a conteſt on the points in diſpute. Carolſtadt * was archdeacon of Wittemberg, and one of the firſt adherents to the doctrines of Luther; but though a dignitary of the church and a doctor of divinity, he appears, in the whole of his ſubſequent conduct through life, to have been but a weak and unſteady man. It is no wonder, therefore, that he was worſted in the debate, by his learned and acute antagoniſt; eſpecially as the queſtion debated was the limits of *nature* and *grace*, and he choſe to maintain the *whole doctrine* of Auguſtine reſpecting grace. The iſſue of the conteſt was very different when Eckius took up Luther; for the victory was now as complete on the ſide of the reformation, as it had formerly been on the ſide of popery. It was when preparing himſelf for this diſpute, that Luther, as he ſays, in a letter to a friend, written at the time, firſt began to "entertain doubts, whether the Roman Pontiff be not the very Antichriſt of the ſcripture or his meſſenger;" but he proceeded no further in his reaſonings with Eckius, than to derive the primacy of the Pope, which, for the ſake of peace, he was yet willing to allow, from the decrees of councils and the general conſent of the church.

The conſequences of this diſputation were that the breach between the court of Rome and Luther was rendered wider than ever; and that Melancthon, who was preſent, was entirely gained over to the cauſe of the reformation, and ſo ably defended, againſt the miſrepreſentations of Eckius, the part which Luther had ſuſtained in the diſputation, as to ſhow at once how ably he could ſupport any cauſe which he ſhould cordially eſpouſe.

Soon after theſe events Luther having, both in the pulpit and from the preſs, inſiſted on the duty of adminiſtering the communion in both kinds to the people, and finding the rage of his enemies greatly increaſed againſt him, wrote to Charles V. who had been lately elected Emperor, imploring his protection in the moſt reſpectful terms. He wrote alſo to the Pope an admirable letter; and that he might not approach his Holineſs empty, as he ſaid, he preſented him with a ſmall treatiſe on Chriſtian liberty, from which many valuable ſentiments are tranſcribed into this hiſtory; but Leo, whoſe natural diſpoſition would have led him to peace on any reaſonable terms, ſuffered himſelf to be overcome by his moſt pernicious counſellors, and breathed nothing but vengeance againſt the Saxon reformer. Luther's prin-

* Moſheim calls him *Carloſtadt*.

cipal doctrines, however, were, at this period, ably defended by the pen of Melancthon, while he was himſelf protected by the Elector of Saxony, and offered further protection, if he ſhould ſtand in need of it, by ſome powerful knights in the very heart of Germany.

About the middle of the year 1520, Luther publiſhed, in his native language, and addreſſed to the Emperor and German nobility, a ſmall treatiſe on the neceſſity of a reformation in the church; and in the autumn of the ſame year he printed another tract concerning *the Babyloniſh captivity of the church.* In this work he ingenuouſly acknowledges that he now moſt ſincerely repented of the conceſſions which he had made two years ago reſpecting the nature of indulgences; and earneſtly wiſhes that he could perſuade the bookſellers and all others to burn every line which he had written on that ſubject, and to ſubſtitute in their place this propoſition;—"Indulgences are the wicked contrivances of Romiſh flatterers." In this work likewiſe, he, for the firſt time, called the papacy THE KINGDOM OF BABYLON, which, with other paſſages equally offenſive, ſo exaſperated the court of Rome, that Leo X. after having heſitated for almoſt three years, publiſhed his famous damnatory bull againſt Luther, which, in the event, proved ſo fatal to the eſtabliſhed hierarchy.

"Forty-one propoſitions, extracted out of Luther's works, are condemned in that bull as heretical, ſcandalous, and offenſive to pious ears; all perſons are forbidden to read his writings upon pain of excommunication; ſuch as had any of them in their cuſtody are commanded to burn them; and he himſelf, if he did not, within ſixty days, ſend or bring his retractation in form to Rome, is pronounced an obſtinate heretic, is excommunicated, and delivered to Satan for the deſtruction of his fleſh; and all ſecular princes are required, under pain of incurring the ſame cenſures, and of forfeiting all their dignities, to ſeize his perſon, that he might be puniſhed as his crimes deſerved." (Vol. iv. p. 474.)

From the effects of this anathema, which was condemned as imprudent by moderate men of all parties, the Saxon reformer was protected with wonderful addreſs by the Elector, who diſplayed, on the occaſion, at once dignity and firmneſs. Diffident, however, of his own judgment in queſtions merely theological, he conſulted Eraſmus on the queſtions at iſſue, who replied ironically.—"Luther has committed two great faults, he has touched the Pope on the crown, and the Monks on the belly!" The Elector ſmiled at the ſarcaſtic obſervation when Eraſmus ſubjoined, with great ſerioufneſs, "That Luther was

was juſt in his animadverſions on the eccleſiaſtic abuſes; that a reformation of the church was become abſolutely neceſſary; that the reformer's doctrine was true in the main; but that there was a want of mildneſs in his manner."

In the mean time the Pope's Nuncios were burning Luther's works in different places, and threatening all ranks who ſhould give him any countenance, with the papal vengeance. Theſe compliments Luther returned by appealing to the ſuperior authority of a General council from the ſentence of the Roman Pontiff, whom he accuſed;

"1. As a raſh, iniquitous, tyrannical judge;—2. As a hardened heretic and apoſtate;—3. As an enemy, Antichriſt and oppoſer of the ſacred ſcriptures;—As a proud and blaſphemous deſpiſer of the ſacred church of God, and of all legal councils."

He next publiſhed two tracts againſt the bull—entitling the FIRST—"Martin Luther againſt the EXECRABLE BULL OF ANTICHRIST," and the SECOND—"A defence of the articles of Martin Luther, which are condemned by the Bull of Leo X." He then

"Erected an immenſe pile of wood without the walls of Wittemburg, and there, in the preſence of the profeſſors and ſtudents of the univerſity, and of a vaſt multitude of ſpectators, committed to the flames the Papal Bull of his excommunication, together with the volumes of the decretals and canon law which relates to the pontifical juriſdiction."

This laſt part of his conduct Dr. Milner attempts, as Moſheim had attempted before him, and we think not without ſucceſs, to vindicate as the moſt prudent ſtep which he could take in the circumſtances in which he then ſtood; but he candidly acknowledges that,

"The aſperity of Luther's ſtyle of writing (on this occaſion eſpecially) throws a ſhade over all his virtues; and though the rudeneſs and indelicacy of the age in which he lived apologized, in part, for this defect, and though the ſame expreſſions which he uſed would, at this day, indicate a far greater acrimony of temper, it was impoſſible for his friends to juſtify his want of mildneſs and moderation." (p. 493.)

This defect he did not attempt to juſtify, but candidly confeſſed it as his beſetting ſin, againſt which he was ſtruggling through the aid of Divine Grace. As he had appealed from the Pope to a General Council, and had circulated ſome of the moſt arrogant and extravagant claims of the court of Rome, extracted from the volumes which he had publicly burnt, he had ſtill many friends even among thoſe

who were not inclined to go every length with him; and the Emperor himſelf refuſed to give up the Heretic to Papal vengeance, but ſummoned a Diet of the empire to meet at Worms, for the purpoſe of checking theſe new opinions, which threatened to diſturb the peace of Germany, and overturn the religion of their anceſtors. Luther was ſummoned to that aſſembly, and obtained a *ſafe conduct* from the Emperor, on condition that he ſhould not preach at any of the towns through which he might paſs; but this condition our reformer violated on pretence that the word of God ought not to be fettered; and preached at Erfurt as he went to Worms, and at Eiſenach as he returned. In acting thus he acted fooliſhly and diſhonourably.

"The man," ſays Johnſon, in his life of COWLEY, "whoſe miſcarriage in a juſt cauſe has put him in the power of his enemy, may, without any violation of his integrity, preſerve his life by a promiſe of neutrality: for the ſtipulation gives the enemy nothing which he had not before; the neutrality of a captive may be always ſecured by his impriſonment or death. He that is at the diſpoſal of another may not promiſe to aid him in any injurious act, becauſe no power can compel actual obedience. He may engage to do nothing, but not to do ill."

Such was exactly the ſituation of Luther. He was ſo far in the power of his enemies, that he could not have gone to Worms at all, nor indeed have ventured from Wittemburgh, but under protection of the Imperial *ſafe-conduct*, which was granted on the expreſs condition that he ſhould not preach, where, without that protection, it would have been *impoſſible* for him to preach. It was abſurd to plead, as he is here ſaid to have done, that he had not *promiſed* to obey that prohibition. The very circumſtance of his accepting a *ſafe-conduct*, and entering on his journey under its protection, was as ſolemn an obligation to adhere to its conditions as any that language could have conveyed to the Emperor; and had Luther been ſeized after preaching his firſt ſermon on the road, the ſame charge could not have been brought againſt Charles and the Diet of Worms, that, in the caſe of John Huſs, was brought againſt Sigiſmond and the council of Conſtance.

At Worms, however, he arrived in ſafety, and defended his doctrines in the preſence of the Emperor and princes, &c. with ſuch ability as compelled the admiration of the enlightened part even of his enemies, and endeared him more than ever to his own ſovereign, the Elector of Saxony. Many artful attempts were made, both publicly and privately, to induce him to retract his errors, which had been condemned at

Rome; but he remained immoveable, and was at laſt condemned as an excommunicated heretic by an edict procured by very unfair means. He was, however, allowed a ſafe conduct for twenty-one days that he might return home and ſettle his affairs, before he ſhould be expoſed, without protection of any kind, to the fury of his enemies; and the Elector foreſeeing the riſing ſtorm, contrived, as it is conjectured, with the approbation of the Emperor himſelf, to ſhelter him from that ſtorm by concealment. Three or four horſemen, in whom confidence could be placed, diſguiſed themſelves in maſks, and concerted their meaſures ſo as to meet the perſecuted monk near Eiſenach, on his return home. "They played their part," ſays our author, "well. They ruſhed out of a wood, ſecured Luther, as it were, by force, and carried him, May 3, 1521, into the caſtle of Wartburg."

In this retreat, which he called his Patmos, the Saxon reformer remained for ten months unknown, as the tranſlator of Moſheim ſeems to ſay, even to his keepers, with whom he frequently hunted under the name of *Younker George*, a country gentleman. He found time, however, in the caſtle of Wartburg, or as Moſheim calls it, Wartemberg, for employment more important than hunting; for he wrote there againſt *confeſſion* as practiſed in the church of Rome, againſt private maſſes ſaid for the living and the dead, and againſt the obligation of monaſtic vows. He likewiſe vindicated his doctrines which had been cenſured by the divines of Louvain, and replied to one of thoſe divines, who had written in defence of the Pope's bull againſt him. Dr. Milner, however, embraces the opportunity which the abridging of theſe tracts afforded him, to draw a very illiberal compariſon "between the papiſtical notions of SIN, and certain modern corruptions in divinity," which he has not the courage and candour to ſtate. It was in his Patmos likewiſe that Luther began to tranſlate into German the holy ſcriptures, and, according to Dr. M., *completed* his verſion of the New Teſtament, of which Michaelis gives a very high, and, we doubt not, a juſt character.

From the order of this author's narrrative it ſeems to have been in the caſtle of Warthurg, likewiſe, that the reformer wrote his animadverſions on Henry VIII. of England, and the divines of Paris who had lately cenſured his doctrines; and he treated the monarch with as much ſeverity and contempt as he had ever employed againſt the meaneſt antagoniſt. The Pariſian divines were likewiſe anſwered by Melanchon, with a cogency of argument and

temperance of language which reflected honour on the Lutheran cauſe.

When Luther returned from his exile, he found every thing in confuſion at Wittemberg, chiefly owing to the turbulence of Carolſtadt.

"This uſeful colleague (as our author, not very conſiſtently, calls him) of the great reformer, ſoon diſcovered, during the abſence of his maſter, a temerity of judgment and a violence of temper, which abſolutely diſqualified him for the helm in the preſent tempeſtuous conjuncture. Not content with promoting, in a legal and quiet way, the auſpicious beginnings of reformation, which had already appeared at Wittemberg, in the gradual omiſſion and rejection of the private maſs, and other popiſh ſuperſtitions; he headed a multitude of unthinking and impetuous youths, inflamed their minds by popular harangues, and led them on to actions the moſt extravagant and indefenſible. They entered the great church of All Saints, broke in pieces the crucifixes and other images, and threw down the altars." (Milner, vol. v. p. 33.)

Dr. Milner juſtly obſerves, that ſuch indecent and irregular conduct by no means becomes thoſe, who profeſs themſelves the diſciples of the Prince of Peace; but Carolſtadt appears to have been, at this period, abſolutely crazed by fanaticiſm and ſpiritual pride. Like certain modern fanatics, he declared human learning to be uſeleſs, if not injurious, to the ſtudent of the ſcriptures. He frequented the ſhops of the loweſt mechanics, and conſulted *them* about the *meaning* of the *ſacred oracles!* He refuſed to be longer called by the appellation of *Doctor*, or any other honourable title. He encouraged the young academics to quit the univerſity and forbear their ſtudies. He avowed to Melancthon that he wiſhed to be as great a man, and as much thought of as Luther; and when that truly learned and amiable Reformer cautioned him againſt pride, envy, and unchriſtian emulation, he profeſſed to regard not the authority of any human being! He even united himſelf to *Munzer*, *Stork*, *Stubner*, and *Cellarius*, who appeared, at this time, as prophets, profeſſing to have familiarly converſed with God; and ſome of whom afterwards headed the Anabaptiſts, who excited the peaſants to riſe in rebellion through all Germany, which brought on what was called the Ruſtic war.

When Luther, in his confinement, was informed by Melancthon of the pretenſions of theſe impoſtors and enthuſiaſts, he replied,

"As

"As you are my superior both in discernment and erudition, I cannot commend your timidity in regard to these prophets. In the first place, when they bear record of themselves, we ought not implicitly to believe them; but rather to try the spirits according to St. John's advice. As yet I hear of nothing done or said by them, which exceeds the imitative powers of Satan. It is my particular wish that you would examine whether they can produce any PROOF of having a Divine commission. For God never sent any prophet, who was not either called by *proper persons*, or authorized by special miracles, no, not even his own Son. Their bare assertion of a divine AFFLATUS, is not a sufficient ground for your receiving them; since God did not even choose to speak to Samuel, but with the sanction of Eli's authority." (P. 47.)

These are most judicious observations, which, had they been duly attended to by the first reformers, would have prevented much of that anarchy and enthusiasm, which disgraced many of the reformed churches, as well Lutheran as Calvinistical. One of the most powerful objections which Erasmus urged against the conduct of Luther, was, that he and his adherents permitted men to act as stewards of the mysteries of God, and to consecrate the Lord's supper, without having competent authority for such ministrations; and the objection was unanswerable, upon the principles here laid down by Luther himself. The only persons who, at that period, were esteemed *proper* to authorize men to act as *prophets* or preachers of the gospel of Christ, and to administer his sacraments, were the bishops, who had derived their authority by uninterrupted succession from the blessed Apostles; nor had there *then* been in the whole Christian world, a single church, which was not, in the diocesan sense of the word, episcopal. Whether Luther was perfectly aware of this fact, we will not take upon us positively to affirm; but he certainly had no objection to the *episcopal constitution* of the church, for he retained it in all the churches over which he had any influence, changing only the denomination of *Bishop* into that of *superintendant*, a word of precisely the same import; but to the episcopal *succession* he appears not, in his practice, to have paid the smallest regard. We are fully aware that *necessity* is the plea usually urged for his conduct in this particular case; but it is a plea which cannot be admitted. The episcopal succession might have been preserved in Germany, by the very same means by which it was preserved in England and in Sweden. It appears from this work (vol. v. p. 880.) that, in the year 1525, two bishops in Silesia, James of Saltze, and Balthazar of Premnitz,

Premnitz, had adopted the doctrines of Luther, and from them the epiſcopal ſucceſſion might have been regularly conveyed, through all the Lutheran churches in Germany.

We are perfectly aware that by our modern *true churchmen* on the one hand, and our *philoſophical* divines on the other, this is deemed a matter of no importance. One of theſe parties thinks it ſufficient to conſtitute a church that what they call the goſpel be preached, no matter by what authority, provided that goſpel contain the doctrines of the *unconditional election* of individuals, *juſtification by faith alone*, and the *total corruption of human nature;* while the other party deſpiſing thoſe doctrines, values the New Teſtament only for its morality, and conſiders the preachers of that morality as mere philoſophers, who act by no other authority than the authority of reaſon. That both theſe opinions are perfectly erroneous we have had repeated occaſions to prove; but were the caſe otherwiſe, even they who hold them will ſurely admit, that univerſal prejudices of long ſtanding ſhould not, if harmleſs, be wantonly and needleſsly oppoſed; that at the era of the reformation the authority of biſhops was univerſally *believed* to have been derived, neither from the civil magiſtrate nor from the election of the people, but by ſucceſſion from the apoſtles themſelves; that, ſince this ſucceſſion *could* have been preſerved uninterrupted, it *ought* to have been preſerved; and that by diſregarding it, the German reformers not only furniſhed the clergy of the church of Rome with one plauſible argument, to ſay the leaſt of it, againſt the authority of the novel churches, but alſo gave countenance to all the extravagancies and enthuſiaſm of Carolſtadt and Munzer, and the other anabaptiſts. If Luther and his adherents had a right to authorize ſuperintendants and other miniſters to act as ambaſſadors of Chriſt in the churches of Saxony, by what mode of reaſoning could it be proved that Carolſtadt, and his adherents, had not an equal right to do the ſame thing, or to build churches on a model altogether different in other countries? That the doctrine of Luther was more rational and ſcriptural than that of Carolſtadt and Munzer, we readily grant; but Carolſtadt himſelf thought otherwiſe, and the tranſlator of Moſheim's hiſtory ſeems to have been of the ſame opinion! For on what ſource then did Luther derive greater authority than Carolſtadt to form new churches? Evidently from none known to ſcripture or eccleſiaſtical antiquity.

(To be concluded in our next.)

ART.

ART. IX. *Lacheſis Lapponica, or a Tour in Lapland, now firſt publiſhed from the original Manuſcript Journal of the celebrated Linnæus. By James Edward Smith, M.D. F.R.S. &c. Preſident of the Linnæan Society.* In Two Volumes. 8vo. 1l. 1s. White and Co. 1811.

THE great Linnæus ſo long neglected! Ah! gentle reader, it is little more than the Ghoſt of Linnæus. So little do theſe volumes contain that can at all characterize the author, that, having read them long ago, we literally *forgot* to make our report upon them. Yet we will not deny that there is ſomething curious in being preſented with his actual journal, and with fac-ſimiles of the rude ſketches, which he ſtruck off at the time with his pen.—Why then, it may be ſaid, was the book itſelf ſo long with-held from the world? Alas, it was written in his native language, Swediſh, and it was no eaſy taſk to find a perſon qualified to give a correct tranſlation of it.

But *Lacheſis Lapponica*,—why *Lacheſis?*—*Lapponica*, if you pleaſe,—but *Lacheſis*, whom we know only as one of the Fates, what has ſhe to do with a Tour?—As well might it be *Clotho*, or *Atropos;* or nearly ſo, for we are aware that a kind of diſtinction may be made. Of this whimſical title, (under which however the author has referred to it in his other works) his ingenious Editor gives no explanation; nor can we attempt to hazard one. When he called his ſcientific productions *Flora*, or *Fauna*, the intention was obvious; but, as for this, we muſt be content to conſider it as a mere ſport of genius.

To botaniſts, the occaſional deſcription of the ſituations in which certain plants were found, will have ſome intereſt: to the general reader, as a book of travels, though by Linnæus, the Lacheſis can have but little. Of the former kind, the paſſage we here ſubjoin is worthy of notice.

"So that the Heath, *Erica*, in the woods, and *Andromeda* in the marſhes, were more abundant than any thing elſe." Vol. i. p. 23.

According to the remark of his Editor, Linnæus had here written *Daphne*, which *he* has changed to *Andromeda*, becauſe

"His remark is not in any reſpect applicable to that genus [*Daphne*], and he evidently can mean only *Andromeda polyfolia*. He had not as yet named either of theſe genera in print. The origin of *Andromeda* will be explained hereafter, and the fanciful idea which gave riſe to it, had not perhaps at this time occurred. He therefore now either intended to call this plant *Daphne*, or he accidentally

dentally wrote one name by miſtake for the other, having both in his mind." Vol. i. p. 23.

The former conjecture ſeems to us the more probable. In page 28, Linnæus throws out an idea that Adam and Eve were perhaps giants; but the paſſage is confeſſedly ſo obſcure in the original, that it is doubtful whether he really entertained that notion. The adventurous ſpirit of the philoſopher will be obſerved in the following paſſage.

" A quarter of a mile further is Doggſta, on the other ſide of which, cloſe to the road, ſtands a tremendouſly ſteep and lofty mountain called the Skulaberget, (the mountain of Skula), in which I was informed there was a remarkable cavern. This I wiſhed to explore, but the people told me it was impoſſible. With much difficulty I prevailed on two men to ſhew me the way. We climbed the rocks, creeping on our hands and knees, and often ſlipping back again; we had no ſooner advanced a little, than all our labour was loſt by a retrograde motion. Sometimes we caught hold of buſhes, ſometimes of ſmall projecting ſtones. Had they failed us, which was very likely to have been the caſe, our lives might have paid for it. I was following one of the men in climbing a ſteep rock; but, ſeeing the other had better ſucceſs, I endeavoured to overtake him. I had but juſt left my former ſituation, when a large maſs of rock broke looſe from a ſpot which my late guide had juſt paſſed, and fell exactly where I had been, with ſuch force that it ſtruck fire as it went. If I had not providentially changed my route, no body would ever have heard of me more. Shortly afterwards another fragment came tumbling down. I am not ſure that the man did not roll it down on purpoſe. At length, quite ſpent with toil, we reached the object of our purſuit, which is a cavity in the middle of the mountain. I expected to have ſeen ſomething to repay my curioſity, but found a mere cavern, formed like a circle or arch, 14 Pariſian feet high, 18 broad, and 22 long. The ſtones that compoſe it are of a very hard kind of quartz or ſpar, yet the ſides of the cavern are in many places as even as if they had been cut artificially. Several different ſtrata are diſtinguiſhable, particularly in the roof, which is concave like an arch. In that part a hole appears, intended, as *I was told*, for a chimney. Whether it is pervious to any extent, I know not. Some convulſion of the mountain ſeems to have ſhivered the rock in longitudinal fiſſures. All the ſhivers of ſtone which, lie on the floor, are quadrangular, and of a conſiderable ſize. I am fully perſuaded of this grotto having been formed by the hand of Nature, and that art had afterwards merely cleared away the fragments of ſtone." P. 52.

For this comparatively inconſiderable object, were all the hopes of modern botany ſo dangerouſly hazarded. Linnæus

thus

thus describes a singular species of food prepared by the inhabitants of this part of Lapland, called Angermanland.

"In summer the people eat *segmiolk* (thick milk) prepared in the following manner. After milk is turned, and the curd taken out, the whey is put into a vessel, where it remains till it becomes sour. Immediately after the making of cheese, fresh whey is poured, lukewarm, on the former sour whey. This is repeated several times, care being always taken that the fresh whey be lukewarm. Finally, they let the mixture remain for some time, the longer the better, and it becomes at length so glutinous, that it may be drawn out from one side of the house to the other. Even if a vessel be filled with it, and set by in the cellar, as is usually practised for winter provision, care must be taken that not the least drop may run out, otherwise the whole would escape, so great is the cohesion of its particles. This prepared milk is esteemed a great dainty by the country people. They consider it as very cooling and refreshing. Sometimes it is eaten along with fresh milk. In taking it from the dish, it cannot be poured out, as it all runs back again, if not cut with a knife, or, as is more usual, parted by holding the finger against the edge of the spoon." P. 59.

The following also is curious.

"On my inquiring what I could have for supper, they set before me the breast of a cock of the wood *(Tetrao urogallus)*, which had been shot, and dressed some time the preceding year. Its aspect was not very inviting, and I imagined the flavour would not be much better; but in this respect I was mistaken. The taste proved delicious, and I wondered at the ignorance of those who, having more fowls than they know how to dispose of, suffer many of them to be spoiled, as often happens at Stockholm. I found with pleasure that these poor Laplanders know better than some of their more opulent neighbours, how to employ the good things which God has bestowed upon them. After the breast is plucked, separated from the other parts of the bird, and cleaned, a gash is cut longitudinally on each side of the breast bone, quite through to the bottom, and two others, parallel to it, a little further off, so that the inside of the flesh is laid open, in order that it may be thoroughly dressed. The whole is first salted with fine salt, for several days. Afterwards a small quantity of flour is strewed on the under side to prevent its sticking, and then it is put into an oven to be gradually dried. When done, it is hung up in the roof of the house, to be kept till wanted; where it would continue perfectly good, even for three years, if it were necessary to preserve it so long." P. 78.

In the following description of the river Umoea, the great naturalist is almost poetical.

"When

"When the ſun roſe, nothing could be more pleaſant than the view of this clear unruffled ſtream, neither contaminated by floods, nor diſturbed by the breath of Æolus. All along its tranſlucent margin, the foreſts which clothed its banks were reflected like another landſcape in the water. On both ſides, were ſeveral large level heaths, guarded by ſteep ramparts towards the river, and theſe were embelliſhed with plants and buſhes, the whole, reverſed in the water, appearing to the greateſt advantage. The huge pines, which had hitherto braved Neptune's power ſmiled with a fictitious ſhadow in the ſtream. Neptune however, in alliance with his brother Æolus, had already triumphed over many of their companions, the former by attacking their roots, while the latter had demoliſhed the branches." P. 92.

Theſe ſpecimens will ſatisfy our readers, that though the work does not indeed offer much that is particularly remarkable, as the production of Linnæus, yet as preſenting the obſervations of an acute traveller, upon a country almoſt totally unknown, it cannot fail to afford him many ſingular and not unintereſting objects of contemplation. Nor do we at all unite with thoſe who cenſure Dr. Smith, for bringing forward this unfiniſhed ſketch, from the hand of his great maſter.

ART. X. *On National Government, by George Enſor, Eſq. Author of "The Independent Man," and "Principles of Morality. Firſt Part.* 2 Vols. 8vo. pp. 950. 1l. 1s. Johnſon. 1810.

IF we were to review theſe volumes methodically, we muſt make an eſſay at leaſt as large as the treatiſe itſelf; for as Mr. Enſor writes on every ſubject connected with government, and details, in his manner, all that hiſtory and ſpeculation can ſupply, with reſpect to all the governments that are or ever were upon earth, it would be impoſſible to inveſtigate all the topics on which he has treated, without a diffuſeneſs of diſſertation utterly inconſiſtent with our intereſt and our duty. If we are ever diſpoſed to repine at the narrow limits into which our obſervations are compreſſed, this is not one of thoſe occaſions. During the period of our literary toils we have ſeen the ſame aſſertions, the ſame, or nearly the ſame, inſtances, and the ſame deductions from them, ſo often printed and publiſhed in every form, from an election placard, a tavern ſpeech, or corporation or mob reſolutions,

up

up to a voluminous diſſertation, that we read with little ſurpriſe, and find our inclination to refute deprived of its ſtrength by frequent repetition. Yet we know our duty; and if this eſſay poſſeſſed the ſlighteſt chance of influencing the deciſions of the inconſiderate, or even of ſwaying the reſolves of the ignorant, we ſhould not heſitate in attempting to refute at leaſt the leading and moſt dangerous parts of it. But Mr. Enſor caſts upon us no ſuch duty; if none but thoſe who read his book are to be influenced by its contents, the peril will be extremely ſmall. The unlearned will regard it as a ſtrange medley of facts and opinions, of the exiſtence or application of which they neither have nor deſire information; the learned will view it as the mere evacuation of a plethoric common-place-book; a collection of ſaws and inſtances, many of doubtful authority, and more of inappoſite application; they will laugh to ſee the old matter of Paine and Co. ſo fantaſtically dreſſed up, and they will pity the poor gentleman who has taken ſo much pains, without a probability of being either admired by the ſcholar, or adored by the mob. Even thoſe who concur in his views, but who, not knowing exactly what he means, hope he means miſchief, even theſe will content themſelves with "honourable mention," and turn from his far-fetched, and to them unintelligible pages, to liſten (we purpoſely avoid modern names) to the bawl of Bellas and the barbarity of Beckford *.

Mr. Enſor declares his intention to be that of publiſhing a ſcheme of national government, in which he will include

"Whatever eminently promotes, internally or externally, the ſtrength, the happineſs, and the proſperity of nations. I divide the ſubject," he ſays, "into three parts: the whole is already written; yet, as each part is in a great meaſure complete in itſelf, and as the work, from the variety and importance of its objects, is neceſſarily extenſive, I find that it will be much more convenient to myſelf, and I hope it will not be much leſs convenient to the reader, to publiſh the three parts at three ſeveral times. What may be called the Conſtitutional part I now deliver to the public; the ſecond and third will ſoon follow, if ſome unexpected accident ſhould not obſtruct my deſign."

The introduction, or preliminary diſcourſe, from which this extract is taken, occupies 104 pages. The author begins by decrying thoſe who conſider the Engliſh conſtitution not

* Two city patriots in 1771; the one totally forgotten, the other preſerved from oblivion only by his ſtatue in Guildhall. See Johnſon's Falkland's Iſlands.

only

only as the moſt perfect form of government that has ever exiſted, but who profeſs that it is as honeſt in its adminiſtration as any government can be which has mortals for its miniſters. Without troubling himſelf with this claſs, or with another leſs ſupercilious and overbearing, who, admiring the Engliſh conſtitution, with only to reform it, Mr. Enfor declares his opinion, that it is the beſt courſe to conſtruct an original commonwealth. To prove this neceſſity he refers to the power poſſeſſed by the Crown of creating peers by the dozen or the ſcore; and to the ſtate of repreſentation in the Houſe of Commons, on which he declaims in the Crown-and-Anchor ſtyle. Vainly may Britain hope to preſerve freedom amid ſuch abuſes; Sparta, Athens, and Rome; Sweden, Germany, and the nations of Spain, all once were free, perhaps more ſo than Britain; yet they loſt their freedom through the corruption of their repreſentative ſyſtems; and for want of timely reform France too (the picture would be void without France) after its parliament, the ſubſtitute for the ſtates-general, had been debaſed by Richelieu and Mazarin, ſaw errors and vices accumulated in the ſtate.

"Enormities continually aroſe, and theſe enormities became daily more odious by their inveteracy. Thus political affairs rapidly advanced to ſuch a deſperate extreme, that the government of France ſtood like a vaſt pile diſtracted and overhanging its foundations, ſo momentous, yet ſo calamitous, that no wiſe man, however benevolent, durſt approach it with aſſiſtance, leſt he ſhould be buried in its ruins. It fell: whether abſolutely by its own decay, or whether its fall were haſtened by the feeble attempts that were employed to ſuſpend its fate, it fell, overwhelming kings, nobles, hierarchy, fanatics, and philoſophers, the enemies of freedom, and the friends of liberty, with univerſal perdition—a dreadful example of the effects of reformation, delayed till reformation became ineffectual."

Having heated himſelf with this fine race over the flowery fields of rhetoric, he exclaims to the people of this country:

"Reform, or you periſh ſuicides; the victims of your own crimes. England, though not erect, is not proſtrate; and while Sweden, Denmark, the ſtates of Germany and Italy, Spain and France, are enthralled, ſhe has preſerved herſelf from ſubjection by the ſucceſſive and magnanimous endeavours of her people to withſtand the tyranny of kings and miniſters, and by their inſuperable fortitude in forcing thoſe to retract their encroachments. What had England been without Magna Charta a thouſand times confirmed? What without the petition of right in Charles the

4 First's

First's reign? What without the bravery of Hampden, who, though a single citizen, resisted the rapacious prerogative of the Crown? What without the bill of rights, the habeas corpus, the condemnation of general warrants? She would have been as Spain, as Sweden, as Norway:—nay, perhaps she had been a province to France, the slave of an enslaved people."

Who refuses to admit that without the great constitutional statutes and declarations of law above alluded to, liberty would be as low in England as in other countries? But having them, we do not see so much to hope from a radical reform, and the "construction of an original commonwealth."

After a few passing observations on the catholic question, the author makes a most unfair and incorrect statement of the proceedings in parliament for a reform of the lower house, beginning at the year 1734. Then, having in very appropriate terms inveighed against the use of rhodomontade, as the means of converting investigating minds to a new creed, he returns to a view of foreign governments, and of the praises successively bestowed by the subjects of every one on their own; and as all these governments were bad and perished, he thinks our's no better.

"We have lately heard so much of our glorious constitution in church and state, so everlastingly has this been the parade of all ministerial speeches, that the nauseous adulation, without animadverting to the manifold and flagrant evils authorized by it, has disgusted even some of the most submissive of its votaries. The praises of the British constitution by the noblemen and gentlemen employed in its administration have a strong coincidence with those made by the prelates and cardinals of the Church of Rome, when Rome was the centre of profligacy and intrigue."

No doubt, he says, the English laws possess many wise and equitable provisions; but they cannot be so wise and provident as they are represented by their devotees.—Why?—They were not formed at once by a "constructor of original commonwealths." The painted Britons, the warlike Romans, the Saxons who had no cities, and scarcely a habitation deserving the name of house, and were very illiterate, the piratical Danes, and the freebooters of Normandy, were the founders of that stupendous fabric the British constitution; and these were assisted by the priesthood of that age, in rearing and cementing this modern Babel. From these premises it must *logically* follow, that as none of these people could form on paper a system fitted for these days, nothing

left by them can be fit as a baſis for ſocial inſtitutions. Purſuing this line of reaſoning, he decries the common law, becauſe Fortefcue ſays it was derived from the Britons; the feudal law, another ingredient in our ſyſtem, becauſe it is the law between the conquerors and the conquered; and the ſtatute law, the third ingredient, becauſe the ſtatutes are ſaid to have introduced niceties, intricacies, and delays, and the new ſtatutes are no better than the old.

"Bleſs me!" ſaid Candide, "what a great man is this Procurante; why nothing can pleaſe him!"

Let us proceed.

"By theſe obſervations," ſays Mr. Enſor, "I do not mean to condemn peculiarly the Britiſh conſtitution. I conceive that all the governments, generally ſpeaking, eſtabliſhed among men, even the moſt celebrated, were eminently defective. A tranſient review of ſome of them will juſtify the aſſertion. Who founded the Roman commonwealth? A banditti, who increaſed their numbers by runagate ſlaves and traitors, and a general rape; and the leader of theſe criminals was the deified Romulus, who obtained his godſhip by being aſſaſſinated for his crimes. Who enlarged the foundations of the conſtitution eſtabliſhed by the firſt Romans? The prieſt-king Numa, and his familiar, the nymph Egeria. The next legiſlator for this people was Appius, a man incapable, from his vices, of poſſeſſing talents for any wiſe or comprehenſive undertaking. Yet the twelve tables, the code framed by him and his aſſociates, were conſidered by the Romans as the ſource of all their public and private laws. Who were the founders of the Spartan republic? Vagabond Dorians. Who the legiſlators? The fame of Lycurgus has ſo far eclipſed the reputation of all others in this department that his name ſtands recorded as ſole legiſlator of Sparta."

Then we have all the faults of the Spartan ſyſtem copiouſly detailed, and the inſtitutions, which many authors have praiſed, heartily abuſed. The Athenians had a better beginning, but their conſtitution was *avowedly defective*.—Why?—Becauſe Solon, being aſked whether he had given the Athenians the beſt laws, anſwered, "the beſt they are capable of bearing."

By a very natural tranſition, we ſuppoſe, the author then ſpeaks of the conſtitutions of the Low Countries, the Helvetic Confederacy, and the United States of America. Neither of theſe ſatisfies him; not one completely diſplays a "philoſophical temper in the detail of its conſtituent parts, or great providence in their incorporation."

"The chief reaſon," he adds, "for the great defects in the beſt policied commonwealths, beſide the general ignorance of thoſe

who

who were bufied in their conſtruction, is, that the ancient laws and cuſtoms, which were derived from arbitrary, or accidental, or peculiar circumſtances, from neceſſity, prejudice, craft, folly, or vice, become by ſucceſſion of time ſo effectually the inveterate principles of thinking among legiſlators and people, that, when an opportunity offers for their reformation, their utmoſt efforts in this criſis of their diſtreſs and precipitation extend no farther than to lop when they ſhould eradicate, and to cover the mouldering trunk with ſome fantaſtic ornaments, as children ſtrew flowers on a tomb."

Mr. Enſor then anticipates ſome, though he diſdains to refute by anticipation all, "of the captious remarks, and trivial inuendoes, which the liſtleſs and timid, the capricious and the invidious, the ſubtle, the intereſted, and the corrupt, may unwarrantably utter." It is not true, according to him, that man is prone to innovation; on the contrary, he is too quieſcent. Slaves, in ancient times, have refuſed the liberty which has been offered them by innovators; they have been attached to their ancient ſuperſtitions and cuſtoms, and while they would loſe life for a turban, or forego their country rather than be deprived of their whiſkers, would not loſe nor riſque any thing for their liberty. The Cappadocians would not accept the freedom offered them by the Romans, the ſlaves in France rejected the ſame boon conferred on them by Louis the Tenth; the Poliſh villeins in 1775, far from embracing the freedom offered by Auſtria, were guarded by the military to prevent their eſcaping from free diſtricts into thoſe where the bleſſings of villeinage were ſtill retained. Many nations have been impreſcriptibly the victims of deſpotiſm, but if ever the people roſe, it was merely to puniſh ſome great criminals, which being effected, they relapſed into their former apathy. Even of thoſe who carried their notions beyond this ſummary vengeance to a renovation of the ſtate, what have they effected? Look to the Britiſh Revolution in 1688—a counterpart in politics for the reformation in religion. Look a century afterward, ſays he, to the conduct of the French: their revolution, that child which had been brought forth with ſuch unexampled agonies, they deſtroyed almoſt at its birth. Not even the Engliſh at the Reſtoration with more zeal hailed Charles, the diſſolute offspring of a deſpicable ſire, than the French returned to monarchy. A King they would have, for a King they had had. The crown was offered to Moreau, and his virtue rejected it. The ſequel is told in holy apologue of the bramble which ruled among the king-loving ſhrubs.

Slaves, he continues, conſidering their ſuperior numbers, are too quiet and paſſive, and do not maſſacre their maſters as they ought. Thoſe at Athens, where the theme of liberty was ſo triumphantly ſpoken, never revolted; the Helotes but once; the Negroes in the Weſt-Indies, although in number from 23 to 14 againſt one white, do not form inſurrections ſufficiently often to pleaſe Mr. Enſor. The people of colour in St. Domingo did not revolt from *right* motives of ambition, but merely in conſequence of the French revolution; and Mr. Brougham is ſeverely cenſured for having inſiſted, in his book on Colonial Policy, that

"Theſe Negroes are to be conſidered as the Jacobins of the Weſt-Indies—that it is devoutly to be wiſhed that the French may ſucceed againſt them, and reduce them to ſlavery—that we ſhould join the French in this conteſt—and that the Negroes are the common enemy; adding, that we ſhould recollect, by ſubſidizing the colonial treaſury of France we are preſerving that trade which brings millions to our Exchequer."

It is juſt poſſible that all theſe ſlaves may have found out that they had neceſſities which, in a ſtate of freedom, they could not ſupply; and that liberty was incumbered with duties which they could not perform. It is at leaſt fair, not to cenſure them for chooſing for themſelves when an election was offered. Perhaps too the ardour of a moderate ſpeculator might be rather cooled by conſidering, that England and France, before they returned to a monarchical ſyſtem, had experienced all the good that could be derived from liſtening to the foppiſh ſchemes and empty pretenſions of men, who fancied themſelves adepts in the art of "conſtructing an original commonwealth."

Mr. Enſor ſeems, however, to think that nobody has preceded him in his attempt; that the paſſiveneſs of mankind has been ſuch as even to keep them ſilent when they had a right to complain.

"I have been obliged," he ſays, "in refuting the ſilly and inſidious objection of fools and ſophiſts, who treat theories as dangerous to the ſtability of good government, to ſhow, that in all ſituations men are ſubjected to their habits; that they will endure fatuity, corruption, deſpotiſm, the moſt atrocious, ſooner than liberate themſelves from thoſe evils which time had conſecrated; and in ſo doing *I have ſupported the unadvocated cauſe of humanity* againſt thoſe who cheriſh the everlaſting ignorance and oppreſſion of mankind."

The

The author then examines what has been done by former writers, ancient and modern, and, finding great and ſerious faults with them all, diſcovers that they have not rendered his work unneceſſary. He does not, however, flatter himſelf with proſpects of extraordinary ſucceſs.

"Such diſquiſitions are not now generally reliſhed by the public. The curioſity and the intereſt of ſociety have taken different directions. Every ſcience and abſurdity have their miſſionaries to collect materials for them, or to propagate their dogmas. Every art and profeſſion has its teachers, and its inſtitutions, except political philoſophy; and how many thouſand books are written on topics comparatively and abſolutely frivolous for one written on this prediſpoſing ſcience!"

We do not accede to this opinion. On the contrary, although we admit that many arts and ſciences are treated too copiouſly and diffuſively, although many voyages and tours are undertaken and publiſhed for the ſake of inconſiderable objects, and without addition to the ſtock of uſeful knowledge, ſtill the redundancy of publication is clearly on the ſide of political philoſophy. Every collector of ſcraps and apophthegms, who has filled his common-place-book, or ſtuffed his memory with more matter than his underſtanding can digeſt; every inconſiderable ſcioliſt, who, treaſuring up two or three facts, can dilate his own pert fancies into a certain number of pages; and every empty mal-content, whoſe vanity and ſourneſs create and diſtend the bubbles of his imagination, fancies himſelf a profeſſor of political philoſophy, and, either as a "conſtructor of original commonwealths," or as a reformer of ſome abuſe in the adminiſtration of affairs, lets himſelf looſe upon the public, and claims to be revered as an oracle, and obeyed as an inſpired teacher. We agree that there is in the public a great apathy toward theſe ſubjects; but we are far from thinking it lamentable; ſo much has been written, to ſo little purpoſe, and ſo ill, that we cannot wonder at or blame the public, for regarding it with the indifference reſulting from ſatiety. We do not ſympathize with Mr. Enſor and other writers on ſuch ſubjects who feel diſſatisfied from the reflection, that they probably write for few readers; we ſhould indeed feel for their bookſellers, but we truſt to the ſagacity of thoſe gentlemen not to publiſh without a tolerable certainty of being indemnified.

Without ſtopping often to examine the reaſoning of Mr. Enſor, we ſhall now briefly ſtate what ſort of original common-

wealth he would conſtruct, if he could by his eloquence conquer apathy and gain proſelytes.

As to the conſtitution, he would by no means have it monarchical; a king is not to be endured. In a very fine chapter, of 90 pages, he deſtroys root and branch every argument in favour of a monarchy of any kind, abſolute or limited; ſo no King for Mr. Enſor. Ariſtocracy fares no better; for after ſhowing the difference between the term as uſed by Plutarch and Ariſtotle, and in its modern ſenſe, he rejects it as altogether naught, and will none of it. "Some will conclude," he proceeds, "that as I have ſpoken ſo unfavourably of monarchy and ariſtocracy, I muſt of courſe be a decided advocate for democracy. Like other opinions formed on preſumptions, this alſo will be found erroneous."

Fair and ſoftly, good concluding reader: Mr. Enſor is yet only in the 148th page of his firſt volume, and two volumes muſt be filled before you know his mind. He will not have a democracy, which is nothing but a ſtate in which numbers over-rule merit. But democracies muſt not be abuſed like monarchies; they are groſsly calumniated when accuſed of cruelty, ingratitude, and implacableneſs. The people are unfitted for rule by their virtues; they are ſo compaſſionate towards malefactors, ſo prodigal in their gratitude, and ſo unſuſpicious of deceit, that a democracy would be bad through mere exceſs of good qualities.

Theſe rejections of the uſually known modes of government are a little diſtreſſing; but perhaps a mixture may be contrived.—No ſuch thing: Mr. Enſor ſhows, by a review of the fluctuations of the Roman ſtate, the defects and misfortunes which proceed from any two of them being combined, or from all of them being united in one conſtitution.

"Now," he ſays toward the end of this ſection, "I think my object is clearly aſcertained, ſo far at leaſt that I would not eſtabliſh a monarchy, which ſacrifices many to one; or an ariſtocracy, which increaſes the grievance by the increaſed number of rulers; or a democracy, which changes a people into a multitude; or any of them combined or confounded together, for the government of nations. It is my object to frame a commonwealth, founded on unlimited liberty and univerſal ſubordination. In ſuch a ſtate, though uniformity would not always be preſerved, revolutions and inſurrections could not harraſs mankind and diſtract the land."

The developement of this great project is, however, yet a little poſtponed. It is neceſſary firſt to examine the effects

of ſome external circumſtances on political inſtitutions. Theſe are climate; the ſituation of countries, as mountain or plain; the ſoil, including conſiderations on population and feeding the poor; the poſition of the nation, that is, whether it be inland, bordering on the ſea, or inſular; and the phyſical ſtrength of the nation, which introduces obſervations on confederacies for the preſervation of independence, and leads to a ſection to prove, that ſtates ſhould be neither ſmall nor large in the extreme; without even a hint to determine whereabout the medium may be.

The next ſection profeſſes to prove, that *preparatory to the eſtabliſhment of political ſociety* a cenſus or ſurvey ſhould be made, which ſhould aſcertain the quantity of land; what is improved, improveable, or barren; the population, noting the ages, conditions, numbers, and profeſſions of the people; their property real and perſonal, of what nature, and how employed.

Here we confeſs ourſelves totally puzzled. A defined territory, inhabited by people having diverſity of condition and profeſſion, having property and employment, and where there is an authority competent at leaſt to compel every one to give an account of himſelf and family, and ſome central eſtabliſhment, ſome office or place to collect the returns or anſwers to all the inquiries ſuggeſted.—Why this, as it ſeems to us, muſt be a political ſociety already eſtabliſhed; but all this is to be done preparatory to its eſtabliſhment. We cannot underſtand it—perhaps Mr. Enſor thought he meant ſomething!

In a chapter of recapitulation he attempts to give us ſome inſight into his opinions on the form of government; and the reader ſhall have it in his own words.

"In a former part of this work I reprobated monarchy, ariſtocracy, and democracy, ſingle or compounded. I did then requeſt that my intentions and deſign might not be prejudged, and prejudice and error, in the common acceptation of language, are ſynonymous. Though I condemn theſe orders of government ſeparate or mixed, I would by no means reject certain diſtinctions in arranging a conſtitution, which, while they manifeſt an eſſential difference, ſhow alſo a ſtriking agreement with thoſe orders in their complicated form."

Next comes a moſt marvellous diſcovery, that the Britiſh conſtitution in its purity, though regarded as a miracle of human ſagacity, does not differ, except to its diſadvantage, from the government of the wandering Arabs.

"'Their political conſtitution,' ſays Volney, 'is at once republican, ariſtocratic, and deſpotic. It is republican, as the people have a preſiding influence in all affairs, and as nothing happens without the conſent of the majority; it is ariſtocratical, as the families of the Chaics have certain prerogatives; and it is deſpotic, as the principal Chaic has indefinite power.' Compare the boaſted Britiſh conſtitution with this of the Arabian vagabonds, and it fails infinitely in the competition."

But although this ingenious gentleman prefers the Arabian conſtitution much above the Britiſh, he objects to both. It is not wonderful that he ſhould object to that which he decries, when he does not approve that which he prefers! At laſt indeed he makes the matter perfectly clear by agreeing with Paine, that the Britiſh have *no conſtitution!*

After reading, in the preliminary diſcourſe, from p. 41 to 55, a moſt abuſive declamation againſt the founders of the Spartan republic, thoſe vagabond Dorians, its legiſlator Lycurgus, thoſe who have ſpoken ſo wantonly on the conſtitution attributed to him, and on all the details of the ſocial ſyſtem in Lacedæmon, we were ſomewhat ſurpriſed to find, in p. 257, that conſtitution ſelected as the means of elucidating by a review the beſt general diſpoſition of government. Nay, after recording the trial and conviction of Agis, Mr. Enſor's heart warms toward the Spartans ſo much that he ſtyles theirs a mixed but liberal conſtitution; and declares, that the appointment and office of its conſtituted authorities give a fair outline of what ought to be the conſtitution of a ſtate, that endeavoured to unite ſecurity with freedom. It conſiſted of aſſemblies of the people, and ephori, who were preſidents of thoſe aſſemblies, and who repreſented them when they were diſſolved; of a ſenate, and of a chief magiſtrate. This, he ſays, bears the character of wiſdom and ſimplicity, and ſeems to be dictated not only by common ſenſe but by the nature of ſociety.

(To be concluded in our next.)

ART. XI. *An Appeal to the Nations of Europe againſt the Continental Syſtem, publiſhed at Stockholm, by Authority of Bernadotte, in March*, 1813. *By Madame de Staël Holſtein.* 8vo. 98 pp. 4s. Richardſon. 1813.

IT is with lively ſatisfaction that at length we are able to hail a tract from the continent, written on ſound principles, and favourable to juſtice. It is the dawn, we truſt,

truſt, of a better day; and it forms no ſmall part of the gratification to obſerve, that it was publiſhed under the auſpices of the Crown Prince of Sweden. At the ſame time, here are no invectives againſt Buonaparte, no attempt to exaggerate his crimes, which certainly need no exaggeration, but a clear ſtatement of his modes of degrading kingdoms by his aggreſſions, and ſtill more by his alliance. The detail of theſe matters muſt be read in the tract itſelf; but as it is a very rare thing to ſee juſtice done to England, in a publication originating from a foreign preſs, our readers will doubtleſs be pleaſed to find this novelty in our pages.

"For twenty years Europe has been deluged with declamations and calumnies againſt the Britiſh government: for ten years and more the journals and other political writings, publiſhed in England, have been contraband in France, and in all the countries under her influence. Facts are disfigured by mutilated extracts from the oppoſition newſpapers. If the new French catechiſm were to contain a lecture on the ſacred rights of the Napoleon dynaſty, one of the articles of their creed would be, '*the Engliſh are the tyrants of the ocean, and the eternal enemies of the continent.*' We have already refuted the firſt of theſe imputations; the ſecond will diſappear upon examining the true relation of England with Europe.

"The Engliſh are deſcribed as a nation of ſhopkeepers. This may be ſaid in as much as commerce is one of the principal baſes of their riches and their power; and, conſequently, in public tranſactions, their government ought never to loſe ſight of commercial advantages: but it is an arrant falſehood to ſay that commerce is their ſole occupation, their only reſource, and that no other materials enter into the admirable ſtructure of their national proſperity.

"The occupation of a merchant, on a limited ſcale, from incapacity or averſion to other purſuits, with a deſire for gain diſproportioned to the means of acquiring it, produces the mercantile ſpirit juſtly condemned as ſelfiſh, and contrary to a noble and diſintereſted nature. But, when commerce is conducted on a large ſcale, by a great and enlightened nation, whoſe ſocial inſtitutions are chefs d'œuvre of reaſon and experience, among whom the ſciences and learning, the mechanical arts, and agriculture, far from being neglected, are brought to perfection, in proportion as mercantile ſpeculations become extended; then commerce neceſſarily leads to liberal views, and renders every citizen a coſmopolite. Not only in order to be flouriſhing do they require peace and liberty; but a commercial people, as a matter of neceſſity, are intereſted that others ſhould enjoy the ſame benefits. War takes off hands from the manufactories, while it conſumes a quantity of production: it impoveriſhes, therefore, in general, the two belligerents,

at

at leaſt, one of them. Liberty, and the reign of equitable laws, to the excluſion of every arbitrary act, guarantee property; and it is upon this ſecurity that public and private credit reſt. Can we for a moment ſuppoſe, that a commercial nation will rejoice in the oppreſſion or ruin of thoſe with whom they carry on trade! They could no longer find any markets, for a poor country has nothing to ſell, and has no money with which to purchaſe. Petty merchants may be jealous of each other, wiſh to ſeize upon a monopoly, or graſp at merchandize, and uſe all means to ſucceed; and the politics of ſome ſtates have frequently reſembled theſe vices of tradeſmen. But ſuch artifices cannot be profitable in the main: in commercial affairs of ſtates, as of individuals, nothing is durable but that which is voluntary, in every ſenſe of the word, and founded upon mutual advantages. When a nation has acquired a ſuperiority in moſt branches of human induſtry, when their navigation intrepidly viſits every portion of the globe, and traverſes the ocean as ſecurely as the waters of a canal; when the moſt valuable productions of all countries pour into their harbours, as well as the firſt objects of neceſſity: when it poſſeſſes the art of multiplying one hundred fold the value of the latter, by faſhioning them with a durability, an elegance, and perfection; and when the perfection of mechanics, ſparing manual labour, admits of their giving the productions of their manufactures a ſuperior market; then the whole progreſs of civilization, whether in extent or rapidity, are ſo many augmentations of their capital. It is with the ſurpluſage of productive labour over the conſumption of the interior, that a nation procures foreign merchandize; and the more numerous the productions it has to receive, the more will it be able and willing to buy. A taſte for the conveniences of life, the enjoyments of luxury, and of all the external embelliſhments of life, may be diffuſed among all claſſes, multiplied and varied *ad infinitum*. A nation who knows how to ſatisfy this taſte in a thouſand ways muſt add to the comforts of its own population and to the luxuries of others." P. 65.

It is intereſting alſo and important, at this moment, to ſee what Sweden thinks of her own ſituation, with reſpect to the arch-tyrant.

"Sweden has a right to remain neutral; but we have ſeen that Napoleon admits of no neutrality; that he regards as enemies all thoſe who do not aſſiſt him in making a negative war againſt England. If for the moment he cannot prevent the neutrality of a ſtate, he will bear it in mind, and will ſeize the firſt opportunity of revenging himſelf, by throwing that ſtate into ſuch a dependent condition that it can never riſe.

"To hazard a wiſh to preſerve independence, without forming poſitive connection with the powers coaleſced againſt Napoleon

leon would be to attract his reſentment. On the other hand, what muſt be done to ſatisfy him? Shut our ports hermetically againſt the Engliſh, and as a conſequence ſubmit to ſee them blockaded; deprive ourſelves not only of the advantage of mutual exportation between Sweden and England, but of the poſſibility of all navigation and all external commerce; to treat as ſtate criminals the inhabitants of ſtates, which, for want of other reſources, would attempt to ſubmit to regulations ſo rigorous; diminiſh the revenues of the ſtate like thoſe of individuals; expoſe ourſelves to famine in conſequence of obſtacles, which England can interpoſe to the arrival of grain from the Baltic, and to the coaſting-trade: theſe are the ſacrifices which Napoleon requires from Sweden, for an indefinite time, without holding out any return, except from time to time a majeſtic ſign of approbation. Theſe preſumptuous demands are ſo inſulting, that, laying aſide all ſelf-intereſts, the ſentiment of national dignity alone ought to induce us to reject them.

"In order to ſee with their own eyes what it coſts a maritime power to have Napoleon for an ally, the Swedes have only to look at their neighbours, the Danes. I have omitted to ſpeak of the affairs of Denmark, becauſe, in the general progreſs of events, they have only been of ſecondary importance. Much praiſe has been beſtowed upon the neutrality which this government has profeſſed ſince the commencement of the wars of the revolution. This conduct was, nevertheleſs, but a ſorry mercantile ſpeculation. Sunk in profound apathy during the revolutions of Europe, Denmark had nothing in view but the momentary advantages of her commerce, without ever dreaming that the fall of ſo many ſtates would ſoon ſhake the whole baſis of her political exiſtence. The fact is, that Denmark, after having done a great deal of miſchief to the coaleſced powers, has, in the end, drawn upon herſelf irreparable evils. The Britiſh government, after having long tolerated a neutrality, (entirely to its diſadvantage,) finally ſees itſelf obliged to take precautions for its ſafety, in a conteſt which it maintained alone againſt ſo many enemies. But it was content with diſarming Denmark, by ſeizing its fleet; and it evacuated Zealand, already conquered, which it might eaſily have kept by its ſea and land forces, and continued to make war againſt the Danes, with that moderation which it had adopted as a principle, when hoſtilities were committed, by leſs powerful ſtates, at the inſtigation of France." P. 81,

Again,

"It is not to be doubted, that whatever tends to conſolidate peace and harmony, to reanimate and multiply [increaſe] a mutual regard between England and Sweden, ſhould be in this laſt-named country alike conformable to the wants and intereſt of the labouring claſs of men;—to their natural inclination, and it may be ſaid,

to the moral genius of the nation at large, and to the wiſhes of the enlightened individual.

"Let us now conſider its political relation with Ruſſia. So long as Sweden retained the tranſmarine provinces bordering upon that empire, there always exiſted a point of hoſtile contact between the two ſtates. When Peter the Great laid the firſt ſtone to erect a new capital at the extremity of his vaſt empire, on a territory ſnatched from the Swediſh dominions, he laid the foundation of a long ſtruggle between theſe nations.—Ruſſia had to defend a frontier too near the ſeat of government not to cauſe her uneaſineſs, whenever ſhe was obliged to carry her forces to any diſtance; at preſent, the ſea and the frozen regions form a bulwark between her and a neighbouring power often formidable. Now, that there can be no war between Ruſſia and Sweden actuated by motives of reciprocal ſecurity, Sweden has become, as it were, an iſland on that ſide of the coaſt, having nothing to fear from Ruſſia; hence ſhe becomes her moſt natural ally, beſides which both ſtates have a common intereſt in the Baltic, and which has already induced them more than once to concentrate and unite their maritime ſtrength." P. 89.

We only add the final appeal to the nations of Europe.

"Nations of the continent!—Let not a falſe ſecurity lull you to ſleep.—If he [Buonaparte] is permitted to take breath on his reverſes, he will convince the world of what may be done by ſubterfuge and effrontery; his wrath will have no bounds againſt thoſe who have unveiled his weakneſs,—the weakneſs of a mortal!—He, the arbiter of deſtinies, the god of adulation. What is the loſs of a whole army to Buonaparte, who, to uſe his own expreſſion, 'has ſo many men at his diſpoſal.' It is not enough that he ſhould have been unſucceſsful in the war of annihilation, but he muſt be rendered incapable of waging war,—he muſt be compelled to give up his ſyſtem of univerſal ſovereignty, and every pretenſion incompatible with the independence of nations and the tranquillity of the world at large." P. 96.

On the literary fame of Madame de Staël Holſtein it is not neceſſary for us to expatiate. It is well known, and the preſent production will ſurely not diminiſh it. The haſte with which the preſent tranſlation has been made and printed has occaſioned ſeveral errors both of interpretation and of the preſs. Theſe, however, will readily be forgiven, on the recollection, that the object moſt important was to put the Engliſh public in poſſeſſion of the document, as ſpeedily as poſſible.

ART.

ART. XII. *Letters to John Aikin, M. D. on his Volume of Vocal Poetry: and on his "Eſſays on Song Writing;" with a Collection of ſuch Engliſh Songs as are moſt eminent for poetical Merit," publiſhed originally by himſelf in the Year 1772, and re-publiſhed by R. H. Evans in the Year 1810. By James Plumptre, B. D. Fellow of Clare Hall, Cambridge. To which are added, a Collection of Songs, reviſed and altered by the Editor, with ſome original Songs.* 12mo. 467 pp. 9s. Rivingtons, &c. 1811.

WE were preparing to give an account of Mr. Plumptre's dramatic volumes, when our recollection was recalled to the preſent work, which we determined therefore firſt to diſpatch, and reſerve the others for another opportunity.

Mr. P. has laid down very rigorous laws for the compoſition and ſelection of ſongs. He not only prohibits, (as propriety requires,) all compoſitions directly offenſive to religion or morality; but all thoſe which are founded in any reſpect upon falſe principles; all alluſions to heathen fable, all amorous and poetical adoration, all complaints of fate or fortune, all mention of ghoſts, fairies, &c. in a word, every thing that will not bear the moſt rigid teſt of Chriſtian principles. By theſe laws he examines the collections publiſhed by Dr. Aikin, and of courſe finds them very faulty. We cannot, indeed, in many inſtances aſſent, that his criticiſms are unjuſt; but certainly he leaves a very narrow circle at the command of the lyric poet, and is not likely to encourage ſuch compoſitions. To each letter are ſubjoined a few ſpecimens of ſongs, deemed by the editor entirely unexceptionable; or written by himſelf, upon his own principles.

The firſt Letter is altogether introductory; the ſecond "on ballads and paſtoral ſongs," is followed by ſpecimens belonging to that claſs. Letter 3, "on moral and miſcellaneous ſongs;" has alſo its collection ſubjoined, as alſo the fourth on "convivial ſongs;" and the fifth on the "amatory claſs." The 6th letter treats upon the ſupplement to Mr. Evans's publication, and the 7th on "ingenious, witty, and humorous ſongs," with its ſpecimens. Thus have we here a new collection of ſongs, not extenſive, but very ſelect, and ſuch undoubtedly as cannot corrupt any mind. That they will be equally popular with collections more careleſsly formed, we cannot promiſe, but many of them, certainly, have high merit. The following, among the rural ſongs, is by Mr. Dibdin.

"The

"THE LABOURER'S WELCOME HOME.

1.

"The ploughman whiſtles o'er the furrow,
The hedger joins the vacant ſtrain,
The woodman ſings the woodland thorough,
The ſhepherd's pipe delights the plain:

"Where'er the anxious eye can roam,
Or ear receive the jocund pleaſure,
Myriads of beings thronging flock
Of nature's ſong to join the meaſure,
Till to keep time the village clock
Sounds, ſweet, the labourer's welcome home.

2.

"The hearth ſwept clean, his partner ſmiling,
Upon the ſhining table ſmoaks
The frugal meal; while, time beguiling,
The ale the harmleſs jeſt provokes.

"Ye inmates of the lofty dome,
Admire his lot—his children, playing,
To ſhare his ſmiles around him flock,
And faithful Tray, ſince morn that ſtraying
Trudg'd with him, till the village clock
Proclaim'd the labourer's welcome home.

3.

"The cheering faggot burnt to embers,
While angels round their vigils keep,
That Power, that poor and rich remembers,
Each thanks, and then retires to ſleep:

"And now, the lark climbs heav'n's high dome,
Freſh from repoſe, toil's kind reliever,
And furniſh'd with his daily ſtock,
His dog, his ſtaff, his keg, his beaver,
He travels, till the village clock
Sounds, ſweet, the labourer's welcome home." P. 80.

As a ſpecimen of Mr. Plumptre's own compoſitions, we ſhall give his moral ſong on "the horſe," in which he has boldly, but happily, borrowed many images from Job.

"THE HORSE.

"Tune: *The Race Horſe.* By DIBDIN.

1.

"Exulting in ſtrength, how majeſtic the horſe,
His neck cloth'd with thunder, he gallops his courſe,

His

His noſtrils a glory tremendouſly ſhew,
In the valley he paweth, unmov'd meets the foe;

With fierceneſs and rage how he ſwalloweth the ground,
Ha! ha! Hark he ſaith, while the hoarſe trumpets ſound,
In the battle, in thunder, i'th ſhout he gains force,
How noble in nature, reſiſtleſs the horſe!

2.

"He, train'd to the road, draws the carriage along,
Is true to his work 'mid the hubbub and throng,
You would ſcarce think that aught hung behind at his heels,
So ſwift, you diſcern not the ſpokes of the wheels.
Now, led meek and mild, whence he ſtood, at the rack,
See, ſaddled, his maſter, mounts feebly his back,
With health waning faſt to his aid hath recourſe,
Both a friend and phyſician he owns in his horſe.

3.

"Behold the heap'd waggon pull'd thro' the deep road,
He takes the hard collar, and tugs on his load,
From morning to night, from the night to the morn,
With ſhort ſeaſons of reſt is the hard burden borne;
Or view him again, with firm pace, drag the plow,
Or drawing the harveſt home quick to the mow,—
O long might one make him a theme of diſcourſe,—
How noble! How uſeful! the tractable horſe!

4.

"Ah why do we then oft behold him abus'd,
Ill fed, overwork'd, and his Sabbath refus'd,
Back gall'd and knees broken, ſides panting with pain,
Ah! fatal miſtake! to hope thus to make gain!
Ye owners! ye drivers! reflect, and be juſt,
Know, Providence lends all his creatures in truſt,
And they who miſuſe them, nor ſuffer remorſe,
Muſt account to the Maker of both man and horſe." P. 159.

The following anonymous love ſong is certainly as inoffenſive as any one that was ever written; and is propoſed as an antidote to "Can love be controul'd by advice." It is certainly beautiful.

"LOVE AND REASON.

1.

"If Love and Reaſon ne'er agree,
And Virtue tremble at his power,
May Heav'n from Love pronounce me free,
And guard me thro' each tender hour!

"But,

2.

"But, if the pleaſures Love beſtows
Are ſuch as Reaſon pleas'd allows,
Are ſuch as ſmiling Virtue knows,
To Love I'll pay my virgin vows.

3.

"And ſuch they are: for looſe deſires
But ill deſerve the tender name;
They blaſt, like lightning's tranſient fires,
But love's a pure and conſtant flame.

4.

"Love ſcorns a ſordid ſelfiſh bliſs,
And only for it's object lives;
Feels mutual truth endear the kiſs,
And taſtes no joys but thoſe it gives.

5.

"Love's more than language can reveal,
Or thought can reach—tho' thought is free;
'Tis only felt—'tis what I feel,
And hope that Damon feels for me." P. 259.

After all, this rigid excluſion of fancy, and every branch of extravaganza, and of all alluſion to things not believed nor meant to be believed, but uſed merely as ornamental, will, we fear, be found too heavy a yoke for poets to bear; and, were it completely enforced, would go nearly to extinguiſh all ballad writing. We praiſe the motives and the principles of the author, but cannot help thinking that they may bear ſome little relaxation, without any dangerous conſequences.

ART. XIII. *Twelve Sermons on various Subjects; and a Narrative of the firſt Appearances of our Lord, on the Day of his Reſurrection, with Notes. By the late Rev. Gabriel Stokes, D. D. Chancellor of the Cathedral of Waterford, Rector of Deſart Martin, Chaplain to the moſt Reverend William, Archbiſhop of Armagh, and Fellow of Trinity College, Dublin.* 8vo. 523 pp. Cadell and Co. 1812.

THESE poſthumous diſcourſes were ſelected by the ſon of the Author, from a number which had been left in manuſcript, and a further ſelection is promiſed, if this col-

lection ſhould meet the approbation of the public. It is raſh at any time to calculate that ſucceſs will be proportionable to merit, becauſe caprice and accident interfere in ſo many ways, to prevent that which it is moſt natural to expect, the admiration of what is really admirable. Were this not the caſe, we might ſafely promiſe that another volume of diſcourſes would certainly be called for by the public, in conſequence of the excellency of the firſt.

Dr. Stokes had, without doubt, a maſterly and original mode of contemplating the ſubjects on which he choſe to write; and, as his ſtyle is extremely clear and good, his thoughts have the advantage of being well and pleaſingly conveyed to the reader. His views of life alſo are correct, and drawn from a real and acute conſideration of the actual ſtate of ſociety: a merit which is particularly exemplified in the fourth diſcourſe.

The third and fourth are both employed in the conſideration of the general nature of Chriſtian charity, as recommended by St. Paul. In the latter of theſe, after finely ſtating the bleſſed effects of general benevolence, if it could be eſtabliſhed among men, the preacher takes occaſion to view ſome of the ſpurious pretenſions to ſuch virtue. Among others, he notices that dead indifference to religion, which now more than ever diſplays itſelf, under the falſe title of liberality.

"Another favourite limitation of the terms charity and liberality is, to a certain degree of coldneſs about difference in religious opinions. Doubtleſs, where zeal for the truth is tempered with meekneſs and benevolence, towards thoſe who (as we conceive) miſtakingly oppoſe it; when men can be earneſt aſſertors of the faith delivered to the ſaints, and hold faſt the form of ſound words, while at the ſame time, they keep *the unity of the ſpirit in the bond of peace*, great is the triumph of truly Chriſtian principle and grace: but are not theſe noble names of liberality and charity too often aſſumed by ignorance of religious diſtinctions, or indifference about religion itſelf: and where is the merit of ſuch impartiality as is owing to a general want of affection? A parent is commended for bearing himſelf evenly to his children, becauſe warm affections are apt to receive a bias; but who would praiſe him for ſlighting all alike? In the eye then of reaſon, the indifferent and lukewarm man has no merit; but, as a Chriſtian, let him be told by St. Paul, that *it is good to be zealouſly affected in a good thing*; and though zeal ſhould not ſtimulate to any uncharitableneſs, it ſhould to a ſteady and cautious defence of the liberty wherewith Chriſt has made us free." P. 75.

An intelligent reader will readily apply theſe juſt and general

neral ſentiments to circumſtances now happening, when the writer is no longer able to witneſs them. With no leſs propriety does the preacher expoſe the falſe pretence to general benevolence, which appears in mock patriotiſm.

" Another dangerous error is, applying the glorious title of friend of mankind to thoſe who, under an appearance of public ſpirit, and love of liberty, veil their impatience of controul, thirſt of power, and repinings at the ſubordination wherein providence and nature have placed them. To demonſtrate the difference of this ſpirit from St. Paul's deſcription of brotherly love, we need but compare them. *Love ſuffereth long* and *envieth not;* but the character of the falſe patriot is reſtleſs impatience; with envious and perſonal ſtruggles for ſuperiority. *Love vaunteth not itſelf,* ſeeks not unfair arts of oſtentation; but are not the men of whom I ſpeak actuated by vanity? Love breaketh not in on the order of ſociety, [i. e. *doth not behave itſelf unſeemly,*] which thoſe delight to diſturb. *Love ſeeketh not her own, is not eaſily provoked;* experience ſhews that violence, intereſt, and ambition, are the ſprings of popular licentiouſneſs. *Love imputeth not the evil,* does not rejoice over the failings or miſconduct of others, but rather wiſhes to ſuppreſs complaint; whereas theſe popular leaders ſeem pleaſed in rendering rulers odious; and *too often* * put the worſt conſtruction on their actions, renounce candour, and purpoſely inflame diſcontent. Such is the oppoſition of this turbulent ſpirit, to that of Chriſtian morality!" P. 77.

How temperately is all this ſaid, but yet how juſtly! This indeed is a ſubject on which it is hardly poſſible for a perſon, who truly values the ſpirit of Chriſtianity, to avoid expatiating. Here then let us be indulged while we give vent to the feelings of *Chriſtian* patriotiſm.

An evil, it may be obſerved, has ariſen out of our admirable conſtitution, not of neceſſity, but from the perverſe paſſions of men, which tends to make it, almoſt always, in a great part of its operation, Anti-chriſtian. It is neceſſary for the freedom of our conſtitution that government ſhould be watched, but it ought to be watched with candour and juſtice, whereas it is, in fact, always watched with malice and injuſtice. The Apoſtles tell us *not to ſpeak evil of dignities;* but our Conſtitution, as it has long been managed, always produces a party, whoſe only buſineſs is to ſpeak evil of the higheſt dignities of the State; to impute every bad intention, and deny every good one; to pervert all words and actions, ſo as to encourage diſcontent, and ſet the example of it. This conduct too, through the abilities of ſome who pur-

* We ſhould ſay *always.* *Rev.*

ſued

ſued it, has become reputable; though it is, in truth, not only diſhoneſt, but deteſtable; not only immoral, but anti-chriſtian! Hence we have ſeen men, by the ſtrangeſt abuſe of terms, honoured with the title of Patriots, whoſe whole life was employed in perplexing the counſels, vilifying the acts, foretelling the miſcarriages, and rejoicing in the misfortunes of their country. We ſay not this from attachment to particular parties; if A and B change places a thouſand times, and mutually purſue this conduct in their turns, they are equally profligate; and the exiſtence of the thing, which alas, is notorious, is a deep diſgrace to the country; nor ſhall we ever deſerve to be conſidered as a nation of honeſt men or good Chriſtians, till ſuch conduct is followed, as moſt richly it deſerves, by public and general deteſtation. To nurſe bad paſſions in themſelves, and to inſtil them by all poſſible means into others, is the baſeſt occupation which human beings can take up; and ſo it will be eſteemed, by whatever great names countenanced, whenever actions ſhall obtain their true and proper titles; as they will undoubtedly, if not before, at the great and final tribunal.

To whatever extent this wretched trade may be carried, now or hereafter, (and we fear it is not likely to ceaſe.) let it at leaſt remain upon record, that the editors of the BRITISH CRITIC have publiſhed their proteſt againſt it.

We have wandered a little from Dr. Stokes, but in a path into which his diſcourſe conducted us; and to illuſtrate, yet more ſtrongly, the truth of his poſitions. We now proceed with our account of the volume. The opening of the fifth diſcourſe, which is on the raiſing of the widow's ſon at Naim, is uncommonly fine; and the refutation of the infidel ſurmiſe equally happy. Of the remaining diſcourſes, (though all are good.) the moſt remarkable are the 10th on the text of Mark iv. 11, 12, in which it is fully ſhown, that the words of our Saviour, there recorded, give no countenance to excluſive election; and the 11th, on the perverſion of particular texts of ſcripture. The latter ſhould be carefully read throughout, as it points out very clearly to what degree ſeveral expreſſions of St. Paul have been perverted by fanatical explanation, and in what manner ſuch errors have ariſen. Dr. Stokes gives, on this occaſion, a ſtrong caution againſt raſh and haſty citation of Scripture, without due attention to aſcertain the true meaning of the paſſages, and the caution is ſtrengthened by a ſtriking, though very modeſt, mention of his own ſcrupulous care on this head.

"It is now almoſt half a century ſince I was called to the

awful duty of preaching to my fellow Chriſtians the word of God. However unworthy in other reſpects, (and may the divine mercy pardon my deficiencies,) I have never conſidered the office of citing or expounding the divine oracles, but with reverence and ſcrupulous fear; leſt I ſhould miſquote or miſapply them; leſt I ſhould miſlead my brethren, or debaſe the fine gold of the word of the Moſt High. No Chriſtian teacher ſhould venture to utter God's word, without having at ſometime endeavoured, by conſulting the original, comparing the context, or examining the beſt interpreters to which he had acceſs, to ſatisfy his conſcience that he quoted and applied them in their true ſenſe: he ſhould conſtantly labour to add to his information; review, and rectify his former interpretations. Such employment appears to me more likely to promote the ſalvation of men, than the multiplying diſcourſes and journies, in ſuch a manner, as ſcarcely to leave any time for reading, or meditation." P. 238.

The twelfth diſcourſe, on a very unpromiſing text, (2 Tim. iv. 13.) was written in part, to ſhow that hardly any thing really unprofitable can be found in the Scriptures, when duly conſidered. The confirmation, which this apparently unimportant paſſage gives to a part of the Acts of the Apoſtles, was pointed out by Paley, in that moſt ingenious of books, his *Horæ Paulinæ;* and other circumſtances are well deduced from it by Dr. Stokes, which fully juſtify his choice of it for a text; nor is it poſſible to read the diſcourſe, without admiring the good ſenſe, as well as the acuteneſs of the author. He draws from it a proof of the poverty of the Apoſtle, and of his love of ſtudy, and, in both reſpects, he makes the moſt ſound and judicious uſe of his example. As a viſitation Sermon, for which purpoſe it was drawn up, the diſcourſe is peculiarly edifying. With reſpect to the laſt article in the volume, entitled, "A Narrative of the firſt Appearances of our Lord, on the day of his Reſurrection;" it would be raſh to pronounce a definite opinion, without taking time to weigh and examine all the proofs given, not only here, but alſo by Archbiſhop Newcome and Dr. Townſon, in arranging the ſame events. As they all differ from each other, in a ſmall degree, it is only by a ſtudious compariſon of all, that a proper deciſion can be made. Of this narrative, however, we may and muſt ſay, that, conſidered by itſelf, it has the greateſt poſſible appearance of propriety and conſiſtency; and is, at all events, a ſtrong additional proof of the abilities, and ſcriptural knowledge of the Reverend author.

BRITISH

BRITISH CATALOGUE.

POETRY.

ART. 14. *Horace in London; conſiſting of Imitations of the firſt two Books of the Odes of Horace. By the Authors of the Rejected Addreſſes, or the new Theatrum Poetarum.* 12mo. 173 pp. 7s. Miller. 1813.

Of all compariſons, which are proverbially odious, it is ſometimes one of the worſt to compare an author with himſelf. For this reaſon, the leſs we call to mind the exquiſite "Rejected Addreſſes," with this ſecond publication of the ſame authors before us, the better. Burleſque imitations of Horace are almoſt a trite exerciſe of ingenuity, and have frequently been very happily executed. Some of the preſent collection are perhaps better than moſt of their predeceſſors, but others are far from having that claim. Without going too minutely into the examination, we will quote one or two of the beſt, and leave the book to its own fortune. Among theſe we cannot overlook the following humourous addreſs to the northern critics, who have ſo much appalled the poets of the ſouth; and ſtill appal them, though in a leſs degree, notwithſtanding the very happy retort of Lord Byron.

"BOOK I. ODE 16.

"O Matre pulchra filia pulchrior."

"O rigorous ſons of a clime more ſevere,
If Horace in London offend,
Unbought let him periſh, unread diſappear,
But ah, do not haſten his end.

"Not whiſker'd Geramb, who veracity braves,
In boaſting of princely delights,
Not ROWLAND, when thumping the cuſhion he raves,
Of Beelzebub's capering ſprites,

"Are as mad as the martyr, inviting the whips
Of Poeſy's mercileſs reign;
Who like Mrs. Brownrigg her 'prentices ſtrips,
Then kills them with famine and pain.

"'Tis ſaid, when the box of Pandora flew ope,
A treaſure was found underneath;
It ſeem'd to the vulgar a figure of hope,
To poets a laureat wreath.

"'Twas this ignis fatuus, tempting to roam,
That lighted poor Burns to his fate;
That bade him abandon his plough and his home,
To ſtarve amid cities and ſtate.

"Me, too, has the treacherous phantom inſpir'd
In moments of youthful delight;
With lyric preſumption my boſom has fir'd,
To imitate Horace's might.

"Repentant henceforth, I will write like a dunce,
In proſe, all the reſt of my life,
If you, dread diſſectors, will ſpare me this once,
The ſmart of your critical knife." P. 63.

The "integer vitæ ſceleriſque purus" has perhaps been more frequently imitated than any of Horace's Lyrics, and once at leaſt, if we forget not, on the ſubject of a poet and a dun*. Yet is the following imitation of the ſame kind, too neat and witty to be paſſed by.

BOOK I. ODE 22.

"The pauper poet, pure in zeal,
Who aims the Muſe's crown to ſteal,
Need ſteal no crown of baſer ſort,
To buy a gooſe, or pay for port.
He needs not fortune's poiſon'd ſource,
Nor guard the Houſe of Commons yields,
Whether by Newgate lie his courſe,
The Fleet, King's Bench, or Cold-bath-fields.

"For I whom late, *impranſus* walking,
The Muſe beyond the verge had led,
Beheld a huge bumbailiff ſtalking,
Who ſtar'd, but touch'd me not, and fled!
A bailiff, black, and big like him,
So ſcowling, deſperate, and grim,
No lock-up houſe, the gloomy den
Of all the tribe ſhall breed again.

"Place me beyond the verge afar,
Where alleys blind the light debar,
Or bid me faſcinated lie,
Beneath the creeping catchpole's eye;
Place me where ſponging-houſes round
Atteſt that bail is never found;
Where poets ſtarve, who write for bread,
And writs are more than poems read;
Still will I quaff the Muſe's ſpring,
In reaſon's ſpite a rhyming ſinner,
I'll ſometimes for a ſupper ſing,
And ſometimes whiſtle for a dinner." P. 74.

* On recollection, the imitation alluded to is in "the Oxford Sauſage," and is probably by Tom Warton, who contributed much to that witty collection. It is at p. 73, and begins thus;

"The man who not a farthing owes,
Looks down with ſcornful eye on thoſe
Who riſe by fraud or cunning."

It is clearly ſuperior to that above quoted.

We

We remark with regret that the poets in this volume, betray principles rather lax, both in morals and religion; and though they very ably lash some much greater offenders, are not themselves exempt from blame. The 34th Ode of Book Ist. is particularly faulty in this respect. On the whole, we connot but wish that the authors had materially purged their collection, or kept it back some time, for the benefit of their maturer thoughts.

ART. 15. *Variety, or Poetical Prolusions, by John Glanville.* 12mo. No Bookseller's Name. 10s. 1813.

That many of these Poetical Exercises deserve the name of elegant, may be inferred from the subjoined specimen. Some have appeared before, and some few in the Volume are by another hand.

"TO PITY.

"Hail! lovely nymph, whose pensive mien
Within each sad recess is seen,
Weeping the love-lorn tale;
Whose winning accents oft I hear,
So softly wild, so sweetly clear,
Breathe through the lonely vale.

"Not all the beauties that adorn
The rich resplendence of the morn,
To me are half so sweet,
As are those mild and tender beams,
Which from thine upraised eye-lid streams
In sorrow's cold retreat.

"When Misery's wan and faded form
Abides the fury of the storm,
Deprived of every friend;
Then dost thou gently raise her head,
And to some low protective shed
Her trembling footsteps bend.

"With all the eloquence of youth,
To thee her tale of slighted truth
The artless virgin tells;
While on her bosom, white as snow,
And on her cheek, all pale with woe,
Thine eye alternate dwells.

"To me the pearl is not so dear
As is that gentle, gen'rous tear,
Just glist'ning in thine eye;—
Nor yet so sweet, from yonder dell,
The Sylvan harp's celestial swell,
As is thy mournful sigh.

" Give me, when penſive and alone,
To hear thy lorn lute's mellow tone,
At eve the woods among;
For thou each painful thought canſt cheer,
Sad warbling on the night's dull ear,
Thy ſlow expreſſive ſong.

" Angelic form, enthroned in Heaven,
Oh! be thy power to me but given,
Let me thy influence own;
My earlieſt vows thou ſhalt receive,
Altho', perhaps, thou wilt not heave
One ſigh when I am gone."

DRAMATIC.

ART. 16. *At Home; a Farce with Muſic, in two Acts, performed at the Theatre Royal, Covent Garden, with univerſal Applauſe.* 8vo. 2s. Chapple. 1813.

The author of this piece informs us, that it was intended for nothing beyond a " ſnap ſhot at folly as it flew." It muſt be acknowledged that the dramatic ſportſman has taken excellent aim, and has brought his bird in triumph to the ground. It is indeed a very facetious and ſucceſsful attempt to expoſe the impertinence and folly of an individual, who has too long been permitted to inſult the good ſenſe of the public, and to hold up to deſerved ridicule thoſe unmeaning viſits of vanity and parade, where, in the language of the author, " lies and dowager counteſſes are provided at ſo much per dozen." The writer lays claim to no praiſe beyond this; but it requires no great penetration to detect, in this lively ſketch, the ſtyle and colouring of an able and experienced maſter.

COMMERCE.

ART. 17. *A Diſſertation on the public Fiſheries of Great Britain; explaining the Riſe, Progreſs, and Art of the Dutch Fiſhery; and ſhewing, by plain and unequivocal Demonſtration, that the Eſtabliſhment of a national Fiſhery, on ſimilar Principles, will extinguiſh the Poors'-rate; afford univerſal Employment; prevent the Neceſſity of naval Impreſs; increaſe Trade; diminiſh Taxes; ſupply conſtant and perpetual Food; and augment the Wealth of the Nation, annually, twenty millions of Pounds; with the Method propoſed for effecting ſuch Eſtabliſhment. By Henry Schultes, Author of an Eſſay on aquatic Rights, Law of private Fiſheries, &c.* 8vo. 101 pp. 3s. Underwood. 1813.

Ample as are the promiſes of this title-page, we by no means conſider

conſider the tract as one of thoſe, which promiſe without being able to perform, and which endeavour to make up in boaſting for their want of real merit. When we conſider that the chief wealth of the Dutch nation, now depreſſed and ſtripped by deſpotiſm, aroſe from that very ſource which is here pointed out to us, and which properly belongs to us, the pamphlet of Mr. Schultes can by no means be conſidered as recommending a chimerical project. What has been done once, may be effected again. The riſe of the Dutch is thus deſcribed;

"Urged originally by natural want, namely, the ſupply of food, the Dutch reſorted to the Britiſh ſeas, and there diſcovered the means of deriving, through an inexhauſtible medium, the wealth of all nations: from humble attempts, they advanced to bold and enterpriſing projects, and eventually became a great and powerful ſtate, the reſult of the united labours of induſtrious individuals." P. 4.

The great difficulty in the way of the project ſeems to be, that the Government is to undertake and manage the whole ſyſtem. But it deſerves to be well conſidered.

The reader will ſmile with us, at the Dutch mode of claſſing perſons, not employed in manual labour. In a public eſtimate, publiſhed about 1669, the following is the concluding item. After enumerating all the laborious claſſes: "By the labour and care of all the above-mentioned perſons, idle gentry without callings, ſtateſmen, officers, uſurers, ſoldiers, hoſpital-men, beggars, &c. are ſuſtained, to the amount of 200,000 guilders." This is a true republican item!

CATHOLICS.

ART. 18. *A plain Statement of the Roman Catholic Queſtion. By the Rev. Thomas Le Meſurier, M. A. Rector of Haughton, near Darlington, in the County of Durham. Domeſtic Chaplain to Lord Viſcount Sidmouth, and late Rector of Newton Longville.* 8vo. 77 pp. 2s. 6d. Rivingtons, &c. 1813.

In the multitude of pamphlets, which the preſent alarming exigence occaſions, we can do little more with each, than give a very brief abſtract of its arguments, or ſelect one or two ſhort but ſtriking paſſages to lay before our readers. The latter method we ſhall take with Mr. Le Meſurier, whoſe words will command the more attention, as he has long been known for one of the ableſt detectors of Romiſh fallacies. After quoting, in a note, the juſt conceſſion of the Bp. of Landaff, "that every government has a right to provide for its own preſervation, by any internal regulations conſiſtent with the law of God, and the rights of other independent ſtates; and if the government *thinks that its preſervation cannot be ſecured without the excluſion of certain individuals from certain privileges*, IT HAS A RIGHT TO EXCLUDE THEM."

Proteſtantiſm is a perſecuting religion, as popery has a thouſand times proved itſelf to be? To the *Counter-Addreſs* itſelf we muſt refer our readers for a further account of the ſallacies of the *Addreſs*.

ART. 20. *Roman Catholics proved to be, upon Principle, irreconcileably hoſtile to all Proteſtant Eſtabliſhments. Intended to ſerve as a Supplement to "The Claims of the Roman Catholics conſidered, with Reference to the Safety of the Eſtabliſhed Church, and the Rights of Religious Toleration."* 8vo. 24 pp. 1s. Cadell and Davies. 1813.

The pamphlet, to which this ſmaller publication is intended as a Supplement, was noticed at large in our Review for January, at page 65; and there ſtated, and in ſome degree ſhown to be one of the moſt concluſive, in point of argument, that have ever appeared. The preſent ſupplemental tract is chiefly employed in diſplaying the neceſſary conſequences of the undeniable and indeed undenied Roman Catholic doctrine, that "ſalvation cannot poſſibly be had out of that Church." The author ſhows, that this doctrine is held by them in a much more rigorous and unqualified ſenſe than belongs to any thing ſimilar, that has been attempted to be fixed upon any Proteſtant Churches; ſo much ſo, that it muſt for ever make them hoſtile, upon principle, to every Proteſtant Eſtabliſhment. It is pointed out, that the diſclaiming oaths and declarations propoſed in Mr. Grattan's bill do not notice this dogma, nor provide againſt its effects, the nature of which is fully ſhown.

We are not weary, we never could be, with doing what we feel to be ſo much our duty, as calling the public attention to theſe things; but we do it under much diſcouragement, when we contemplate the actual tendency of political proceedings. Every mouth talks of ſecurities for the Proteſtant Eſtabliſhment! they pull down the old fortifications to build a fence of reeds, and then bid us ſleep ſecure. It ſeems to us exactly the ſame policy as it would be to give Buonaparte 100 ſhips, and then ſay, "oh, but he ſhall promiſe not to invade the Britiſh iſles!"

We had juſt corrected the proof of this paragraph, when we learnt, with delight, the check given to the progreſs of what appears to us ruin, by the patriotic amendment of the Speaker. May this give time for more effectual conſideration.

ART. 21. *A ſolemn and timely Appeal in Defence of the Conſtitution in Church and State, moſt humbly addreſſed to the Peers in Parliament aſſembled, but particularly to the Archbiſhops and Biſhops, and to the Right Hon. the Lord Chancellor, Earl of Liverpool, Lord Sidmouth, and Lord Kenyon.* 8vo. 58 pp. 2s. J. J. Stockdale. 1813.

We much regret that ſome of the moſt powerful pamphlets, which the preſent criſis has produced, ſhould be anonymous. So little attention is paid, in general, to publications thus iſſued, that it

is almoſt a waſte of talent to write them. It ſeems too as if the defenders of the beſt of cauſes were aſhamed or afraid of being known to eſpouſe it. The preſent tract is ſuch as would not diſgrace any name, yet it appears without one, and therefore, we much fear, will loſe a conſiderable part of its effect.

The appeal now before us is learned in hiſtorical deductions, and ſtrong in argument; and though the author tells us, in a ſhort advertiſement, that he has been prevented, by private circumſtances, from filling up his original deſign, yet we think that there is much which ought to attract notice, even in what is here publiſhed. This pamphlet is eloquent and earneſt, and it is much to be lamented that the author was prevented from completing his deſign. We ſhall copy the account of one of the moſt recent tranſactions, which diſplay the ſpirit of the Romiſh hierarchy; the reverſion, by authority, of the general act of the Roman Catholic laity, and ſome prieſts, in England.

"The Roman Catholics of England, after three years of deliberation, together with the approbation of foreign univerſities, and the ſanction of councils, prepared a bill for Parliament, wherein they entitled themſelves, with pointed ſignificancy, Proteſting Catholic Diſſenters. They inſerted in this bill, an oath of allegiance and abjuration, ſolemnly *proteſting againſt thoſe doctrines and principles with which their religion is charged, as dangerous to ſociety, and repugnant to political and civil liberty.* THEY SIGNED alſo a ſolemn declaration and proteſtation againſt all ſuch doctrines and principles. But, after years of deliberation, the ſanction of foreign councils, the approbation of foreign univerſities, and their ſignatures adviſedly and ſolemnly affixed to their proteſt, many of them withdrew their names, in PASSIVE OBEDIENCE TO THEIR VICARS APOSTOLIC. By an Encyclical letter, dated October 21, 1789, and by another, dated 19th January, 1791, the *Vicars Apoſtolic condemned this* NEW *oath of allegiance and abjuration;* and averred, that an *oath* UNAPPROVED BY THEM if taken, CANNOT BE LAWFUL; that *ſuch* condemnation of it, *was confirmed* by the *Apoſtolic See;* that they condemned all interference by any oath, declaration, or inſtrument, in matters of religion or doctrine. And they diſapproved of the new appellation of PROTESTING Catholic Diſſenters.—All comment is unneceſſary here *." P. 25

In the following ſentence the author expreſſes moſt exactly our apprehenſions.

"But remove the excluding principle againſt Catholics, and ſeparation of Church and State follows. You then trample upon the Bill of Rights, you tear the Act of Succeſſion, you attack, in the moſt eſſential and vital qualifications, the right of the

* "Theſe documents are publiſhed at large, with all the ſignatures and correſpondence in the well known Blue Book, or 'Declaration and Proteſtation,' &c. It is an invaluable pamphlet."

of Ireland."—"The frequent repetition of holidays leads him to habits of idleneſs, and it is with reluctance that he again returns to labour." P. 18.

WAR.

ART. 25. *The Retreat of the French Army from Moſcow; an authentic Narrative, tranſlated from the French, recently publiſhed at St. Peterſburgh, and afterwards reprinted at Berlin, by the Authority of the reſpective Governments.* 8vo. 28 pp. 1s. Lomax, Lichfield; Longman and Co. London. 1813.

This very intereſting document, the original of which we firſt read, has appeared, we believe, in one or two tranſlations. We notice that which happens to come firſt in our way, and which is well and clearly executed.

The narrative itſelf is diſtinct, and apparently accurate, not diſgraced by affectation, nor declamation. The beginning of the French diſaſters is thus deſcribed, after marking the error of the Commander, in remaining too long at Moſcow.

"At this time famine raged to ſuch a degree in the French army, that the regiments had divided into ſtraggling parties, which plundered and ravaged all the country around, to the diſtance of ſome werſts from the great road: their horſes periſhed by thouſands; and every corps was, in conſequence, obliged to burn an immenſe quantity of baggage and waggons. All the villages of the governments of Moſcow and Kalouga had riſen in arms, to avenge themſelves on the invaders, for the miſeries they had ſuffered; and daily butchered whole parties of ſtragglers, cloſely preſſed by the indefatigable Coſſacks. The main army purſued the great road, without daring to deviate: horſe-fleſh was now become its almoſt ſole ſubſiſtence; and every day hundreds of the ſoldiers were ſeen expiring from famine and fatigue. Already the horſes of the cavalry were employed to drag the artillery, of which many pieces had been abandoned to the purſuers, or buried. In a word, the miſeries of the army were extreme; and only preſented, in their terrible progreſſion, a more cheerleſs and deſolated proſpect.

"On the 22d of October *, there was a hot engagement with the rear-guard at Wiazma. The firſt corps, commanded by Marſhal Davouſt, and part of the fourth, were driven beyond Wiazma, and purſued till night, with a loſs of twenty-five pieces of cannon, and ſeveral thouſand men killed, wounded, or taken. The town itſelf, ſharing the fate of all others, through which the French had retreated, was reduced to aſhes. The ſeverity of the ſeaſon now firſt began to be felt; and added to the calamities of the re-

* Old ſtyle.

treating

treating army. To subsist wholly on frozen horse-flesh, without exhilarating liquors, or winter clothing; to sleep upon ice and snow, unsheltered from the rigour of that inhospitable clime, were extremities too cruel for human nature to endure. Every night many hundreds perished from the intense cold; and exhaustion swept off its victims in the day. Heaps of dead and of dying marked the passage of the devoted army: the soldiers threw away, by companies, their arms and baggage: order and discipline no longer existed. The officer and the private became mutually regardless of each other: every one was too much occupied with his own miseries to think any longer of commanding or obeying. Amid these motley groups, composed of all the regiments, mixed in indiscriminate confusion, the division which guarded the baggage could alone be distinguished; and this was every moment broken in upon, and plundered on all sides by the destructive Cossacks." P. 12.

This is a sufficient specimen; the whole narrative is curious; and well concentrates what has been seen in detail before. It is worth preserving in every family, as a memorial of the dreadful calamities occasioned to a people, by becoming the tools of an inordinate and presumptuous ambition.

MILITARY.

ART. 26. *The Local Militia Paymaster's Assistant; a concise Treatise on Local Militia Finance: shewing the Allowances granted to Local Militia Regiments; the Manner of drawing the same from the Agent-General and other Departments; also the Method of making up Public Accounts, &c. &c. with an Appendix, containing copious Abstracts of all the Orders and Regulations now in Force, Carefully compiled from official Documents, by Lieutenant Joseph Fowler, Quarter-Master, East Northamptonshire Local Militia.* 8vo. 123 pp. 5s. Egerton. 1813.

Supposing this work to be judiciously compiled, which to us it appears, though it is not within our province to decide upon it, its utility must, at this moment, be most extensive. The author appears to have attended to every circumstance connected with his subject; and has even added, as a Supplement, Orders issued from the Secretary of State's Office, so lately as the 22d of February, and the 11th of March, 1813, when the rest of the work was completed. The table of contents prefixed affords ample evidence of the attention paid by the author to every branch of the subject.

EDUCATION.

ART. 27. *The Madras School Grammar; or the new System reduced to Questions and Answers. Designed for the Use of the Higher Classes, to qualify the Scholars therein to be competent Teachers. Chiefly arranged from the Rev. Dr. Bell's Instructions, with such Improvements as the Author has introduced into his School with considerable Success. By George Reynolds, Master of the Lambeth School, and Writing Master to the Female Asylum, Lambeth; Author of the Teacher's Arithmetic.* 12mo. 31 pp. 1s. Hatchards, &c. 1813.

Nothing can be clearer than the method of this book, and coming from a teacher experienced in the management of a large school, it is the more worthy of attention. A specimen will show it more plainly than any description which could be given.

"Q. How is the improvement of the pupils quickened?

A. By emulation the parent of industry.

Q. How is this emulation excited?

A. By the hope of promotion and the fear of degradation. When one in any class seems inattentive, he is suddenly called upon to proceed in the work which is then going on. If he pauses, he loses his place.

Q. How is a scholar treated when he misbehaves?

A. He is degraded to the lowest place in the class.

Q. How is a scholar gaining and holding a high rank in his class rewarded?

A. By being made an under-teacher, or he has the choice of being advanced to a higher class.

Q. To what place in such higher class is he promoted?

A. To the lowest; and if in a few days he ascends, through the merit of his exertions, to near the middle, he makes good his footing in that class.

Q. Should he not rise, as above stated?

A. He returns to his former class." P. 2.

A particularly useful part of this small tract, is the exhibition of the register-tables at the end, to show in what manner the daily progress of each scholar is recorded. To an intelligent man, this small book would be almost, or perhaps quite sufficient, to enable him to establish or conduct a school, on that which may now be called the NATIONAL PLAN.

ART. 28. *Observations on the Use of the Words* Shall *and* Will; *chiefly designed for Foreigners, and Persons educated at a Distance from the Metropolis, and also for the Use of Schools. Containing Thirty-five Rules, with Examples to each, and a Variety of appropriate Phrases. The whole being intended, by Means of a careful*

Connection

Connection and Arrangement of good Authorities, to contribute towards eſtabliſhing a Standard for the Uſe of theſe Words in Converſation and Writing. The Rationale of the Subject is alſo entered into, as the moſt likely Means of fixing the Rules in the Mind. 12mo. 47 pp. Canterbury, printed; Longman and Co. London. 1813.

This little work is accurately performed; and the copious arrangement of rules and examples, is not perhaps more than may be neceſſary to enforce upon the minds of thoſe who are doubtful the exact uſe and diſtinction of the words; but the ſhort and clear account of the whole is that to which the author comes at length in page 39, and which is preciſely the ſame as we gave long ago, from Mr. Mitford's book, on "the Harmony of Language," (Brit. Crit. vol. xxx. p. 362 or 3.) and which we have repeated once or twice ſince, for the ſake of making it more generally known. Namely, that, inſtead of declining the Engliſh future with *ſhall* or *will*, as has been uſual, it ſhould be ſtrictly formed thus:

I ſhall.
Thou wilt.
He will.
We ſhall.
Ye will.
They will.

This is the propriety of theſe auxiliaries, ſo long as futurity alone is intended to be marked; if other ideas are introduced, then it is not a mere future, but a declaration of another kind. This tract bids fair to be extremely uſeful to foreigners, and to learners of Engliſh every where.

DIVINITY.

ART. 29. *The Duty and Importance of Searching the Scriptures: being the Subſtance of a Sermon preached to the Garriſon of Briſtol, at St. Thomas's Church, in that City, on Thurſday Evening, March 25, 1813. By the Rev. H. C. O'Donoghue, A. B. Chaplain to the Right Hon. Lord Adare. The ſecond Edition.* 8vo. 31 pp. 1s. 6d. Briſtol, printed; Longman and Co. London. 1813.

This Sermon, the previous advertiſement tells us, was preached extempore, and it opens, very ſingularly, with ſecular examples: of Guſtavus Adolphus, M. de Navailles, and Zeiten. This looks fanatical. But there is nothing of that ſort in the diſcourſe. It is a ſtrong, but perfectly reaſonable, exhortation to ſtudy the Scripture; and enforces the great duties of fearing God, and honouring the king, on motives particularly applicable to the condition of ſoldiers. We will not ſay that the language is not

occasionally a little poetical, but it is calculated to produce effect, and that effect of a good kind. The following picture of a Christian Soldier is worth citing.

"View the Christian Soldier, who has searched the Scriptures —who has lived on their promises, and governed himself by their precepts. Supposing that in the midnight hour the *shrill* trumpet should call him to the field of battle, to the post of honour: leaving consequences to God, "into his hands he commends his spirit." With alacrity he takes his appointed station, and mingles in the *bloody* fight. His race is finished, his career is run, his work is done. The messenger of death is sent to call him to his heavenly home, and finds him "ready to depart and be with Christ." Now it is, that he feels the full value of the word of God. As a husband, a parent, a son, or brother, he partakes of nature's feelings; but his Bible has taught him to "cast his care on God, as one that careth for him." He knows who has promised to be the helper and judge of the fatherless, and who hath said, "leave thy fatherless children, I will preserve them alive, and let thy widows trust in me." P. 25.

If a few useless epithets were removed, such as *shrill* before "trumpet," and *bloody* before "fight," there would be little here to offend against good taste; and soldiers probably were not critics enough to find any blemishes in an animated address. The discourse was preached after a liberal distribution of Bibles and Testaments to the garrison, from the NAVAL and MILITARY BIBLE SOCIETY, of which the preacher was agent: and to the benefit of that excellent Society the profits of it are devoted.

ART. 30. *Letters to the Right Honourable Sir William Drummond, relating to his Observations on Parts of the Old Testament, in his recent Work, entitled Œdipus Judaicus. By George D'Oyly, B.D. Fellow of Corpus Christi, Cambridge, and Christian Advocate in that University.* 8vo. 72 pp. 3s. Rivingtons, &c. 1812.

It is not unusual as Mr. D'Oyly supposes, in his first Letter, for Reviewers to notice works which are printed for private distribution. On the contrary, they are rather fond of bringing forward such works, by way of showing themselves to be deep in the secrets of literature. But in the case of such a work as Sir W. Drummond's, here attacked, they probably refrain, (as we certainly have done) for fear of bringing into more notice a pernicious production; for unhappily, even the castigation of a mischievous work, tends to excite curiosity respecting it.

In the very first Letter, we have an ample specimen of Sir W. D.'s illiberal insinuations and reflections, against those whom he thinks likely to oppose his notions; but, as Mr. D. observes, any person would deserve contempt, "who was scared by the fear of falling under such vulgar imputations, from doing what he conceived to be a duty." P. 7.

Though

Though the reaſons given by Mr. D. for attacking Sir William's book, are ſatisfactory, yet we really think that the confuſion and abſurdity of the work might have exempted it from that diſtinction. His allegorical interpretations are ſurely too feeble to make impreſſion upon any mind except his own. This indeed Mr. D'Oyly ſtates, and therefore directs the chief force of his retort againſt the profane and indecorous preface. Beſides expoſing the futility of Sir William's notions, Mr. D'Oyly ſhows that, ſuch as they are, they are chiefly purloined from a French infidel, Dupuis. (P. 16.) He ſhows alſo, that he was anticipated not only in ſome of his notions, but in his profaneneſs, by the half or entirely inſane Woolſton.

We cannot but regret that a perſon who had made ſuch laudable efforts in oriental and other learning, as Sir Wm. D. had done, ſhould expoſe himſelf to ſuch cenſures, as are here moſt juſtly brought againſt him. But we muſt ſay, that though the office of Chriſtian Advocate ſeems to demand of Mr. D. the notice of ſuch offenders, his buſineſs would be mere play if he ſhould meet with no more formidable antagoniſts. We will venture to ſay that, publiſhed or not publiſhed, the *Œdipus Judaicus* will inevitably be forgotten in a very ſhort period; unleſs it ſhould be artificially preſerved by the ſalt of criticiſm. For which reaſon, we here diſmiſs the ſubject, and wiſh not to return to it.

ART. 31. *A Sermon preached at St. Clement Danes, Strand, at the Anniverſary of the Society for Promoting Chriſtianity amongſt the Jews, May* 20, 1812. *By the Rev. W. Marſh, A. M. Vicar of Baſildon, Berks, and Chaplain to the Right Hon. the Dowager Counteſs Ruthven.* 8vo. 28 pp. 1s. Black and Co. 1812.

The preacher opens this diſcourſe in a way to conciliate the Jews, and thoſe who had been ſo, by ſtating and explaining the great tenderneſs of St. Paul to his own nation, his regard to their claims, as the original people of God, and the proſpects which he held out to them on their converſion. He proceeds then to ſhow that the Rejection of the Jews, the Call of the Gentiles, and the future union of both under one head, Jeſus Chriſt, were foretold by the prophets, illuſtrated by St. Paul, and are confirmed by actual experience. In this part of his diſcourſe Mr. M. quotes from the univerſal hiſtory an attempt to convert the Jews in a large body to the Chriſtian faith, which is ſtated, in the narrative, to have failed chiefly by the interference of Romiſh prieſts, and the mention of their ſuperſtitions. As the narrative is remarkable, we ſhall here repeat it.

"In 1650 a grand Council was held in Hungary, in which the important queſtion was to be debated,—whether the Meſſiah was come? Three hundred of their moſt learned Rabbies and a vaſt multitude of Jews aſſembled, many profeſſed to believe that he

was come. They felt a conviction that those great disasters with which Providence continued to chastise them during such a series of centuries, could not be for idolatry; because their nation had preserved itself from that evil, from their captivity in Babylon to the present hour. Their miseries therefore must arise from another source. The Pharisees however, who over-ruled the assembly, objected to our Lord, that he appeared in a low and despised state. But a Rabbi, named Abraham, strenuously insisted on his miracles. They answered, he wrought them by magic. The Congress lasted six days; when, alas! some Ecclesiastics, sent from Rome, presented themselves, and began to extol the worship, ceremonies, and authority of that Church. This occasioned a strange uproar and an universal cry—No intercession of saints—No worship of images—No prayers to the Virgin—and thus the assembly was dismissed. Some of the Jewish doctors owned themselves not a little shaken by what had passed, and expressed a desire to converse with some Protestant Divines; but the presence of so many Monks deterred them, and made them fear some tragical conclusion to their meeting." P. 14.

The latter part of the discourse is employed in pointing out the wisdom of God, as manifested in these dispensations. Other remarkable passages occur in the Sermon, which is altogether of an useful and edifying nature.

ART. 32. *On Oaths; their Nature, Obligation, and Influence. A Sermon preached at St. Mary's, Oxford, before Mr. Baron Graham, and Mr. Justice Bayley, at the Lent Assizes, March 4, 1813. By the Rev. Thomas Falconer, M. A. of Corpus Christi College, Oxford.* 8vo. 23 pp. 1s. University Press, Oxford. 1813.

The nature and obligation of oaths is certainly a well chosen subject for an Assize Sermon. In the handling of it by Mr. Falconer, something of clearness in method and expression is evidently wanted. The preacher considers, among other things, the case of those persons who have taken oaths to bind them to unlawful actions. The perjury, he explains, consists in taking an oath of such a nature, not in departing from it. This, however, is more clearly expressed in words, which he afterwards quotes from Cranmer's "Necessary Doctrine, or Erudition of a Christian Man." "All such as swear to do things unlawful, not only offend in such swearing, but also they much more offend, if they perform the thing which they do swear." The maxim here is quite clearly expressed, but as it is a position, the truth of which is not at once obvious to common sense, it seems to demand a more luminous illustration than we can find in this Sermon.

Mr. Falconer laments, as others have lamented, the too great frequency of oaths in our public concerns, and the want of solemnity in administering them; but neither here is he so pointed

and

and distinct as we could have wished a preacher to be, in a sermon, required by the occasion to be altogether practical.

ART. 33. *The beneficial Influence of Christianity on the Character and Condition of the Female Sex. A Sermon preached at the Rev. Dr. Rees's Meeting House, Jewin-street, Aldersgate-street, on Wednesday, April 8, 1812. In Behalf of the Society for the Relief of the necessitous Widows and fatherless Children of Protestant Dissenting Ministers. By Robert Aspland.* 8vo. 1s. 6d. Johnson. 1813.

This is a modest, pleasing and impressive address upon a subject of benevolence which must interest every reader. The state of the female sex in various parts of the world, and under different religious dispensations, is considered, and their condition demonstrated to be in the highest degree degrading, except in those countries where the beneficial influence of Christianity prevails. The humane and tender consideration of the female character, on the part of our Saviour himself, is judiciously pointed out, and his piety to his mother in the closing scene of his life, forcibly introduced. The Christian Religion has exploded customs which tended to female degradation, has made marriage pure and honourable, has prohibited polygamy, has forbidden the exposure, the sale and the murder of children, and has secured a general respect for the sex, and universally improved their condition. We repeat our unqualified approbation of this discourse, and beg to add our most sincere wishes that its publication may effectually promote the object for which it was preached and printed.

MEDICAL.

ART. 34. *Practical Observations on Ectropium, or Everting of the Eyelids, with the Description of a new Operation for the Cure of that Disease; on the Modes of forming an artificial Pupil; and the Description of some new Instruments and Operations for the Cure of Cataract, adapted to the different Periods of Life in which that Disease is found to occur. Illustrated by coloured Plates. By William Adams, Member of the Royal College of Surgeons of London, Oculist Extraordinary to his Royal Highness the Prince Regent, Oculist in Ordinary to their Royal Highnesses the Dukes of Kent, Sussex, &c. &c.* 8vo. 252 pp. Callow. 1812.

Since the scientific improvements of the late Mr. Saunders, in this department of the profession, much attention has been devoted to it, and some young practitioners have already distinguished themselves. Amongst these we consider Mr. Adams entitled to very respectable notice. In this little volume he has fully explained the nature of the disease upon which he writes; and by the number of cases which he relates, he appears to have enjoyed

considerable experience. The work is divided into three chapters; in the first, upon Ectropium, or Eversion of the Eyelids, the usual mode of operating, by removing with curved scissars, or with caustic, a portion of the conjunctiva on the inside of the eyelid, is stated to be ineffectual as a radical cure in the worst forms of the disease. Mr. Adams has devised an operation which promises to be more successful; for the description of which, as well as the appearance of the disease, as illustrated by a neat engraving, we must refer to the volume itself.

The second chapter contains an account of contracted or obliterated pupil, and the mode of forming an artificial one.

Cataract constitutes the subject of the third chapter, and it is treated of in a manner which convinces us the author, in some instances, has established his claim to improving the former method of operating, as well as the instruments employed. But we must not forget that Mr. Saunders led the way in most of the improvements, which have been so successfully adopted by his pupils and successors. It is amusing indeed to observe how eagerly the hints of that skilful operator have been caught up, and his principles acted upon, by the modern school of oculists.

The work before us will be perused by professional men with advantage, and we doubt not will extend the reputation of its author.

MISCELLANIES.

ART. 35. *An Account of the Proceedings at the Festival of the Society of Free-Masons, at their Hall, on Wednesday, the 27th of January, 1813, given to their M. W. A. G. M. the Right Hon. the Earl of Moira, K. G. &c. &c. &c. on his taking Leave of the Fraternity, previous to his Departure, as Governor-General of India; with the Speeches of his Lordship, his Royal Highness the Duke of Sussex, D. G. M. their Royal Highnesses the Dukes of York, Clarence, and Kent, Lord Kinnaird, D. G. M. of Scotland, Sir John Doyle, Bart. P. G. M. for Guernsey, &c. To which is added, a List of the Managers, with their Regulations, &c. Faithfully taken in Short-hand, by Brother Alexander Fraser, of Thavies Inn, Short-hand Writer. Carefully revised, corrected, and published under the Sanction and Authority of the Most Worshipful Acting Grand Master, and Deputy Grand Master of the Order. Embellished with a Portrait of the Earl of Moira, engraved by Ridley, from an original Painting, in Enamel, by Spicer, in the Possession of William Forsteen, Esq. P. J. G. W.; and also a Portrait of his Royal Highness the Duke of Sussex, engraved by Blood, from an original Painting by S. Drummond, A. R. A. With a Sketch of the superb Masonic Jewel, presented on the Occasion to his Lordship; and a Fac-simile Impression of the Engraving of the Ticket of Admission to the Festival.* 8vo. 61 pp. 5s.

5s. Printed by Brother James Aſperne, and may be had of all the Bookſellers. A. D. 1813. A. L. 5817.

It has never fallen to our lot to meet with any thing which gave us ſo high an opinion of the Society of Free-Maſons, as the preſent publication. The exalted and noble ſentiments uttered by all the ſpeakers, ſhow plainly that the encouragement of benevolent and refined feelings is a very principal object with the Fraternity: while the order, regularity, and propriety of the whole proceeding, impreſs ſtrongly upon the reader the excellence of the inſtitutions under which the Society act.

The publication is itſelf elegant, and adorned with engravings of much more value than the whole coſt; while the judicious and elegant ſpeeches of the royal and noble perſonages concerned, will be peruſed by every reader with the higheſt ſatisfaction. The noble Governor-General muſt certainly always dwell with pleaſure on the recollection of a teſtimony ſo highly honourable to him, as was given in this feſtival; and we highly applaud his expreſſions when, alluding to the magnificent Maſonic Jewel preſented to him by the Society, he ſays,

"It ſhall be my conſtant monitor in all my future duties. In it, I ſhall find a perpetual admonition to practiſe, with ſtill greater activity than ever, thoſe philanthropic and benevolent principles of Maſonry, in the ſituation of Rule, which I am about to hold over that vaſt territory, whither I am deſtined. I will appeal to it with a conſciouſneſs of having, at leaſt, endeavoured to fulfil my duties; if ever my ſpirits flag, that they be rouſed anew by reflecting on the teſtimony of thoſe ſentiments, you have been pleaſed to entertain of my exertions for the advancement of the intereſts and welfare of this inſtitution." P. 46.

We truſt, however, that theſe are not the higheſt motives by which he will be actuated.

The jewel in queſtion coſt near 700l. and is eſtimated at 1500l. The difference in price is owing to the generoſity of a maſonic workman. This teſtimony in favour of the Society, by a perſon who does not belong to it, will doubtleſs be well received by the Maſonic brotherhood.

ART. 36. **Auntient Lore**: *containing a Seleƈtion of Aphoriſtical and Preceptive Paſſages, on intereſting and important Subjects, from the Works of eminent Engliſh Authors of the Sixteenth and Seventeenth Centuries. With a Preface, and Remarks.* 12mo. 304 pp. 7s. Longman and Co. 1812.

This is a tolerable common-place book of paſſages taken from the works of Sir Thomas More, Lord Bacon, Sir Walter Raleigh, Selden, Sir Matthew Hale, Hooker, Sir Philip Sidney, Roger Aſcham, Algernon Sidney, and perhaps one or two more. They are claſſed under heads, which are placed in alphabetical order; but

but as no one can guess, out of forty-five heads, what will be there and what not, an index, or table of contents, is grievously wanted. They stand thus: Afflictions, Ambition, Atheism, Beauty, Bible, Buildings, Business, &c. &c.

The passages are, in general, chosen with taste and judgment; and the editor is certainly right in his opinion, that there is a manly strength and sententiousness in writers of this stamp, which will generally be sought in vain among the best writers of more modern times. But the title of "Auntient Lere," is terribly misapplied, as it teaches the reader to expect passages as old as that phraseology; whereas these words were as completely obsolete in the time of all the writers here quoted, as they are now. There is the less appearance of antiquity, as all the writers are made to use the modern orthography; to which we object, as the preservation of the original orthography always tends to throw some light, more or less, on the history of our language. We believe also that, as the fashion goes, the book would have been more acceptable with the old spelling. *Auntient Lere*, however, is an evident misnomer; and as it cannot well have been a mistake, we fear it marks a little deception.

We introduce one short passage with the note on it, because both seem important, at the present juncture.

"The papists, wherever they live, have another king at Rome; all other religions are subject to the present state, and have no king elsewhere." SELDEN.

"Notwithstanding the enlightened age in which we live, and that an instrument of great power has been raised up on the continent of Europe, which has gone nigh to eradicate the very root and foundation of popery; it is to be feared that much of the old leaven of superstition remains in the breast of many professors of that religion. Although the Pope has been deprived of his temporal possessions and authority, there is little doubt that every true member of the Romish Church will still adhere to him as a spiritual father, and consider his authority and functions, whatever may be his fortunes in the world, as paramount to that of all earthly kings. The rulers of our nation would do well to consider the above observation of a very wise and learned man, and the many woeful examples which our history unfolds, of the consequences resulting from power lodged in such hands, before they proceed to make any alteration in the laws as they now stand with respect to the Roman Catholics." P. 212.

This note is very judicious; and both the notes and the selections show, in general, a good disposition. Four slight, but neat, heads, (in one plate) of Sir Walter Raleigh, Lord Bacon, Sir M. Hale, and Algernon Sidney, are prefixed as a frontispiece.

ART. 37. *Memoir on the Cause of the present distressed State of the Icelanders, and the easy and certain Means of bettering their Condition.*

Condition. By an Icelander. 8vo. 39 pp. 1s. 6d. J. J. Stockdale. 1813.

We have lately heard much of Iceland, from very respectable quarters *, and a proportionable interest has been felt for the place and its inhabitants. The object of this very affecting and well-intentioned Memoir is, to obtain prosperity for the one, and a relief from long experienced miseries for the other, by inducing Great Britain to take the island under her protection. The author shows, that a very small sum, properly employed, for the encouragement of the fisheries and pasturage of Iceland, (for corn and timber are hopeless from the climate) might place the island in a state of progressive improvement, and comparative comfort; and yet pay a sufficient interest to satisfy the lenders. The author is aware that this is a delicate question, while any hope remains of peace between this country and his own, in this case, his hope seems to be that even the eyes of Denmark may possibly be opened to the interests of Iceland by this modest and very patriotic Memoir.

The circumstances of the publication are remarkable. The tract was written in Latin, and the author had a strong wish to dedicate it to Sir Joseph Banks. Being translated by an English gentleman, it is still published without the dedication, because the author "did not feel himself justified, whatever are the obligations which Iceland owes to SIR JOSEPH BANKS, in taking so great a liberty without previous application for his consent; an honour which might not have been refused, but could not well have been solicited from the author's desire for concealment." It is offered therefore to the humanity of the British public.

ART. 38. *Substance of the Speech of the Earl of Harrowby on Moving the Re-commitment of a Bill for the better Support and Maintenance of Stipendiary Curates, on Thursday the 18th of June, 1812. With Documents.* 8vo. 2s. Hatchard. 1812

There is not in our opinion a single argument in support of this Bill, which has not been effectually answered by many of the Bishops and of the Law Lords who opposed its progress; but more particularly by the Bishop of London. It has nevertheless been carried through the Upper House: what will be the ultimate success of the Bill in the House of Commons, remains to be proved. To us it appears one of the anomalies which characterize the present times, that an Act of Parliament should pass relating to a branch of the Ecclesiastical Body, which had not the sanction and support of the Heads of that Body, who may reasonably be supposed to understand its operation the best, nor of the Heads of the

* See our account of Mr. Hooker's Tour there, vol. xl. p. 359; and that of Sir George Mackenzie, in vol. xli. p. 97.

Law

Law themſelves, moſt of whom conſidered it as of a very queſtionable tendency.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

The Duties of Britons to promote, by ſafe, gradual and efficacious Means, the Progreſs of Chriſtianity and Civilization in India; a Sermon, preached at the Meeting-Houſe, Carter-lane, on Sunday, April 4, 1813. By Joſeph Barrett. 1s. 6d.

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The Rev. *David Williams*, A.M. late of Chriſt Church, Oxford, is about to publiſh in one volume, octavo, *the Laws relating to the Clergy*, intended as a Guide to the Clerical Profeſſion, in the Legal and Canonical Diſcharge of their various Duties.

The Seventh Volume of *Mr. Nichols's Literary Anecdotes*, is publiſhed. It conſiſts wholly of a very copious Index, and is a moſt uſeful addition to the Work. In conſequence of his being in poſſeſſion of much valuable matter, he has been induced to add another Volume to theſe *Typographical Annals*, which is preparing for publication.

The Third Volume of *Dr. Hales's Analyſis of Chronology*, which will complete the Work, is nearly finiſhed.

ERRATA,

In our laſt; occaſioned by an accident at the preſs.

In page 406, line 3, for *Charley's* read *Charles's*.
13, after *eram*, add *tibi*.
17, for *ſervices* read *ſorrows*.
20, for *and* read *to*.
2, from the bottom, for *are* read *all*.
411, 12, for *Heathen* read *Northern*.

☞ *Note*,

Supplementary to Art. 22, in our laſt, p. 413, on *Dr. Henderſon's* Pamphlet.

It has now been proved, completely, that Dr. Henderſon was right. The ſecond watching of Ann Moore, of Tutbury, has obliged her to confeſs, in nine days, what, on a former occaſion, ſhe did not do in ſixteen, *that her pretence of living without food was an impoſture*. Her former attendants ſhe by ſome means deceived; the preſent were too vigilant. The expoſure of a cheat ſo long ſucceſsful, is a public benefit: and a correct account of the whole will be publiſhed by authority of the Committee.

THE

BRITISH CRITIC,

For JUNE, 1813.

" Objurgationes nonnunquam incidunt neceſſariæ. Id agendum ut ne ea facere viteamur irati, ſed ut ad urendum et ſecandum ſic et ad hoc genus caſtigandi raro invitique veniamus."

CICERO.

Serious reprehenſion may ſometimes be neceſſary, but it ſhould never ſeem to be applied with anger; we ſhould uſe it as we do the cauſtic and knife, ſeldom and reluctantly.

ART. I. *An Hiſtorical Account of the ancient Culdees of Iona, and of their Settlements in Scotland, England, and Ireland. By John Jamieſon, D.D. F.R.S. & F.A.S.E.* 4to. pp. 417. 1l. 11s. 6d. Edinburgh, Ballantyne and Co.; London, Longman and Co. 1811.

IT is well known, that the Keldees or Culdees, for the name is variouſly written, were an ancient ſect of monks, who principally eſtabliſhed themſelves in Ireland, Scotland, and the iſlands adjacent. But the hiſtory of their origin, progreſs, eſtabliſhment, and ſuppreſſion has hitherto been involved in great obſcurity. Dr. Jamieſon therefore has well deſerved the thanks of the learned, and of the eccleſiaſtical ſtudent in particular, for thus bringing together from various ſources an elaborate collection of intereſting and curious documents concerning this ſingular deſcription of monks or prieſts. The author commences his work with conjectures as to the firſt origin of the ſociety, giving the various etymologies of the name by which they were diſtinguiſhed. Of theſe the moſt obvious as well as ſatisfactory

ſeems that adopted firſt by Boece and afterwards by Buchanan, viz. Culdei, quaſi Cultores dei. We have next an account of the firſt preaching of the Goſpel in N. Britain, and the miſſion of Palladius. The principal ſeat of the Culdees was Iona. Some curious anecdotes of Columba (or Columban) appear in the firſt portion of the work, and the arguments which tend to prove that the Culdees were the ſucceſſors of the Druids ſeem to us very plauſible. After continuing the account of the life and character of Columba and of the iſland of Iona, we are introduced to a more particular deſcription of the Culdees, their doctrines and mode of life. They had one great diſtinction from other monaſtic orders, that they held marriage in honour. The ſociety may however rather be conſidered, from various particulars, as a college or colleges than as monaſteries. The author next proceeds to exhibit a detailed account of the eccleſiaſtical government of the Culdees, and this is continued through three ſucceeding chapters, all of which contain evident marks of patient and laborious reſearch; and he introduces from Bede, Biſhop Lloyd, Uſher, Goodall, and all other writers on the ſubject, a ſeries of curious hiſtorical facts; among which are the account of the converſion of the Saxons by the Scots, and the important teſtimony of the Saxon Chronicle.

Four chapters which follow deſcribe in ſucceſſion the principal ſeats of the Culdees, which appear to have been eſtabliſhed at Abernethy, Lochlevin, St. Serf, Dunkeld, St. Andrew's, Brechin, Portmoak, Scone, Kirkcaldy, and elſewhere.

But the part of the volume which will be found moſt to abound in curious matter is the oppoſition of the Culdees to the ſuperſtitions of the Roman Catholic church. This led to their ſuppreſſion, and from this part of the work we ſubmit the following extracts.

"In this work (the Breviary of Aberdeen) we find a miracle aſcribed to the worthy Baldred, that muſt have rendered him an ineſtimable acquiſition to a people living on a rocky coaſt. 'There was a great rock between the ſaid iſland [the Baſs] and the adjacent land, which remained fixed in the middle of the paſſage, unmoved by all the force of the waves, giving the greateſt hindrance to navigation, and often cauſing ſhipwrecks. The bleſſed Baldred, moved by piety, ordered that he ſhould be placed on this rock. This being done, at his nod the rock was immediately lifted up, and, like a ſhip driven by a favourable breeze, proceeded to the neareſt ſhore, and henceforth remained in the ſame place, as a memorial of this miracle, and is to this day called *St. Baldred's cable* or *cock-boat*.'

"Here

" Here a different account is alſo given of the ubiquity of the ſaint's body. We are informed, that the inhabitants of the three pariſhes which were under his charge, as ſoon as they knew of his death, aſſembled in three different troops at Aldhame, where he breathed his laſt, ſeverally begging his body. But, as they could not agree among themſelves, they, by the advice of a certain old man, left the body unburied, and all ſeparately betook themſelves to prayer, that God himſelf, of his grace, would be pleaſed to ſignify which of theſe churches was to have the body of the ſaint. Morning being come, a thing took place, that has *not often had a parallel*. They, being all aſſembled, as before, in their different troops, found three bodies perfectly alike, and all prepared with equal pomp for interment. Each of the companies, of courſe, departed, well pleaſed; and each pariſh erected a monument over that body of the ſaint which had fallen to its ſhare." P. 190.

" The Scottiſh clergy had received the ridiculous rite of the *tonſure*. But it is no inconſiderable proof of their independence of Rome, that it was not till the eighth century that they could be prevailed on to adopt the Roman mode; although ſo early as the time of Auguſtine, the papal legates had introduced the latter into Britain, and had perſuaded the Anglic clergy to receive it. This, indeed, appears to have been one of the very important changes deſigned in their legation. But the more frivolous the thing itſelf, which the Romaniſts wiſhed to impoſe on the clergy in Scotland, the greater is the proof of their ſpirit of reſiſtance.

" It has been ſuppoſed, from the language of Bede, ' that, ' without the ceremonies uſed by the Romaniſts, they *baptiſed* in any water they came to.' This is confirmed by the complaint which Lanfranc, Archbiſhop of Canterbury, makes concerning the Iriſh Chriſtians, who were taught by Culdees. ' Infants,' he ſays, ' are baptiſed by immerſion, without the conſecrated chriſm.'

" It has been inferred, from the language of Bernard, that ' *confirmation* was quite in diſuſe, if at all ever known' among the Iriſh Culdees. For, in his life of Malachy, he ſays, that he ' anew inſtituted the ſacrament of confirmation.'

" They ſeem alſo to have oppoſed the doctrine of *real preſence*. We read of Biſhop Sedulius, who, about the beginning of the eighth century, went to Rome in company with Fergusius, or Fergus, a Pictiſh Biſhop. Sedulius is claimed both by the Scots, and by the Iriſh. He ſubſcribes himſelf, in a council held at Rome, A. 721, *Britanniæ epiſcopus, de genere Scotorum*. But it is immaterial, whether he belonged to Scotland, or to Ireland; as the doctrines and forms of both churches were ſo ſimilar. He left a commentary on all the epiſtles of Paul, which has been printed. On 1 Cor. xi. 24. *Do this in remembrance of me*, he ſays; ' He has left his memorial to us, in the ſame manner as any one,

who was about to go to a great diſtance, ſhould leave ſome pledge with him whom he loved; that, as often as he ſaw it, he might be able to recollect the benefits and the love of his friend.'

"The Culdees, it would appear, withſtood the *idolatrous worſhip* of the Roman church. 'It is to be obſerved,' ſays Sir James Dalrymple, 'that the common practice of the Culdees was to dedicate their principal churches to the *Holy Trinitie*, and not to the Bleſſed Virgin, or any ſaint.' 'There is a charter by Malcolm IV. to the abbey of Dunkeld, in which the church is deſigned that *of the Holy Trinity*.' It ſeems highly probable, that the church of Brechin, which has been generally viewed as a remnant of Pictiſh architecture, had a ſimilar dedication; as the principal market held there is ſtill called *Trinity*, by corruption, *Tarnty Fair*.

"It is admitted, indeed, that this was their eſtabliſhed mode of dedication. 'The monaſtery of Dunfermlin,' ſays a learned writer, in a paſſage formerly quoted, 'was dedicated, like the other Culdean eſtabliſhments, to the Holy Trinity.' Speaking of Scone, he ſays; 'A Culdean church was here dedicated, in the earlieſt times, to the Holy Trinity, *like other Culdean monaſteries*.' Spotiſwood ſays, that the abbey of Scone was dedicated 'to the Holy Trinity, and St. Michael the Archangel.' But there can be no doubt, that he is here to be corrected from the more full and intereſting account given us by Sir James Dalrymple. He has, indeed, inſerted, from the Chartulary of Scone, the charter of Alexander I. erecting the abbey. This bears, that there was a church here, formerly dedicated to the Holy Trinity. But a reaſon is aſſigned for the change of the dedication, as well as of the mode of ſervice; a reaſon perfectly conſonant to the ſpirit of the times.

"The words are: 'I Alexander, by the grace of God King of Scots, ſon of King Malcolm and Queen Margaret, and I Sibilla Queen of Scots, daughter of Henry King of England, being diſpoſed *to decorate the houſe of God, to exalt his habitation*, give and deliver up the church, dedicated in honour of the Holy Trinity, to God himſelf, and St. Mary, and *St. Michael*, and St. John, and St. Lawrence, and St. Auguſtine.' It is added, that it was, 'for extending and exalting the worſhip and honour of God, that canons were introduced from the church of St. Oſwalds, *ad ſerviendum Deum canonicè*.'

"Here,' ſays Sir James, 'is a new order of eccleſiaſtics, and a new form of worſhip introduced, upon pretence of enlarging and exalting the worſhip and honour of God, as if it had not been eſtabliſhed formerly in purity, at Scone; and chanoins regular of St. Auſtine, ſerving God by their profeſſion, brought from the church of Oſwalds in England, a place famous for its religion; as if the Scots, and their predeceſſors, before this time, had not been ſervants of God after the right rule, and their

their churches famous for profeſſing the true religion; or that they had not ſerved God *canonically*, albeit according to the canon of the holy ſcriptures, becauſe not according to the rule of St. Auſtine." P. 205.

The Culdees were moreover enemies to the popiſh doctrine of works of ſupererogation, it cannot therefore be a matter of ſurpriſe that the friends of the Romiſh Church refuſed to conſider the Culdees as brethren, or that Robert, Biſhop of St. Andrew's, would not acknowledge them as his clergy; he was, however, choſen to that office for the expreſs purpoſe of bringing the Scots to a more intimate union with Rome. Various attempts were ſubſequently made to ſubject the Scots to the authority of Rome, more particularly with regard to the celebration of Eaſter, a memorable ſubject of eccleſiaſtical controverſy—the firſt example, however, of any appeal to Rome, indicative of an acknowledged ſuperiority, was made by Gilbert Murray, as recorded in p. 243. But this ſeems to have been the act of a ſingle perſon. It had, however, its effect, and the part acted by this young Scottiſh clerk occaſioned his promotion firſt to be dean of Murray and great chamberlain of Scotland, and afterwards to the biſhopric of Caithneſs.

The means taken for the effectual ſuppreſſion of the Culdees were alike various and artful. The Culdean abbots were promoted to biſhoprics, and the number of epiſcopal ſees were increaſed with this view and purpoſe. But their depreſſion ſeems principally to have been accompliſhed by the introduction of canons regular. Theſe canons were remarkable both for their devotion to the Church of Rome, and for the ſtrong contraſt which their conduct and demeanor exhibited to that of the Culdees.

" They acquired credit with the ſuperſtitious, as having more appearance of ſanctity than the Culdee preſbyters; eſpecially as they lived in celibacy, while the honeſt Culdees laid no claim to the gift of continence. They affected far greater pomp in their worſhip. No ſooner were theſe canons introduced at St. Andrews, than matters aſſumed an appearance of what was deemed *religion* in thoſe days, which had been quite unknown before. Their prior at St. Andrews 'wore, in all public meetings, and in ſolemn ſervices upon feſtival days, the pontifical ornaments, viz. a mitre, gloves, ring, croſs, croſier, and ſandals or ſlippers, as the biſhops; and in parliament had the precedence of all abbots and priors.' The very deſign of their introduction into thoſe places, where the Culdees had formerly had the power, was the eſtabliſhment

liſhment of this ſpecies of religion;—ut in dicta eccleſia religio *conſtitueretur.*" P. 251.

The difficulties, however, which their adverſaries had to encounter are energetically repreſented and explained at pp. 255, &c. and their character and apology at pp. 265, 269. The ſubjection of the Culdees at St. Andrews, and their partial expulſion at Iona, occupies the 13th chapter. The ſame method of introducing canons regular was here adopted.

"In the Regiſter of St. Andrews, we have the deed of foundation of the priory of this place, by Biſhop Robert, A. 1144. Beſides all his other donations of lands, tithes, &c. he gives all his books to this priory. Of the ſeven portions, which belonged to the altar of St. Andrews, he devotes two to the canons regular, and one for an hoſpital.

"This regiſter alſo contains a deed of David I. authoriſing the prior and canons of this new foundation to receive the *Culdees* of Kilrimunt among them as canons, with all their poſſeſſions and revenues, if they be found willing to adopt this character. If they refuſe to comply, it is enjoined, that the Culdees then living ſhall be permitted to retain their poſſeſſions during their natural lives; and that on their demiſe, canons ſhall be appointed to ſucceed them individually; and that all their poſſeſſions ſhall thus ſucceſſively be converted to the perpetual uſe of this canonical priory." P. 278.

The ſtruggle, however, on the part of the Culdees was long and ſpirited, and the particulars of it are given by the author, from Sir Robert Sibbald, at p. 282.

The concluſion ſeems to be, that the decline of this order may be dated from the period of their firſt ſubmiſſion to the encroachments of Rome.

The 14th chapter is one of the moſt curious and entertaining in the whole volume, as it exhibits a circumſtantial account of the celebrated library of Iona, where it was once ſuppoſed a perfect Livy might eventually be diſcovered. The following remark is given by Dr. Jamieſon from Pennant.

"The public,' ſays Pennant, 'was greatly intereſted in the preſervation of this place, for it was the repoſitory of moſt of the ancient Scotch records. The library here muſt alſo have been invaluable, if we can depend upon Boethius, who aſſerts, that Fergus II. aſſiſting Alaric the Goth in the ſacking of Rome, brought away, as ſhare of the plunder, a cheſt of books, which he preſented to the monaſtery of Iona. Aeneas Sylvius (afterwards Pope Pius II.) intended, when he was in Scotland,

to

to have viſited the library, in ſearch of loſt books of Livy, but was prevented by the death of the King, James I. A ſmall parcel of them were, in 1525, brought to Aberdeen, and great pains were taken to unfold them, but, through age and the tenderneſs of the parchment, little could be read; but, from what the learned were able to make out, the work appeared by the ſtyle to have rather been a fragment of Salluſt than of Livy.'" P. 303.

The ultimate fate of this library has been a ſubject of much and eager controverſy. Perhaps it was deſtroyed by the Danes, perhaps the Norwegian princes, when ſovereigns of the iſle might remove at leaſt a part of it to their own country. Another writer ſays, that ſome of the manuſcripts were removed to the Scotch colleges of Douay, or Rome, or Ratiſbon. Others think that the indiſcreet zeal of the Reformers might cauſe a partial deſtruction of this library. All theſe opinions are weighed and conſidered, after which the author thus finiſhes the ſubject.

"I ſhall conclude this meagre account of a library once ſo famous, with the lateſt notices which I have met with on the ſubject. They occur in a poſthumous work of the late learned Dr. Walker, of the Univerſity of Edinburgh. 'All that I could learn of its fate,' he ſays, 'was, that the reformers came ſo ſuddenly upon Icolumkill, that the inhabitants had time to carry little or nothing away. Some of the books and papers, however, were conveyed to the caſtle of Cairnburg, belonging to the chief of the Macleans, and then judged impregnable. Here they remained till a ſiege, in the time of Cromwell, when they were moſtly deſtroyed by fire. Some of them, however, ſtill eſcaped, of which I got notice of one manuſcript, and ſaw an old gentleman in whoſe hands it had been for ſome time; but found, after hunting it through three or four iſlands, that the laſt leaves of it, as it was unhappily vellum, had fallen a ſacrifice for meaſures to a taylor. It was a Latin tranſlation of an Arabian work on phyſic.'" P. 321.

Reſuming his principal ſubject, the author proceeds to obſerve, that the Culdees continued till the beginning of the 14th century. But although they were overwhelmed by the united powers of the primacy and the papal authority, it is manifeſt that they left a ſtrong bias in their favour in the minds of the nation, who, with the firſt opportunity which preſented itſelf, demonſtrated a decided partiality for a form of government nearly reſembling that of the Culdees. The queſtion whether this form was preſbyterian or epiſcopalian is diſcuſſed at pp. 323 et ſeq. to the end of the volume.

A copious appendix is ſubjoined, containing original papers and remarks. We have now conducted our readers through a volume which is exceeded by very few in the light which it communicates, on a perplexed and difficult ſubject: We are well aware that a large field is here open for controverſy, and more particularly in the concluding part of the volume, and it is more than probable that Dr. Jamieſon will be addreſſed on the ſubject by ſome of thoſe whoſe opinions and arguments he controverts. The author of Caledonia in particular is not ſo unſkilled or ſo timid in literary warfare as not to take up a gauntlet thrown down by ſo able and ſo reſpectable an opponent. We have peruſed the volume with much ſatisfaction, and, as our readers we preſume will alſo, have received much information on a ſubject with which we were before leſs perfectly acquainted.

ART. II. *The preſent Picture of New South Wales; illuſtrated with four large coloured Views, from Drawings taken on the Spot, of Sydney, the Seat of Government; with a Plan of the Colony, taken from actual Survey by public Authority. Including the preſent State of Agriculture and Trade, Prices of Proviſions and Labour, internal Regulations, State of Society and Manners, late Diſcoveries in Natural Hiſtory, and other intereſting Subjects; with Hints for the further Improvement of the Settlement. By D. D. Mann, many Years reſident in ſeveral official Situations.* 4to. pp. 103. 3l. 13s. 6d. Booth. 1811.

THE colony of New South Wales is, on every account, highly intereſting to a Britiſh mind. Its diſcovery, plantation, and all its inſtitutions are Britiſh. They have taken place in an enlightened period, when every particular can be ably inveſtigated and judiciouſly illuſtrated; and the formation of the eſtabliſhment is not diſfigured by any vice or crime, which in after times may be conſidered as a ſtain upon the preſent age. The natives have not been moleſted; their property has not been violated, or their freedom abridged. The ſword has not been drawn to extort treaſure or to enforce belief, nor have the people been hunted into the mountains, trepanned by artifices, infeſted with diſeaſes to them incurable, or doomed to labour without reward for thoſe hard maſters whom an unhappy deſtiny ſent to their

ſhore. From the firſt navigator who began an intercourſe with them, to the lateſt governor whom Britain has ſent to their coaſts, all have been animated by ſentiments of benevolence, and have beſt diſplayed thoſe ſentiments by acts of goodneſs and of moderation.

No more than 24 years have elapſed ſince the determination to colonize this territory by perſons expatriated from the Britiſh dominions began to be carried into effect. In that ſhort period a great many intereſting events have occurred, to endanger the proſperity and try the fortitude of theſe ſettlers. Yet, ſuch has been the ſubverſion of the civilized world during that period, that the coloniſts of New South Wales, if they knew their own happineſs, have had more reaſon to be ſatisfied with their ſituation than the inhabitants of any part of the continent of Europe. Every fact attending the progreſs of theſe ſettlers from guilt and want, toward reſpectability and opulence, will, in future ages, be of the higheſt value; for, in future ages, it is not to be doubted that New South Wales, fully peopled, and endowed with knowledge, induſtry, and valour, will take a proper rank among the nations of the world.

It is principally with a view to this ſtate of things that Mr. Mann's work is intereſting. To portray nature, to claſſify and deſcribe animal, vegetable, and mineral productions, was not in his power; education had not furniſhed him with the means. Fortunately too, it was not required; for preceding travellers, naturaliſts, and philoſophers had given accounts both ample and ſatisfactory. Mr. Mann had, however, the benefit of experience, and the evident merit of honeſty and impartiality; and thus ſupplied, he has given information which every one who can intereſt himſelf about the ſtruggles and progreſs of infant ſociety muſt read with delight, although the ſkill and graces of the ſcholar appear in no part of the work.

In his firſt chapter Mr. Mann gives an outline of the principal events which affected the proſperity of the colony, excluſive of thoſe noticed by Governors Hunter and Collins, from its eſtabliſhment until 1805. The detail is not very extenſive, but enough is ſhown to exhibit a people making a very rapid progreſs toward comfort and reſpectability, notwithſtanding many obſtructions from nature and accident, and others ſtill more injurious, ariſing from their own corruption and perverſeneſs. Earthquakes and floods have occaſionally ſpread devaſtation and terror, and the criminal habits which occaſioned the tranſportation of many of the coloniſts have maintained their aſcendancy in ſome, and

ſhown

ſhown their worſt effects in drunkenneſs, forgery, murder, deſertion, inſubordination, and rebellion. The diſtreſſing phænomena of nature, the earthquakes and floods, were deſcribed in the public prints when they occurred, and are probably freſh in the memory of moſt readers; but the following inſtance of providential eſcape and hardened profligacy is perhaps leſs known.

"In the month of September (1804) Joſeph Samuels, who had been convicted of a burglary, was three times ſuſpended; the rope firſt broke, in a very ſingular manner, in the middle, and the ſuffering criminal fell proſtrate on the ground; on the ſecond attempt, the cord unroved at the faſtening, and he again came to the ground; a third trial was attended with no better ſucceſs, for at the moment when he was launched off, the cord again ſnapped in twain. Thomas Smyth, Eſq. the provoſt-marſhall, taking compaſſion on his protracted ſufferings, ſtayed the further progreſs of the execution, and rode immediately to the governor, to whom he feelingly repreſented theſe extraordinary circumſtances, and his Excellency was pleaſed to extend his Majeſty's mercy. Samuels was afterwards tranſported to another ſettlement, in conſequence of his continuance in his diſhoneſt career, and has ſubſequently loſt his life on the coaſt, in making an attempt to eſcape from the colony."

The deſcription of the riſe, progreſs, and ſuppreſſion of an inſurrection, which appears in the ſubjoined extract, is not without intereſt, and it claims ſome further notice as the firſt New South Wales war.

"At the commencement of the year 1804 the tranquillity of the colony experienced ſome interruption. I have mentioned in the beginning of this chapter the circumſtances of the importation of Iriſh convicts in the year 1800, and of their attempts to diſſeminate amongſt their fellow-priſoners the ſeeds of inſubordination and riot. The vigilance and prudence of Governor Hunter at that time checked the rapid progreſs of the flame of ſedition; but although apparently extinguiſhed, the fire only ſmothered for a time. Diſcontent had taken root, and its eradication was a matter of more difficulty than could have been foreſeen. The moſt unprincipled of the convicts had cheriſhed the vile principles of their new companions, and only waited for the maturity of their deſigns to commence the execution of ſchemes which involved the happineſs and ſecurity of the whole colony. The operations of theſe diſaffected perſons had hitherto been conducted with ſuch ſecrecy, that no ſuſpicion of their views was entertained until the 4th of March in this year, when a moſt violent inſurrection broke out at the Caſtle-hill, a ſettlement between Parramatta and Hawkeſbury, and the inſurgents expreſſed

expreſſed their determination to emancipate themſelves from their confinement, or to periſh in the ſtruggle for liberty. Information of the extent and alarming appearance of this mutiny having reached the governor, it was deemed neceſſary, on the following day, to proclaim martial law; and a party of the troops, under the command of Lieutenant-Colonel George Johnſton, were directed to purſue the rebels. After a long march, the military detachment came up with the inſurgents, near the Ponds, about half way between Parramatta and Hawkeſbury, and a ſhort parley enſued, when the Colonel found it neceſſary to fire upon them; and after killing ſeveral of the miſguided rebels, and making priſoners of the principals who ſurvived, the remainder made a rapid retreat. Ten of the leaders of this inſurrection, who had been obſerved as particularly conſpicuous and zealous in their endeavours to ſeduce the reſt, were tried on the 8th of March, and capitally convicted. Three were executed on the ſame evening at Parramatta, ſince it was juſtly concluded that meaſures of a prompt ſeverity would have a greater effect upon the minds of thoſe who had forſaken their allegiance. On the following day two other rebels were executed at Sydney, and three at Caſtle-hill; the two remaining criminals were reſpited, as they were the leaſt corrupted, and had diſcovered ſymptoms of ſevere remorſe for the part which they had taken in the late operations. On the 9th martial law was repealed, and from that moment no diſturbance has again broken in upon the peace of the ſettlement of a ſerious nature, although it would be too much to ſuppoſe that the ſeeds of inſubordination and diſorder were entirely eradicated by the fruſtrated event of the firſt endeavour. Men of ſuch deſperate characters as are to be found in this colony are not to be intimidated by puniſhment, nor diſcouraged by failure from the purſuit of that career of depravity which is become dear to them from habit; nothing ſhort of death can deſtroy, in thoſe minds, the affection for vice, and the determination to gratify their ruling paſſion, in ſpite of obſtacles, however alarming, or oppoſition, however ſtrenuous and vigilant. Mr. Dixon, a Roman Catholic prieſt, who had been ſent under an order of tranſportation from Ireland for his principles, accompanied Colonel Johnſton on this ſervice, and proved to be of ſome utility in bringing back the inſurgents to a proper ſenſe of their duty. It cannot be too much to ſay, that the conduct of Mr. Dixon, before and after this buſineſs, was ſtrictly exemplary."

In the ſecond chapter we have an abſtract of the general orders iſſued by the governors for the regulation of the colony. They ſeem to be equitable, and probably the moſt rigid of them were not adopted until experience had proved them to be neceſſary. The arrival of Governor Bligh is then

then noticed, and next the deceaſe of a man, who, at one time, attracted no ſmall ſhare of public attention in this country.

"The death of Mr. George Barrington, who for a long time was in the ſituation of chief conſtable at Parramatta, ought to have been previouſly adverted to, as his deceaſe took place before this period. During his reſidence in the colony he had conducted himſelf with ſingular propriety of conduct, and by his induſtry had ſaved ſome money; but for a conſiderable time previous to his death he was in a ſtate of inſanity, and was conſtantly attended by a truſty perſon. The general opinion of thoſe around him was, that he brought on this malady, ſo deſtructive to the majeſty of man, by his ſerious and ſorrowful reflexions on his former career of iniquity. His death, however, was that of a good man and a ſincere Chriſtian. He expreſſed a very conſiderable degree of diſpleaſure, when he was in a ſtate of ſanity, at his name being affixed to a narrative, which he knew only by report, as being about to be publiſhed, and which ſubſequently did appear under a deceptious maſk."

In the courſe of his ſhort narrative, the author mentions the erection of a county gaol; a printing-office, from which a Gazette iſſues; a playhouſe, which it was ſoon found neceſſary to cloſe; a market, orphan-ſchools, and ſtore-houſes; and theſe beſide the general eſtabliſhments, military, civil, and eccleſiaſtical, neceſſary for the ordinary purpoſes of the colony.

The general ſtate of the ſettlement, in March, 1809, when the author quitted it, after making what he calls a muſter, by order of Lieutenant-Governor Foveaux, forms the moſt intereſting part of the work, and in that view we ſubmit ſome of the reſults to the reader.

The account of land in cultivation by the crown, the officers, and the ſettlers, is

"6887 acres of wheat, 3389¼ acres of maize, 534½ acres of barley, 92½ acres of oats, 100½ acres of peaſe and beans, 301 acres of potatoes, 13 acres of turnips, 546¼ acres of orchard and garden, 34½ acres of flax, hemp, and hops."

The following is the general courſe of cultivation adopted, and juſtified by experience:—

"*January.* The ground intended for wheat and barley to be ſown in ought to be now broken up; carrots ſhould alſo be ſown, and potatoes planted in this month are moſt productive for the winter conſumption.—*February.* A general crop of turnips for ſheep, &c. ſhould be ſown this month, the land having been previouſly

previouſly manured, cleared, ploughed, &c. This is alſo the proper month for putting Cape barley into the ground, for green food for horſes, cattle, &c.—*March.* Strawberries ſhould be planted this month, and onions for immediate uſe ſhould be ſown. All foreſt land ſhould be now ſown with wheat, and turnips, for a general crop, in the proportion of one pound of ſeed to an acre of land.—*April.* From the middle of this month until the end of May is the beſt ſeaſon for ſowing wheat in the diſtricts of Richmond-hill, Philip, Nelſon, and Evan, as it is not ſo ſubject to the caterpillar, ſmut, ruſt, and blight. Oats may alſo be ſown now for a general crop. Aſparagus haulm ſhould alſo be cut and carried off the ground, and the beds dunged.—*May.* Peaſe and beans for a field crop ſhould be ſown in this month; but in gardens, at pleaſure, as you may be ſupplied with them, as well as moſt other vegetable productions, ſallads, &c. nearly at all times of the year.—*June.* This is the beſt ſeaſon for tranſplanting all kinds of fruit-trees, except evergreens; layers may alſo be now made, and cuttings planted from hardy trees. Spring barley ſhould be ſown this month upon all rich land, three buſhels to an acre.—*July.* Potatoes which were planted in January are now fit for digging. Stocks to bud and plant upon ſhould now be tranſplanted; cabbage and carrots may be ſown; and ſtrawberries ſhould be cleaned, and have their ſpring dreſſing.—*Auguſt.* Potatoes muſt now be planted for general ſummer uſe; the ground prepared for clover at this ſeaſon is beſt. Cucumbers and melons of all kinds ſhould now be ſown, and evergreens tranſplanted. Vines ought to be cut and trimmed early in this month. Ground may this month alſo be ploughed for the reception of maize, and turnip land prepared for graſs.—*September.* This is the beſt ſeaſon for grafting fruit-trees, and the ground ſhould be entirely prepared for planting with maize. Graſs ſeed and clover ſhould be ſown in the beginning of this month, if the weather is favourable, and there is a proſpect of rains.—*October.* All fruit-trees now in bearing ſhould be examined, and where the fruit is ſet too thick, it muſt be reduced to a moderate quantity. The farmer ſhould plant as much of his maize this month as poſſible, and clean ground for potatoes.—*November.* In this month the harveſt becomes general throughout the colony, and no wheat ought to be ſtacked upon the ground, as the moiſture which ariſes from the earth aſcends through the ſtack, and tends much, in this warm climate, to increaſe the weevils, which prove very deſtructive to the wheat. Evergreens may now be propagated by layers, and cabbage, lettuce, and turnips ſown.—*December.* The ſtubble ground is frequently planted with maize in this month, ſo that it produces a crop of wheat and another of maize in the ſame year; but the policy of thus forcing the ground is much queſtioned by experienced agriculturiſts, and is ſuppoſed to have led

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to the ruin of theſe avaricious farmers. Cauliflower and broccoli ſeeds may now be ſown.

" The prices paid for planting, clearing ground, &c. is as follows, according to the regulations ſpecified in the general orders:—For felling foreſt timber, 10s. per acre; for burning off ditto, 25s. per acre; for breaking up new ground, 24s. per acre; for breaking up ſtubble or corn land, 13s. 4d. per acre; for chipping in wheat, 6s. 8d. per acre; for reaping ditto, 8s. per acre; for threſhing ditto, 7d. per buſhel; for planting maize, 6s. 8d. per acre; for hilling ditto, 6s. 8d. per acre; and for pulling and huſking ditto, 5d. per buſhel. The hours of public labour are from ſun-riſe to eight o'clock, and (Sundays excepted) from nine to three. On Saturdays, on account of the ſtores being open for the iſſue of proviſions, the hours are from ſun-riſe to nine o'clock.

" Yearly wages for ſervants, with board, 10l.; weekly ditto, with proviſions, 6s.; daily wages, with board, 1s.; and daily wages, without board, 2s. 6d.

" The following is an accurate account of live ſtock, taken at the ſame time as the preceding ſtatement of land in cultivation.

" Belonging to the crown, 28 male horſes, 19 female ditto; 21 bulls, 1791 cows; 1800 oxen; 395 male ſheep, 5298 female ditto; 40 male goats, 1670 female ditto; 7693 male pigs, and 537 female ditto. Belonging to officers, 81 male horſes, 146 female ditto; 38 bulls, 1111 cows; 696 oxen; 2638 male ſheep, 5298 female ditto; 40 male goats, 73 female ditto; 486 male pigs, and 537 female ditto. Belonging to ſettlers, 258 male horſes, 329 female ditto; 40 bulls, 1906 cows; 1172 oxen; 7449 male ſheep, 15,327 female ditto; 799 male goats, 1670 female ditto; 7693 male pigs, and 7435 female ditto. Belonging to perſons not holding land, 44 male horſes, 35 female ditto; 19 bulls, 307 cows; 103 oxen; 325 male ſheep, 1222 female ditto; 97 male goats, 296 female ditto; 1641 male pigs, and 1576 female ditto. Total of ſtock, 411 male horſes, 529 female ditto; 118 bulls, 5115 cows; 3771 oxen; 10,807 male ſheep, 22,451 female ditto; 936 male goats, 2039 female ditto; 9820 male pigs, and 9548 female ditto.

" The following was the current price of articles of food in the year 1809:—" Wheat 12s. per buſhel; maize 5s. per buſhel; barley 5s. per buſhel; oats 4s. 6d. per buſhel; potatoes 10s. per cwt.; turnips 4d. per bunch; carrots 6d. per bunch; cabbages 3d. each; lemons 6d. per dozen; peaches 2d. per dozen; apples 2s. per dozen; pears 3s. per dozen; ſtrawberries 1s. per quart; quinces 2s. per dozen; water-melons 9d. each; muſk and other melons 1s each; apricots 1s. per dozen; mulberries 1s. per quart; Cape gooſeberries 8d. per quart; native currants 8d. per quart; oranges, raſpberries, grapes, plums, almonds, pomegranates,

nates, limes, ſhaddocks, citrons, pineapples, nectarines, and guavas, are to be procured; but their prices are variable, ſome of them being more ſcarce than others. Cucumbers 1d. each, muſhrooms 8d. per quart, French beans 4d. per quart, onions 20s. per cwt. peas 1s. per quart, beans 9d. per quart, aſparagus 2s. per hundred, artichokes 6d. each, ſpinage 1s. per diſh, pumpkins 6d. each, cauliflowers 6d. each, brocoli 6d. per diſh, figs 3d. per dozen, beetroot, lettuces, radiſhes, ſallad of all kinds, horſe-radiſh, ſamphire, watercreſſes, celery, endive, and herbs of every deſcription are extremely plentiful, and to be purchaſed at reaſonable rates.

"Animal food is to be procured at the following prices:—Beef 1s. 3d. per lb.; mutton 1s. 3d. per lb.; pork 1s. per lb.; lamb 1s. 3d. per lb.; kangaroo 8d. per lb. (the fleſh of this animal is ſomewhat ſimilar in taſte to Engliſh beef, but rather inferior, owing to the want of fat); goat mutton 1s. per lb.; turkeys 10s. each, geeſe 8s. each, ducks 4s. each, Muſcovy ducks 5s. each, fowls 2s. 6d. each, wild ducks 2s. each, teal 1s. 3d. each, rabbits 4s. each, roaſting pigs 5s. each, pigeons 1s. 3d. each, kids 5s. each, eggs 1s. 6d. per dozen, butter 6s. per lb.; milk 1s. per quart, cheeſe 2s. 6d. per lb.; oyſters 1s. per quart, and lobſters 1s. each.

"Fiſh is exceedingly numerous of every deſcription, and is very good as well as moderate in charge. A turtle was caught recently in Broken Bay, with a hook, weighing 7 cwt. which was retailed to the inhabitants at 4d. per lb."

Under the head "Trade and Manufactures" we are informed, that

"A manufactory has been eſtabliſhed for coarſe woollen blanketing or rugs, and coarſe linen called drugget; a linen of a very good quality has alſo been produced, which has been diſpoſed of to ſettlers, &c. and iſſued from the ſtores to thoſe who labour for the crown. The ſpinning has been done by the female convicts, and the weaving, &c. by the male. The leather made from the ſkins of cattle, kangaroo, ſeal, &c. are extremely good. Several potteries have been eſtabliſhed, but the moſt celebrated manufacturer of this deſcription, named Skinner, lately died. His diſhes, plates, baſons, covers, cups and ſaucers, teapots, and chimney-ornaments, were in a very ſuperior ſtyle of workmanſhip, and other uſeful articles equally handſome.

"Tobacco-pipes, which, ſome years ago, at the cheapeſt periods, coſt 6d. each, are now manufactured in the ſettlement, of a very good quality, and are retailed at one penny each.

"Salt is made in great abundance from ſalt water, and large ſalt-pans have been erected at Roſe Bay, whence, and at Newcaſtle, great quantities are made and ſent to Sydney. A plan, however, has been propoſed to the governor for making it by evaporation, which it was ſuppoſed would be carried into effect;

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it was in agitation, and was nearly brought to perfection, when this ſtatement was made.

"Some very palatable beer is brewed in the ſettlement at four extenſive breweries; one at Sydney, one at Kiſſing Point, and one at Parramatta, and the other at Hawkeſbury; and a number of perſons brew their own beer. Eight windmills have been erected for the purpoſe of grinding corn; and a water-mill which had been erected at Parramatta has, moſt unfortunately, been deſtroyed by a flood.

"There are four auctioneers, or vendue-maſters, in the ſettlement; two at Sydney, one at Parramatta, and one at Hawkeſbury. They uſually charge five per cent. on ſales.

"The ſhops are particularly reſpectable, and decorated with much taſte. Articles of female apparel and ornament are greedily purchaſed; for the European women in the ſettlement ſpare no expence in ornamenting their perſons, and in dreſs each ſeems to vie with each other in extravagance. Spirits are alſo bought up with aſtoniſhing rapidity; and when prohibited, will ever be maintained [obtained] by ſome means or other, and I have known it to ſell as high as 30s. per bottle; the general price by the retailer, however, is from 10s. to 16s. per bottle. Moſt of the people in the colony, male and female, give way to exceſſive drinking. Wines are not ſo eagerly ſought after, and are therefore more reaſonable than might be expected; but if the rage for luxuries continues to increaſe in the ſame proportion as it has done for the laſt few years, it muſt ſoon obtain an enhanced price, and a more rapid ſale. The evils conſequent upon the unreſtrained uſe of theſe articles are ſuch as to juſtify the moſt poignant regrets that they ſhould be held in ſuch eſtimation by all deſcriptions of perſons, ſince they have proved, from their firſt introduction into the colony, and ſtill continue to be, the fertile ſources of ſocial diſorder, of domeſtic miſery, of diſorders, and of death. It is to no purpoſe that the higher orders ſet examples of ſobriety and temperance; it is of no avail that the governor uſes every prudent exertion to reſtrain the immoderate traffic in theſe pernicious liquors; threats, intreaties, and puniſhments are equally uſeleſs; and while ſpirits are to be procured, the inhabitants will poſſeſs them at the price of every other comfort of life.

"There are 9356 inhabitants in the ſettlement, out of which number upwards of 6000 ſupport themſelves, and the reſt are victualled and clothed at the expence of the crown. Moſt men of a trade or profeſſion purſue their calling, and labourers are either employed by the ſettlers to cultivate their lands, and in various occupations, or work in different gangs where they can be ſerviceable."

Mr. Mann has alſo given a few obſervations and facts relating to the natives, the climate, and the natural hiſtory of the

the colony, which we do not think it neceſſary to notice, as they contain but little that is new. He alſo propoſes ſome plans of improvement, of which the portion that is good will probably not have eſcaped the attention of a Committee of Parliament, to which we believe the general ſtate of this colony has been referred.

Our readers will probably have viewed with ſome ſurprize the enormous price of three guineas and a half affixed to a book, which, including the title-page, dedication, and table of contents, comprizes no more than 103 printed pages on very ordinary paper, and which certainly would not be cheap at ſix ſhillings. The only cauſe we can aſſign for this extravagant price is the inſertion of a plan of the colony, a very ordinary piece of engraving, and four views of the town of Sydney, which may be looked at as curioſities two hundred years hence, but at preſent ſeem not all too good to be paſted on a fire-ſkreen.

ART. III. *On National Government, &c. by George Enſor, Eſq. &c.*

(Concluded from our laſt, p. 504.)

PASSING over a few pages on the origin and progreſs of ſociety and government, we ſtop for a moment to notice a ſection, intitled, the Progreſs of the Britiſh Conſtitution. Here we were again a little aſtoniſhed at finding the painted Britons, who, in pp. 34 and 35, were decried as incapable of having a good common law, or collecting facts and materials, or drawing ſagacious concluſions, ſuddenly elevated into a very conſpicuous people indeed. They are repreſented, from the earlieſt accounts, as being capable of deliberation, legiſlation, and ſelf-government; heroic in the field, and ſufficiently civilized to have thirty-three cities; with an aſſembly called Kifrithin, to treat on matters of public weal, who in courſe muſt legiſlate; and of ſuch conſequence, that Honorius addreſſed his letters to them as the objects of political pre-eminence. A ſenſe that it is unneceſſary, as well as a feeling that it is diſguſting, will prevent us from following this ſelf-contradicting writer minutely. Let us ſee what he would have: what would change our worſe than Arab ſtate into one of abſolute perfection, and make us, when freed from King and Lords, a great and happy people.

The firſt great ſtep is, to ſecure a proper repreſentation of the people. For this purpoſe, nothing more is neceſſary than to diſſolve every exiſting eſtabliſhment and denomination.

"I would have," ſays this great conſtructor of commonwealths, "I would have the population, *rejecting all other diviſions*, ſeparated into tithings, centuries, and counties; each county to conſiſt of an equal number of centuries. I would have every tithing, or ten houſes, elect annually a decurion or preſident; every ten decurions elect a centurion, who with his fellows ſhould elect from their county at large two repreſentatives to parliament. Suppoſe England's

Population - - -	12,000,000
Houſes, four to a houſe, -	3,000,000
Tithings, ten houſes to a tithing,	300,000
Hundreds, ten tithings to a hundred,	30,000

"If it were thought adviſeable to have 500 repreſentatives in parliament, and two repreſentatives from each county, this population and diviſion give 250 counties, each county comprehending 120 hundreds, or 1200 tithings, 12,000 houſes, and 48,000 people. This graduated repreſentation I conſider nearly as great an improvement on ſimple repreſentation, as the repreſentative ſyſtem in paſſing laws on that of legiſlating by univerſal ſuffrage."

In terms equally boaſtful and ſanguine, he continues for ſome time to extol this prodigious birth of his mountain wit, detailing its advantages, repelling objections, and making compariſons.

But now who are to enjoy the bleſſed privilege of voting in this happy ſyſtem?—Mr. Enſor will tell us by and by; but firſt it is neceſſary to notice ſome exiſting diſqualifications which he would not admit. Want of property ſhould prevent no one from being an elector; nor want of a family; nor ſhould profeſſion, nor religion; nor ſhould any of theſe cauſes hinder him from being a repreſentative. But from both theſe privileges he would exclude, 1ſt, women; 2d, perſons under age; but on this point he has a whimſey of his own.

"I would have," ſays he, "a perſon to be of age for all private purpoſes at 21; but to vote in the tithing he ſhould be 22, in the hundred 23, for a repreſentative to the legiſlature 24, and to vote in the legiſlature, that is, to be a repreſentative of the nation, he ſhould be full 25 years old."

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The third claſs he propoſes to exclude is ſtrangers; among whom, however, he does not place thoſe who, although not born, were educated in the country; at what period the education is to begin or how long to laſt he does not condeſcend to explain. The next claſs to be excluded is ſtill leſs capable of definition; it is ſtyled the vicious and improvident. Reſidence ſhould be required from the elector, not from the repreſentative; the election by open ſuffrage; no oath, ſubſcription, or declaration required from any one; the repreſentatives to conſult together, and to be in ſome degree guided, but not altogether bound, by inſtructions from their conſtituents.

To aid this body, Mr. Enſor recommends a ſenate, to be compoſed of members aged at leaſt 35 years, in number from one-fifth to one-half of the repreſentative aſſembly.

In originating a ſenate, each county ſhould elect one perſon, ſuperior in age to the two members ſent to the repreſentative aſſembly. When vacancies occurred, he would let the member of longeſt ſtanding in the repreſentative aſſembly, who had attained the ſenatorial age of 35 years, be appointed to the vacancy in the ſenate, the country of courſe electing a repreſentative in his room. One-third of both aſſemblies ſhould retire by rotation every year, but the retiring members not to be incapable of immediate re-election. And he thinks the legiſlators ſhould have ſalaries, but does not fix the amount, to be paid, not out of the ſtate treaſury, but out of the county ſtock; and the members ſhould be obliged to attend, or forfeit, firſt their ſalaries, and next their ſeats.

Having given this view of the compoſition of a legiſlature, we excuſe ourſelves from purſuing the details of its operations, in the paſſing and abrogation of laws, ordinary and extraordinary, proteſts, and ſome other particulars.

But now for an executive power. There muſt be one, ſays Mr. Enſor, and he does not approve of its being divided, for that would ſpoil a chapter of 16 pages, and a pretty, but not very new, ſimile of a pyramid. An hereditary executive would be ſtill worſe; that, aided by the topics of expence, corruption, and vice in general, affords 40 good pages of railing, worthy of any proficient in the Jacobin Club, or the Correſponding Society. Well then, the executive magiſtrate muſt be elected; he ſhall be called ADMINISTRATOR, and he ſhall be a ſenator, 40 years of age, and hold his office ten years, or till he attain the age of 80, and then be put aſide for ever.

The beſt manner this conſtitution-maker can imagine

" For electing the Adminiſtrator is the following. Firſt let me obſerve, that the mode of nominating this magiſtrate, at the commencement of the conſtitution, muſt differ from the practice which ſhould be adopted afterward on the ſame occaſion, when the laws had begun univerſally to operate. At the beginning, let the ſenate chooſe two perſons, either from themſelves or the repreſentative aſſembly, 40 years old: let the repreſentative aſſembly do the ſame: let the ſenate name one of the two choſen by the repreſentative aſſembly, and the repreſentative aſſembly name one of the two choſen by the ſenate: and let the elder of the two be Adminiſtrator, the other his aſſeſſor.—Thus I would arrange the appointment of the chief magiſtracy at the origin of the government. I would have it continued as follows:—Let all thoſe ſenators who have completed their 40th year, the day that the Adminiſtrator or Aſſeſſor has completed his term by age, or by the duration of his official appointment, or by death, give in their names to the repreſentative aſſembly. Let the repreſentative aſſembly ballot for three perſons: let the three who have a majority of votes be returned to the ſenate: let the ſenate (the three of their body named by the repreſentative aſſembly on this occaſion being excluded) chooſe two of the three by ballot: then let the two choſen by the ſenate be tranſmitted to the ancients—a council on which I ſhall hereafter enlarge—and let theſe by ballot chooſe one of the two, who is to be the Aſſeſſor of the Adminiſtrator."

The authorities of the Adminiſtrator are next defined, and firſt we have a liſt of the privileges he ſhould not poſſeſs. He ſhould not have inviolability, but be amenable to juſtice for his conduct, both as an individual citizen and a man.

" He ſhould not make a conſtituent branch of the legiſlature, or nominate to any part of it; nor have a voice in their deliberations, though he might attend and propoſe what meaſures he thought beneficial for the commonwealth. Nor ſhould he have any power to adjourn the legiſlature. He ſhould not be conſidered the fountain of honour. He ſhould not nominate the judges, nor preſide in any court of juſtice, nor have power to pardon convicted criminals. Nor ſhould the property of the ſtate, or of the adminiſtrator, have any peculiar privileges. The Adminiſtrator ſhould not be high prieſt, nor have the abſolute command of the military force of the country. But above all things he ſhould not poſſeſs the prerogative of making peace and war."

The prerogatives an Adminiſtrator ſhould enjoy are theſe: he ſhould not be forced into office againſt his will; he ſhould have a competent houſe with appurtenances, and a competent

tent ſalary; but theſe, it ſeems, he need not accept if he has a houſe or property of his own. Then, for the ſake of due reſpect, he ſhould always be attended by a certain number of ſervants; conſtables with ſtaves, we ſuppoſe, for they are not to be ſoldiers; becauſe, ſays the author, the Adminiſtrator himſelf is a peace-officer, and ſhould not put on the image of war. "Who drives fat oxen ſhould himſelf be fat." Theſe attendants, and all other miniſters of the law, ſhould wear a particular colour, no matter which, but particular it muſt be, and reſerved for them.

"This Adminiſtrator ſhould have power to aſſemble the legiſlature on all extraordinary occaſions; to nominate all foreign and all domeſtic miniſters, with whom he particularly communicates; and their age and qualifications muſt be ſubmitted to his diſcretion; and the appointment of the chief miniſters ſhould excluſively belong to him.

"Beſide the Adminiſtrator and his miniſters, who form his privy council, there ſhould be various other councils for all the capital intereſts of the commonwealth—for education, for agriculture, for trade and manufactures, for morals and police, for finance and œconomy, for military affairs, for the arts, ſciences, and literature. Theſe I would have by no means conſtructed as are the preſent boards and councils in Europe; nor would I have them ſo much employed in the execution of actual buſineſs as to aſſiſt the miniſters; they being to them as the miniſtry is to the adminiſtrator. They ſhould have no authority, except what their prudence, knowledge, and ability gave them.

"Laſt of all, there ſhould be a great pervading council, called the Council of Ancients. Suppoſing it to conſiſt of 35 members, they ſhould be named from the adminiſtrators and ſenators, who had been releaſed from their different offices. The adminiſtrators, who executed their truſt without cenſure by the law, ſhould of courſe participate the dignity of this council: but on a vacancy, when all the abdicated adminiſtrators were members of it, the deficiency might be ſupplied by the ancients chooſing themſelves a ſuperannuated ſenator in the room of their departed companion. Thus it ſhould be conſtituted; and a ſimple majority ſhould effect a decree. Their buſineſs ſhould be cenſorial, and ſhould reach every individual and authority in the ſtate, not by inflicting pains and penalties, but merely by advice, intimation, or remonſtrance. On the danger of war, they ſhould be conſulted; and with regard to the impeachment of the Adminiſtrator, their concurrence ſhould be had, to authorize the repreſentative aſſembly to put him on his trial."

Having thus diſcloſed the author's plan of government at greater length perhaps than our readers think neceſſary, we

abſtain from any detail of his notions about religion, with which he fills 220 pages. His fopperies and abſurdities in other reſpects may be laughed at; but ſhould our contempt of his blaſphemies appear in a ſmile of deriſion, he might flatter himſelf that we enjoyed or wiſhed to create a joke. And yet, after the ſpecimen we have toiled through, it would be difficult to abſtain from laughing at ſuch a reaſoner, when he declares that in religion his views are perfectly philoſophical, in the largeſt acceptation of the term. He ſubſcribes to no dictates of ſchools or ſects *not conforming to that reaſon which he has received directly from God.*

Had the work before us been publiſhed five and twenty years ago, the want of recent experience might have preſented ſome apology for the political abſurdities it contains; but after all that has been debated and tranſacted within that period, we could hardly expect to be ſo ſoon called on to notice the flimſy devices of pen and ink politicians, detailed in graduated elections, councils of ancients, and legiſlative aſſemblies of five hundred, of one-third returning annually into the boſom of their conſtituents, of chief rulers, under whatever name, appointed for ten years, and all the reſt of the contrivances we have been enumerating. Still leſs did we expect to find a man bold enough to rake up all this traſh from the kennel into which all the conſtitutions of the laſt twenty years have been thrown, and piecing the various follies together, call himſelf the conſtructor of an original commonwealth. The ſtory of Harlequin and his *tabac de mille fleurs*, formed by begging a pinch from every man's box, is ſtale as Mr. Enſor's conſtitution, but this new-fangled ſnuff was in its compoſition very like it.

Even this was a flight bold enough for a man of moderate ſelf-ſufficiency; but what can be ſaid of him who ſhould propoſe to ſubſtitute all this impracticable and clumſy contrivance for the Engliſh conſtitution? To aboliſh the throne, the peerage, the church, nay religion itſelf; the parliament and all the ſocial inſtitutions; to alter all connections and combinations; to undo every thing that is done, and to ſtrip ourſelves of the rights and cuſtoms we have longeſt and moſt fondly cheriſhed; this is the moderate price to be paid as a premium, for leave to try what can be made of the orts and refuſe of the conſtitutions, which the French, the Dutch, the Swiſs, and all the various people of Italy, have tried, curſed, and rejected. The iſland of St. Domingo, before its troubles, was divided between the French and Spaniards. The former cultivated with great induſtry, built with elegance, and diſplayed throughout their plantations every thing

that

that care, wealth, and good taſte could produce. The Spaniards, on the contrary, did not clear their land, but left it wild and uncultivated, ſeeking profit by the breed of cattle in frightful diſtricts, which they called Savannahs. A French coloniſt, receiving a Spaniard as his gueſt, ſhowed him all the beauties of his plantation, his buildings, his negro-houſes, his ſugar-houſes and works, his own houſe, and all the conveniencies and elegancies about them. At laſt, as they were ſtanding on an eminence which commanded a view of the whole, he ventured to aſk his Spaniſh neighbour how he liked his plantation: I admire it exceedingly, anſwered the Don; it would make a beautiful Savannah.

This Spaniſh coloniſt ſeems to have had notions of improvement ſimilar to thoſe of our author. Each would deſtroy and proſtrate all that human wiſdom has erected, to form a place where reptiles may breed, and beaſts might fatten. The Spaniard, however, contented himſelf with expreſſing his opinion; he did not abuſe and vilify that which he wiſhed to deſtroy.

It now remains for us to notice this author's numerous quotations; indeed his whole work is a ſtring of them, often moſt ludicrouſly aſſembled. It is a pity that, among other ſubjects, he has not given us his opinions on literary veracity. As he has not, we will give him an opinion of ours, not formed for his ſake, or founded on any perſonal or particular ground of being applicable to him, whom we know not, nor deſire to know, but reſulting from ſerious reflection on the many frauds which men commit, and the many enormities in conduct and judgment, which they occaſion and ſanction, by attributing to authors, whoſe worth and wiſdom are known and acknowledged, facts which they never ſtated, and ſentiments which they never uttered. It is this: In our opinion, the man who deliberately and wilfully miſquotes an author, in a matter of grave and important diſcuſſion, is as much diſgraced as wilful falſehood can make him, and utterly unworthy of credit in any time or place, or under any ſanction or circumſtances.

We do not mean by this, that, if a man quotes what, with a little examination, he might know to be falſe, he ſtands ſubject to all this cenſure.—No.—We may think diſadvantageouſly of his diſcernment, underſtanding, or induſtry, but not hardly of his honeſty. For example, Mr. Enſor ſays: "How does it happen, that we hear ſo much to excuſe Charles from being the wretch he was, but nothing to exculpate John, who ſent three baronets ſecretly to the Turk,

with an offer to embrace his religion and make his realm tributary to him?"

A man muſt be extremely ignorant to make King John ſend *baronets* into Turkey, conſidering that there were no baronets till the ninth year of James the Firſt. But let that paſs. The authority cited is Coke, fourth Inſtitute, p. 13; and moſt true it is that Coke tells the ſtory, (except as to the baronets,) giving Matthew Paris as his author. Here is nothing to charge againſt Mr. Enfor on the ſubject of fidelity in the main ſtory, although a writer of only moderate reſearch muſt have known, that every candid author rejects the ſtory as untrue. Mr. Hume ſays,

"The prejudices againſt this prince were ſo violent that he was believed to have ſent an embaſſy to the Miramoulin or Emperor of Morocco, and to have offered to change his religion and become Mahometan, in order to purchaſe the protection of that monarch. But though this ſtory is told us, on plauſible authority, by Matthew Paris, it is in itſelf utterly improbable; except that there is nothing ſo incredible but may be believed to proceed from the folly and wickedneſs of John."

We ſhall not dwell upon ſuch inſtances, but take ſeveral from the beginning of his book, where he has groſsly miſquoted and ſhamefully perverted well-known Engliſh authors, and then leave it to the reader to determine, whether he is or is not fully entitled to bear the whole weight of our cenſure. We ſhall obſerve, by the way, that an author who quotes ſtrange editions of books, miſcalls them, and points to wrong pages, lays himſelf open to a ſtrong ſuſpicion, which can only be removed by the utmoſt correctneſs. If he fails in that, it is not too much to ſuppoſe that he purpoſed deceit, and quoted obſcurely to eſcape detection.

Thus, Mr. Enfor ſays, (vol. i. p. 5,) "It *has been frequently adjudged*, that a peer who concerns himſelf in the election of a member of parliament infringes the liberty of the commons." For this he quotes Comyns's Digeſt, p. 190. This quotation refers to no volume; however, on ſearching the fifth volume in Mr. Roſe's edition, p. 188, inſtead of the frequent adjudications alluded to, nothing is to be diſcovered but the ordinary vote of the houſe of commons, which the lords have always denied to be law, and which never was decided before any competent tribunal, or recognized in any ſtatute.

In the next paſſage, which he pretends to quote from a popular Engliſh author, having applauded the factious attempt

tempt made in the reign of George the Firſt to reſtrain the King from creating peers, he proceeds,

"It was thought," ſays Blackſtone, "that this would be a great acquiſition to the conſtitution, by reſtraining *the King or his favourites* from gaining an aſcendancy in the lords by an unlimited creation of peers at pleaſure. It paſſed the lords, but was rejected in the commons *by a great majority*, who wiſhed to keep the upper houſe open to their ambition —*and thus ended all expectations of reform in this branch of the legiſlature.*"

Now let Blackſtone ſpeak for himſelf: he ſays,

"A bill paſſed the houſe of lords, and was countenanced by the then miniſtry, for limiting the number of the peerage. This was thought *by ſome* to promiſe a great acquiſition to the conſtitution, by reſtraining *the prerogative* from gaining the aſcendant in that auguſt aſſembly, by pouring in at pleaſure an unlimited number of new created lords. But the bill was ill reliſhed and miſcarried in the houſe of commons, whoſe leading members were then deſirous to keep the avenues to the other houſe as open and eaſy as poſſible."

It is rather too much to take the opinion of an eſteemed author as a baſis for a paragraph, in which the perſon quoting ſhall weave up as much factious and vulgar calumny as he thinks fit, and then, by marking and deſcribing it as a quotation, cauſe it to be aſcribed to the author quoted.

In the very next page are two inſtances of miſquotation, the one in terms, and the other in ſenſe, of the groſſeſt and moſt malignant kind. We ſhall firſt give Mr. Enſor's words, and then thoſe of the authors he has diſguiſed and diſgraced.

"As towns increaſed," ſays Blackſtone, "in trade and population, they were ſummoned to parliament; *and as others declined, they were omitted; but in latter times the deſerted have been ſummoned, while thoſe have been omitted whoſe increaſed riches and conſequence entitled them to that diſtinction.*" Nor has any meaſure been taken to correct this departure from the principles and practice of former ages, except by *Cromwell, who in* 1654 *accommodated preſent circumſtances to ancient inſtitutions.*" "He thought," ſays Clarendon, "he took a more equal way by appointing that more knights ſhould be choſen for every ſhire, and fewer burgeſſes, which was generally looked upon as an alteration fit to be more warrantably made, and in a better time." *Is it not inſufferable, that the reformation which Cromwell, actually performed, was not only repealed at the Reſtoration, but ſtill remains ſo? Compare then the political conduct of your conſtitutional Kings and your unconſtitutional Protector, and glorify the bleſſings of an hereditary crown.*

crown. Compare the juſtice of the uſurper and the injuſtice antecedent and poſterior to his deſpotiſm, of Kings, Lords, and Commons, and bluſh for the lawful conſtitution of your ſtate."

Now the real words of Blackſtone and Clarendon are theſe,

"As towns increaſed in trade, and grew populous, they were admitted to a ſhare in the legiſlature. But the misfortune is, that *the deſerted boroughs continued to be ſummoned, as well as thoſe to whom their trade and inhabitants were transferred, except a few which petitioned to be eaſed of the expence, then uſual, of maintaining their members.*"

"But the time drew near now, when he was obliged by the inſtrument of government, and upon his oath, to call a parliament, which ſeemed to him the only means left to compoſe the minds of the people to an entire ſubmiſſion to his government. In order to this meeting, though he did not obſerve the old courſe in ſending writs out to all the little boroughs throughout England, which uſed to ſend burgeſſes, (by which method ſome ſingle counties ſend more members to the parliament than ſix other counties do,) he thought he took a more equal way by appointing more knights for every ſhire to be choſen, and fewer burgeſſes; *whereby the number of the whole was much leſſened;* and yet the people, being left to their own election, it was not by him thought an ill temperament, and was then generally looked upon as an alteration fit to be more warrantably made, and in a better time. And ſo, upon the receipt of his writs, elections were made accordingly in all places; and ſuch perſons, for the moſt part, choſen and returned as were believed to be the beſt affected to the preſent government, and to thoſe who had any authority in it; *there being ſtrict order given,* "that no perſon who had ever been againſt the parliament during the time of the civil war, or the ſons of any ſuch perſons, ſhould be capable of being choſen to ſit in that parliament; nor were any ſuch perſons made choice of."

Now let the reader aſk himſelf whether Blackſtone has really talked the nonſenſe Mr. Enſor imputes to him? and whether he thinks Cromwell much improved the conſtitution in changing the mode of repreſentation by his own edict, and by proſcribing a large claſs of the people and their ſons. If Kings are to be blamed for not doing what he did, the cenſure muſt be applied only to thoſe who have the law at their feet, and that no King has had ſince the days of Cromwell. If the repreſentation is to be reformed, it muſt be by act of parliament; the King cannot, and we truſt rebels and regicides will never again have that power.

Theſe inſtances occur before we have read through twenty pages, and we could give many more.

The

The author profeſſes in his title-page, that he publiſhes for the benefit of the Literary Fund. If the treaſury of that excellent inſtitution has been increaſed by its ſale, we ſhall rejoice at ſuch an attainment of good from evil; but we confeſs we had much rather ſee the ſtream of charity run through a more pure and leſs exceptionable channel. They who are able and inclined to benefit that admirable eſtabliſhment may do it moſt effectually by their ſubſcriptions, without ſacrificing any part to indemnify the publiſher of pages, from which the purchaſer will derive neither pleaſure nor profit.

ART. IV. *Travels in the Interior of Brazil, particularly in the Gold and Diamond Diſtricts of that Country, by Authority of the Prince Regent of Portugal: including a Voyage to the Rio de la Plata, and an hiſtorical Sketch of the Revolution of Buenos Ayres. Illuſtrated with Engravings. By John Mawe, Author of "The Mineralogy of Derbyſhire."* 4to. 366 pp. Longman and Co. 1812.

OF the knowledge, ſagacity, ſkill and experience of this author as a mineralogiſt, we have before had the moſt honourable teſtimony, and this production cannot fail to add conſiderably to his reputation. It has alſo much of the recommendation of novelty, for the ſtate of the mines of Brazil and of the agriculture of the country, has hitherto been very imperfectly known; there is alſo perhaps in this volume, the moſt ſatisfactory account which we have hitherto had, of the unfortunate expedition againſt Buenos Ayres, by General Whitelocke, and the cauſes of its failure are impartially detailed and perſpicuouſly explained: altogether we conſider the work as a valuable addition to our geographical collections, and more particularly acceptable as exhibiting what has not yet appeared in any Engliſh publication, a ſcientific account of the diamond mines and diamond works of this part of South America.

The author commenced his expedition under circumſtances ſomewhat inauſpicious, and experienced from the Portugueze Government that harſhneſs with which till a very recent period it was there deemed politic to treat all commercial adventurers. He however was fortunate enough to procure a letter of introduction to the Viceroy of Brazil, which immediately

immediately proved the means of facilitating his views, and enabled him to perform the journey which he meditated.

After deſcribing his voyage to South America, his misfortunes at Monte Video, and giving an entertaining ſketch of a journey to Barriga Negra, and a voyage to St. Catharine's, the firſt portion of the work which appears as exciting intereſt and juſtifying commendation, is the account of the gold mines of Paragua; theſe mines are in the vicinity of St. Paul's. With reſpect to agriculture, the principal article of cultivation in this diſtrict, appears to be the mandioca, which affords an excellent and rich nouriſhment. The following is the mode of working the mines.

"The mode of working theſe mines, more fitly to be denominated waſhings, is ſimple, and may be eaſily explained:

"Suppoſe a looſe gravel-like ſtratum of rounded quartzoſe pebbles and adventitious matter, incumbent on granite, and covered by earthy matter of variable thickneſs. Where water of ſufficiently high level can be commanded, the ground is cut in ſteps, each twenty or thirty feet wide, two or three broad, and about one deep. Near the bottom a trench is cut to the depth of two or three feet. On each ſtep, ſtand ſix or eight negroes, who, as the water flows gently from above, keep the earth continually in motion with ſhovels, until the whole is reduced to liquid mud and waſhed below. The particles of gold contained in this earth deſcend to the trench, where, by reaſon of their ſpecific gravity, they quickly precipitate. Workmen are continually employed at the trench to remove the ſtones, and clear away the ſurface, which operation is much aſſiſted by the current of water which falls into it. After five days' waſhing, the precipitation in the trench is carried to ſome convenient ſtream, to undergo a ſecond clearance. For this purpoſe wooden bowls are provided, of a funnel ſhape, about two feet wide at the mouth, and five or ſix inches deep, called *gamellas*. Each workman ſtanding in the ſtream, takes into his bowl five or ſix pounds weight of the ſediment, which generally conſiſts of heavy matter, ſuch as oxide of iron, pyrites, ferruginous quartz, &c. of a dark carbonaceous hue. They admit certain quantities of water into the bowls, which they move about ſo dexterouſly, that the precious metal, ſeparating from the inferior and lighter ſubſtances, ſettles to the bottom and ſides of the veſſel. They then rinſe their bowls in a larger veſſel of clean water, leaving the gold in it; and begin again. The waſhing of each bowlful occupies from five to eight or nine minutes; the gold produced is extremely variable in quantity, and in the ſize of its particles, ſome of which are ſo minute, that they float, while others are found as large as peas, and not unfrequently much larger. This operation is ſuperintended by overſeers, as the reſult is of conſiderable importance. When the whole is finiſhed, the gold is borne home to be dried, and at a convenient time is taken

taken to the permutation office, where it is weighed, and a fifth is reſerved for the Prince. The remainder is ſmelted by fuſion with muriate of mercury, caſt into ingots, aſſayed, and ſtamped according to its intrinſic value, a certificate of which is given with it; after a copy of that inſtrument has been duly entered at the mint-office, the ingots circulate as ſpecie." P. 78.

We ſubjoin the following as an entertaining deſcription of the preſent ſtate of dreſs and manners.

"The dreſs of the ladies abroad, and eſpecially at church, conſiſts of a garment of black ſilk, with a long veil of the ſame material, trimmed with broad lace; in the cooler ſeaſon black caſſimere or baize. In the ſame veil they almoſt always appear in the ſtreets, though it has been partially ſuperſeded by a long coat of coarſe woollen, edged with velvet, gold lace, fuſtian, or pluſh, according to the rank of the wearer. This coat is uſed as a general ſort of undreſs, at home, in their evening walks, and on a journey, and the ladies, whenever they wear it, appear in round hats. The appellation of Pauliſta is conſidered by all the females here as a great honour; the Pauliſtas being celebrated throughout all Brazil for their attractions, and their dignity of character. At table they are extremely abſtemious; their favourite amuſement is dancing, in which they diſplay much vivacity and grace. At balls and other public feſtivals they generally appear in elegant white dreſſes, with a profuſion of gold chains about their necks, their hair taſtefully diſpoſed and faſtened with combs. Their converſation, at all times ſprightly, ſeems to derive additional life from muſic. Indeed the whole range of their education appears to be confined to ſuperficial accompliſhments; they trouble themſelves very little with domeſtic concerns, confiding whatever relates to the inferior departments of the houſehold to the negro or negra cook, and leaving all other matters to the management of ſervants. Owing to this indifference, they are total ſtrangers to the advantages of that order, neatneſs, and propriety, which reign in an Engliſh family; their time at home is moſtly occupied in ſewing, embroidery, and lace-making. Another circumſtance repugnant to delicacy is, that they have no mantua-makers of their own ſex; all articles of female dreſs here are made by tailors. An almoſt univerſal debility prevails among them, which is partly attributable to their abſtemious living, but chiefly to want of exerciſe, and to the frequent warm-bathings in which they indulge. They are extremely attentive to every means of improving the delicacy of their perſons, perhaps to the injury of their health.

"The men in general, eſpecially thoſe of the higher rank, officers, and others, dreſs ſuperbly; in company they are very poliſte and attentive, and ſhew every diſpoſition to oblige; they are great talkers and prone to conviviality. The lower ranks, compared with thoſe of other colonial towns, are in a very advanced ſtate of civilization. It were to be wiſhed that ſome reform were inſtituted

inſtituted in their ſyſtem of education; the children of ſlaves are brought up during their early days with thoſe of their maſters; they are play-mates and companions, and thus a familiar equality is eſtabliſhed between them, which has to be forcibly aboliſhed when they arrive at that age, at which one muſt command and live at his eaſe, while the other muſt labour and obey. It has been ſaid, that by thus attaching the ſlave to his maſter, in early youth, they enſure his future fidelity, but the cuſtom ſeems fraught with many diſadvantages, and ought at leaſt to be ſo modified as to render the yoke of bondage leſs galling by the recollection of former liberty." P. 82.

We have next a good account of a voyage from Santos to Zapitiva, and thence to Rio de Janeiro; this is ſucceeded by the narrative of a journey to Canta Gallo, the gold waſhing of Santa Rita, and a ſuppoſed ſilver mine. Having obtained permiſſion from the Prince Regent of Portugal to viſit the Diamond Mines, Mr. Mawes proceeded from Villa Rica to Tejuco, the capital of the Diamond Diſtrict. The moſt creditable part of the whole volume to the author, is the clear and ſcientific account which he has ſubjoined of his viſit to the Diamond Works, part of which we tranſcribe.

"Water is conveyed from a diſtance, and is diſtributed to the various parts of the works by means of aqueducts, conſtructed with great ingenuity and ſkill. The method of waſhing for diamonds at this place is as follows:—A ſhed is erected in the form of a parallelogram, twenty-five or thirty yards long and about fifteen wide, conſiſting of upright poſts which ſupport a roof thatched with long graſs. Down the middle of the area of this ſhed a current of water is conveyed through a canal covered with ſtrong planks, on which the caſcalhão is laid two or three feet thick. On the other ſide of the area is a flooring of planks, from four to five yards long, imbedded in clay, extending the whole length of the ſhed, and having a ſlope from the canal, of three or four inches to a yard. This flooring is divided into about twenty compartments or troughs, each about three feet wide, by means of planks placed on their edge. The upper ends of all theſe troughs (here called canoes) communicate with the canal, and are ſo formed that water is admitted into them between two planks that are about an inch ſeparate. Through this opening the current falls about ſix inches into the trough, and may be directed to any part of it, or ſtopped at pleaſure by means of a ſmall quantity of clay. For inſtance, ſometimes water is required only from one corner of the aperture, then the remaining part is ſtopped; ſometimes it is wanted from the centre, then the extremes are ſtopped; and ſometimes only a gentle rill is wanted, then the clay is applied accordingly. Along the lower ends of the troughs a ſmall channel is dug to carry off the water.

"Ca

"On the heap of caſcalhão, at equal diſtances, are placed three high chairs for the officers or overſeers. After they are ſeated, the negroes enter the troughs, each provided with a rake of a peculiar form and ſhort handle, with which he rakes into the trough about fifty or eighty pounds weight of caſcalhão. The water being then let in upon it, the caſcalhão is ſpread abroad and continually raked up to the head of the trough, ſo as to be kept in conſtant motion. This operation is performed for the ſpace of a quarter of an hour; the water then begins to run clearer, having waſhed the earthy particles away, the gravel-like matter is raked up to the end of the trough; after the current flows away quite clear, the largeſt ſtones are thrown out, and afterwards thoſe of inferior ſize, then the whole is examined with great care for diamonds. When a negro finds one, he immediately ſtands upright and claps his hands, then extends them, holding the gem between his fore-finger and thumb; an overſeer receives it from him, and depoſits it in a gamella or bowl, ſuſpended from the centre of the ſtructure, half full of water. In this veſſel all the diamonds found in the courſe of the day are placed, and at the cloſe of work are taken out and delivered to the principal officer, who, after they have been weighed, regiſters the particulars in a book kept for that purpoſe.

"When a negro is ſo fortunate as to find a diamond of the weight of an octavo (17$\frac{1}{2}$ carats), much ceremony takes place; he is crowned with a wreath of flowers and carried in proceſſion to the adminiſtrator, who gives him his freedom, by paying his owner for it. He alſo receives a preſent of new clothes, and is permitted to work on his own account. When a ſtone of eight or ten carats is found, the negro receives two new ſhirts, a complete new ſuit, with a hat and a handſome knife. For ſmaller ſtones of trivial amount proportionate premiums are given. During my ſtay at Tejuco a ſtone of 16$\frac{1}{2}$ carats was found: it was pleaſing to ſee the anxious deſire manifeſted by the officers that it might prove heavy enough to entitle the poor negro to his freedom, and when on being delivered and weighed, it proved only a carat ſhort of the requiſite weight, all ſeemed to ſympathize in his diſappointment.

"Many precautions are taken to prevent the negroes from embezzling diamonds. Although they work in a bent poſition, and conſequently never know whether the overſeers are watching them or not, yet it is eaſy for them to omit gathering any which they ſee, and to place them in a corner of the trough for the purpoſe of ſecreting them at leiſure hours, to prevent which they are frequently changed while the operation is going on. A word of command being given by the overſeers, they inſtantly move into each other's troughs, ſo that no opportunity of colluſion can take place. If a negro be ſuſpected of having ſwallowed a diamond, he is confined in a ſtrong room until the fact can be aſcertained. Formerly the puniſhment inflicted on a negro for ſmuggling diamonds

monds was confiſcation of his perſon to the ſtate: but it being thought too hard for the owner to ſuffer for the offence of his ſervant, the penalty has been commuted for perſonal impriſonment and chaſtiſement. This is a much lighter puniſhment than that which their owners or any white man would ſuffer for a ſimilar offence.

"There is no particular regulation reſpecting the dreſs of the negroes: they work in the clothes moſt ſuitable to the nature of their employment, generally in a waiſtcoat and a pair of drawers, and not naked, as ſome travellers have ſtated. Their hours of labour are from a little before ſun-riſe until ſun-ſet, half an hour being allowed for breakfaſt, and two hours at noon. While waſhing they change their poſture as often as they pleaſe, which is very neceſſary, as the work requires them to place their feet on the edges of the trough, and to ſtoop conſiderably. This poſture is particularly prejudicial to young growing negroes, as it renders them in-kneed. Four or five times during the day they all reſt, when ſnuff, of which they are very fond, is given to them." P. 222.

The anecdote at p. 243, of the finding an enormouſly large diamond by ſome criminals who had been baniſhed, is very curious; and we regret that we have not ſpace for its inſertion. The remaining portion of the volume is occupied by brief accounts of the various diſtricts of Brazil viſited by the author, with ſome judicious obſervations on the ſtate of commerce between Great Britain and Brazil. Many of the geographical notices are of conſiderable intereſt, as deſcribing rivers and places very imperfectly known. Nothing is more notorious than the ſevere and heavy loſſes which our underwriters and merchants ſuſtained by the prepoſterous competition which at one time exiſted, who ſhould ſend moſt ſhips and cargoes to this part of the world, to a country the population of which does not exceed eight hundred thouſand ſouls, of whom one third make uſe only of the produce of their land. It is really almoſt too ridiculous to record, but ſome commercial ſpeculators ſent *ſtays*, to a place where the females never heard of their name or uſe: ſome ſent *ſkates* to a people who did not know what ice meant; others ſent elegant coffin furniture, where coffins are never uſed.

Mr. Mawes has preſented us with a pleaſing and curious volume, which will undoubtedly be received into general circulation. The book is embelliſhed with many curious plates exceedingly well executed, and in the Appendix the reader will find ſome ſenſible and judicious remarks on the revenue, the ſtate of ſociety, and the diſeaſes incident to Brazil.

ART. V. *An Eccleſiaſtical Hiſtory Ancient and Modern, from the Birth of Chriſt, &c. By J. L. Moſheim, D.D.*

ART. VI. *The Hiſtory of the Church of Chriſt, volumes 4th. and 5th. By the late Rev. Joſeph Milner, A.M., and the Rev. Iſaac Milner, D.D., &c.*

(Continued from p. 490.)

TO return from our digreſſion, if ſuch it ſhall be deemed, on Epiſcopal ſucceſſion, to the hiſtory of the Reformation. The Imperial government at Nuremberg had, during Luther's confinement, iſſued a ſevere edict againſt his principles; and a perſecution of his followers had been commenced in conſequence of it. On his way back to Wittemberg he ſeems to have had reaſon to ſuppoſe that the Elector of Saxony meant to protect him and his cauſe by force of arms; but againſt this meaſure he remonſtrated with the ſpirit of a primitive martyr.

"God," ſaid he, "does not allow, that either your highneſs or myſelf ſhould defend the cauſe of truth by force. This is a caſe in which God alone ſhould direct; men ſhould ſtand ſtill and wait the event without anxiety; and that man will be found to defend himſelf and others the moſt bravely, who has the firmeſt confidence in God." On his return to the place of his miniſtry, he preached and wrote againſt the violence of Carolſtadt with great earneſtneſs. By his injudicious method of treating (ſays he) Carolſtadt had induced many of the people to think themſelves Chriſtians, provided they did but communicate in both kinds, take the conſecrated elements into their own hands, refuſe private confeſſion, and break images. All along my object has been, by inſtruction to emancipate the conſciences of men from the bondage of human inventions of every kind; and then the Papal fooleries would ſoon fall of themſelves by common conſent." Vol. V. p. 69.

Our author gives a full and authentic account of Luther's conferences with Carolſtadt, and vindicates him completely from the cenſures paſſed on him by Beauſobre and the tranſlator of Moſheim, as if he had been influenced by envy of Carolſtadt's riſing reputation! Both prefer Carolſtadt's notion of the Euchariſt to Luther's; but as we do not think the notion of either of them correct*, we ſhall not enter into that controverſy. Suffice it to ſay, that Carolſtadt ſeems,

* On the nature of the Lord's Supper, the reader will do well to conſult Cudworth, Warburton, and Biſhop Cleaver.

at one time, to have adopted all the Pelagian opinions of the Anabaptiſts, combined with a ſpecies of fanaticiſm, from which Pelagius himſelf was perfectly free; and that his errors were ſo many and ſo extravagant, that there could have been no cordial union between Luther and him, although they had been fully agreed as to the manner in which the body and blood of Chriſt are received by the faithful in the Lord's Supper.

At this period the war with the peaſants was raging through all Germany; and the conduct of Luther during it was, in the higheſt degree, proper and apoſtolical. Though they were temporal grievances, of which the majority of the rebels complained, yet ſome of them incited by the leaders of the Anabaptiſts, made religion a pretence for riſing in arms againſt their Sovereigns. To theſe men Luther publiſhed an admirable addreſs, in which he puts them in mind, that St. Paul orders all men, without exception, to *obey the magiſtrate*; that the duty of the Chriſtian is to ſuffer, and bear the croſs patiently; that our Lord himſelf forbad Peter to reſiſt; and that if they did not imitate his example, they pretended in vain to the character of Chriſtians.

"Compel me not," he adds, "to pray againſt you; for I doubt not but God will hear my prayers; whereas IF can have no heart for prayer. Scripture and your own conſciences tell you, that your attempts are profane and impious. In fact, ye do not pray; your hope is in your numbers and your arms. In regard to your firſt requiſition, *the privilege of chooſing your miniſters*, it is utterly *inadmiſſible in all caſes where the right of patronage belongs to your governors*. I admit that magiſtrates do many unreaſonable and many wicked things. Some of YOUR requiſitions alſo are extremely unreaſonable and unſcriptural; but were they, in all reſpects, perfectly unexceptionable, yet this wicked endeavour to extort them by force of arms will, I tell you, if perſevered in, bring down upon you the heavy wrath of God, both in this world and in the next." Vol. v. p. 219.

Amidſt theſe avocations, ſo unpleaſant in themſelves, Luther found leiſure to publiſh his verſion of the ſacred Scriptures, in which he was aſſiſted by Melancthon and other learned friends at Wittemberg. It is, we believe, the authorized verſion in the Lutheran churches in Germany at this day; and it deſerves to be ſo, though attempts were made, by the Popiſh party, to ſuperſede it by a rival verſion.

In the year 1525, when the war with the peaſants was raging, died Frederic the Elector of Saxony, by whom Luther had been ſo carefully protected; and within the ſpace of one month and a few days after his death, the reformer

choſe to marry a *Nun*, after having written a book, to prove that neither of them were bound by their vows of celibacy. That ſuch vows, indiſcriminately made, are unlawful, there can be no doubt; but whether they be obligatory on thoſe who have *actually made them*, depends on circumſtances, which we have not room to diſcuſs. If the Monk and the Nun were in the circumſtances deſcribed by St. Paul, (1 Cor. vii. 8, 9.) they certainly did right to marry; but if they were not in ſuch circumſtances, they as ſurely did wrong; for they muſt have been aware that their marriage, *at ſuch a time*, would give, as it actually *did* give, great offence both to friends and foes, and bring ſome diſgrace on the reformation itſelf, which ought, above all things, to have been avoided.

The reformation, however, proceeded rapidly under the new Elector John, who ſucceeded to his brother Frederic, and diſplayed equal zeal for the truth, with greater deciſion of character. In the year 1525 he made the doctrines of Lutheraniſm the eſtabliſhed doctrines in his dominions, and diſmiſſed from their parochial cures ſuch of the clergy as oppoſed thoſe doctrines. During the latter years of Frederic, the monaſteries in Saxony had been very generally deſerted; but John ſuppreſſed them entirely, appropriating their revenues to the ſupport of the eſtabliſhed clergy, and of the Proteſtant teachers in ſchools and colleges. Luther was, in the mean time, employed in compiling a ſeries of liturgical offices in the German language, for the uſe of the Saxon churches; and theſe offices were adopted in Heſſe, where Philip the Landgrave was as earneſt in promoting the reformation of the Church as his neighbour, the Elector of Saxony. The reformers, or as they were called by their enemies, the *Goſpellers*, were, however, cruelly perſecuted in many places, and no where with greater ſeverity than in Dreſden, by George, the reigning Duke, and in the Netherlands, by the miniſters of the Empire.

The Emperor, indeed, by mandatory letters, dated Toledo, May 24, 1525, and addreſſed to his brother, the Archduke Ferdinand, whom he conſtituted his repreſentative, had ordered a diet to be held, on Michaelmas-day, at Augſburg, for the purpoſe of enforcing the edict of Worms. The princes, and other members of that aſſembly met accordingly, in obedience to the Imperial ſummons; but through the management of the Elector of Saxony, the Landgrave of Heſſe and others, Ferdinand himſelf was convinced that the edict of Worms could not then be carried into effect by force of arms; and even the partizans of the Court of Rome,

enlightened perhaps, in ſome degree, by the writings of Melancthon, ſaw the neceſſity of healing the diviſions in the church, by pacific meaſures, if poſſible. The diet was quickly prorogued till the 3d of May next year, to be then held at Spires; and in the mean time they intreated the Emperor to return into Germany, and take meaſures for calling a general council. A treaty, however, was formed by the Emperor, Francis I. of France, Henry VIII. of England, the Archduke Ferdinand, and the Pope, for the ſuppreſſion of the Lutheran hereſy, to which the Popiſh princes of Germany would of courſe accede. It was, indeed, diſcovered, Dr. M. ſeems to ſay, by the vigilance of Luther, that a treaty had *actually been formed*, under the auſpices of the Duke George, againſt the Elector of Saxony and the Landgrave of Heſſe; and the conſequence was, that theſe princes, with others, ſubſcribed at Magdeburg, a ſecret treaty for their mutual defence, which ſeems to have been the baſis of the famous league which was afterwards formed at Smalcalde for a ſimilar purpoſe.

The diet of Spires met in the end of June, 1526, and through the prudent and firm conduct of the Lutheran princes, came to a reſolution equally moderate, and favourable to the reformers, with that of the preceding diet of Augſburg. The cauſe of the reformation, therefore, proſpered every where, though ſome of its promoters, and among them Philip Landgrave of Heſſe, ſeem to have diſplayed, at this time, more zeal than prudence.

"Melancthon," ſays Dr. Milner, "who had been conſulted on the occaſion, attempted to check the fervour of this prince, by a letter full of good ſenſe, *yet favouring a little of the natural timidity of the writer.* He adviſed him, by all means, in the preſent critical times, to proceed by gradual advances, and never to loſe ſight of the grand diſtinction between things *eſſential*, and things, in their very nature, *indifferent*. The preachers on the ſide of the reformation, he ſaid, were often as quarrelſome as the Papiſts themſelves, if not more ſo on ſome occaſions; and frequently the difference was about mere trifles. A public teacher ſhould *not only inculcate* [inculcate not only] faith, but alſo the fear of God, univerſal charity, and obedience to magiſtrates." P. 450.

This the ſame author calls a *lukewarm advice*, though a ſounder advice could not ſurely have been given, to an impetuous prince, even by Solomon himſelf, or by St. Paul; but in this author's eſtimation, though we believe he is nearly ſingular, Melancthon is always placed before Luther in the ſcale

ſca'e of merit. Yet, in what relates to obedience, Luther employs ſtronger language by far than is here uſed by Melancthon. The Landgrave, it would appear, had meditated an *offenſive war* againſt the perſecutors of the reformers, even though they ſhould be armed with the imperial authority. This meaſure Luther deprecates in the ſtrongeſt terms, obſerving, that "they who take the ſword ſhall periſh with the ſword;" and, if the Landgrave would not act conſiſtently with theſe principles, he adviſes the Elector to diſſolve the alliance with him at once.

Although the riſe and progreſs of the reformation in Germany is the principal ſubject of this volume of the hiſtory, and Luther, of courſe, the hero of the author's tale, he by no means overlooks the dawnings of light in other countries, or neglects to do juſtice to other reformers. He gives, for inſtance, a ſhort, but very intereſting account of the riſe of the reformation in Sweden and Denmark, which ſeems much more ſatisfactory than that of Moſheim; and though he does not, like Dr. Maclaine, endeavour to raiſe Zuingle above the Saxon reformer, he draws a candid compariſon between theſe two great men, and makes an eſtimate of the doctrines, in which they differed from each other, that on the whole, appears to us perfectly juſt. As the tranſlator of Moſheim's hiſtory makes a very different eſtimate of theſe doctrines, and his work is in the hands of almoſt every ſtudent of eccleſiaſtical hiſtory, we ſhall, as an antidote to it, make an abſtract of Zuingle's doctrine, as ſtated by Dr. Milner, contraſting them with thoſe of Luther on the ſame ſubjects, where they are ſo contraſted by him.

On all occaſions Luther condemned reſiſtance to the civil magiſtrate on account of religion; whilſt Zuingle is here repreſented (p. 503) as exhorting his followers to hazard *every thing*, rather than tamely ſubmit to perſecution. Luther appears (p. 500) to have entertained notions of toleration, which would do no diſhonour to the nineteenth century; while the ſentiments of Zuingle, on the ſame ſubject, appear (p. 510) to have been very problematical. Of the Sacrament of the Lord's Supper, we approve neither of Luther's nor of Zuingle's opinion; but we think that Zuingle's notion of original ſin, as it is here (p. 523) ſtated, remarkably correct.

"It is a diſeaſe," he ſays, "it is a condition. It may be called ſin, but it is not ſo in ſtrictneſs of ſpeech. Thus a perfidious enemy when taken in war may DESERVE to be made a ſlave. His children alſo become ſlaves, but the fault was in the father. The children are not to blame; yet they ſuffer for the

ſin of their father; and if you chooſe to denominate their ſtate of ſlavery SIN, becauſe by ſin they were brought into that ſtate, I ſhall not object." P. 523.

On this ſubject Luther thought very differently, and in Dr. Milner's opinion, more correctly; but our opinion of the conſequences of the fall we have had repeated occaſions to ſtate during the progreſs of the Overtonian controverſy; and we have found in this work no reaſon for altering that opinion *. If Zuingle had the ſame notions of the *death* incurred by the tranſgreſſion of Adam that we have, and as we are inclined to think, Luther had, though combined with other notions, we cannot conceive an objection, founded on Scripture and reaſon, that can be urged to this account of original ſin.

In the opinion of Luther the ſacraments, when rightly uſed, are, by Divine appointment, means of grace; in the opinion of Zuingle, they are only public teſtimonies, given to the church, of the previous exiſtence of grace. Luther thought that ſome ceremonies in public worſhip are neceſſary to preſerve order and decency; in the opinion of Zuingle, all ceremonies ought to be aboliſhed, provided it can be done without giving great offence. Luther wrote with great aſperity of the luxury, negligence, and corruption of the Popiſh biſhops, whom he often pronounced unworthy of the name, and in *fact*, no *biſhops* or *overſeers*; but he retained the order in the Saxon churches under a new name of the ſame import. Zuingle, on the other hand, compared all biſhops to *wens*, and *ſwellings* in the human body! We have already mentioned, with approbation, Luther's uniform doctrine, founded on the Scriptures, of ſubmiſſion to the civil powers; whereas Zuingle appears (p. 524) to have taught, that they are to be obeyed, only when they diſcharge their offices with wiſdom and juſtice, of which, we ſuppoſe, every perſon wiſhing to rebel, is to conſider himſelf as the proper judge! Zuingle, on one occaſion, calls SENECA, A MOST HOLY MAN, and heſitates not to conclude, that he was in poſſeſſion of SAVING FAITH, though he lived when the Goſpel was preached by the Apoſtles themſelves, and yet was certainly no Chriſtian! Luther, on the other hand, expreſſes a pious and rational *hope*, that God will be merciful to Cicero and ſuch as he was, for the ſake of a Redeemer, of whom they never heard; but "it is not our

* See our 21ſt vol. pp. 592—609, 24th vol. pp. 183—194, and 26th vol. p. 603.

duty,"

duty,' he adds, "to ſpeak certainly touching that point, but to remain by the word revealed to *us*; namely, whoſo believeth and is baptized, the ſame ſhall be ſaved!" Zuingle having aſſured Francis I. King of France, that if he ſhould conduct himſelf properly, he might hope to ſee, and join in heaven, the aſſembly compoſed not only of all the ſaints of the Old and New Teſtaments, but alſo of *Hercules*, *Theſeus*, Socrates, Ariſtides, *Antigonus*, &c. &c. adds theſe memorable records—' Cum interim ſomniantes Catabaptiſtæ meritò *dormiant apud inferos*, à quo *nunquam expergeſiant*.

Dr. Milner tranſlates this paſſage: 'While the dreaming Anabaptiſts in the mean time may ſleep in *hell* that ſleep which they deſerve, and from their ſleep may never awake." It is to be obſerved, however, that by the words *apud inferos*, Zuingle ſeems not to have meant among *the damned* in the place of *final puniſhment*; but merely in that *inſenſible ſtate* in which the Anabaptiſts of thoſe days believed *all men* to be, in the interval between death and the reſurrection of the body. It ſeems evident, from a compariſon of this paſſage with Zuingle's notions of original ſin, that he believed, as the Scriptures, indeed, appear plainly to teach *, that the death to which all men became ſubject by the fall of Adam, was inſenſibility, or the loſs of conſciouſneſs; that from this ſtate, the ſouls as well as bodies of men, are delivered by the Grace of God, through the interpoſition of Chriſt, and not preſerved by any *natural* principle of immortality; and that, in his opinion, the Anabaptiſts ſince they did not believe that Chriſt redeemed the ſoul from this ſtate of ſleep, during the interval between the death and reſurrection of the body, deſerved to be left in that ſleep for ever. We are unwilling to believe that he meant the latter part of the ſentence to imply a *wiſh*, as our author ſuppoſes, that the Anabaptiſts "may never more awake;" for the mildeſt ſentiment which the words can be ſuppoſed to imply, is ſufficiently unchriſtian, when combined with his other opinions, to prove againſt Beauſobre and Dr. Maclaine, that Zuingle was not, as they ſuppoſe, qualified to have been Luther's maſter in Theology; and this ſeems to be the only object which our author has in view, by thus contraſting the peculiar doctrines of theſe two great reformers. On the idle queſtion, which of the two entered firſt on the work of reformation, Dr. Milner is, by a ſtatement of facts, which ſeem to be unqueſtionable, led to this concluſion.

* See our 21ſt vol. p. 592, and Biſhop Horſley's Sermons, vol. 3d, Sermon 36th, with our review of that ſermon.

"That, though Zuingle, in 1518, oppoſed the Papal abuſe of indulgences, and afterwards expoſed ſeveral errors of the Romiſh church, he yet ſo managed his oppoſition, as to be courted even by the Pope himſelf, long after Luther had been in open rebellion againſt the exiſting hierarchy. How this truly great man would have acted, had he been called to the trying ſcenes in which Luther bore ſo conſpicuous a part, muſt be mere conjecture." P. 539.

Though the diſſentions which ſubſiſted in 1526, between the Emperor and the Pope, were certainly favourable to the progreſs of the reformation, and under God, the cauſe of the mild and moderate edict, which was that year iſſued by the diet of Spires, yet many Lutherans ſuffered between that period and 1529, for their ſuppoſed hereſies. In this laſt-mentioned year, a new diet was held at Spires; and the Emperor and the Pope, like Herod and Pontius Pilate, being then made friends together, a ſevere edict was publiſhed againſt the propagation of what were called novel opinions in religion; and the Anabaptiſts, whoſe turbulence and rebellion, it muſt be confeſſed, ſubjected them to juſt puniſhment, were proſcribed in the ſevereſt terms.

"Fourteen imperial cities, with the Elector of Saxony, the Marquis of Brandenburg, the Dukes of Lunenburg, and the Prince of Anholt at their head, in firm, but moderate language, ſolemnly PROTESTED againſt the decree of this diet, as unjuſt and intolerable, and in every way calculated to produce diſcontent and tumult. Hence aroſe, for the firſt time, the denomination PROTESTANTS," an appellation which, though it properly belongs only to the German Lutherans, has been aſſumed by all thoſe denominations of Chriſtians who have renounced the communion of the Church of Rome, except the Calviniſts, on the Continent of Europe, who call themſelves the REFORMED. 'The Proteſtant Princes were not ſatisfied with merely expreſſing their diſſent from the decree of the Diet. They drew up their grievances in form, appealed to the Emperor, and to a future General Council; and ſent ambaſſadors to lay all their proceedings before his Imperial Majeſty," who treated them with the utmoſt arrogance, and ordered them to be put under an arreſt for ſome days.

This violence of the Emperor induced the Proteſtant Princes to concert meaſures among themſelves for their mutual defence; but before they could bring about an union of the adherents of Luther with thoſe of Zuingle, even for this important purpoſe, a new diet was ſummoned to meet at Augſburg on the 8th of April, 1530; and all parties ſeemed

ſeemed diſpoſed to wait, though with anxiety, the reſult of its deliberations. The Emperor did not arrive at Augſburg until the 15th of June, and on the 20th day of the ſame month, the diet was opened. On the 25th, the *Proteſtant* members of that great aſſembly having obtained, from the Emperor, a formal permiſſion to preſent to the diet an account of their religious principles, the Chancellor of Saxony read, in the German language, the ſummary of doctrines, which is univerſally known by the denomination of the *Confeſſion of Augſburg*. It was drawn up by Melancthon, with the approbation of Luther, and was heard by the Princes with the deepeſt attention. But though it confirmed ſome in the principles which they had embraced, and convinced others, who had hitherto no knowledge of the religious ſentiments of Luther, that thoſe ſentiments were not only innocent, but ſimple and pure, the Popiſh party prevailed; and with this information concludes the laſt of the volumes of Milner's hiſtory that has yet been publiſhed.

From Moſheim we learn that the edict iſſued at Augſburg on the 19th of November, was ſeverer than even that of Worms; and one of its conſequences was, the league of Swalcalde, formed by the Proteſtant princes and ſtates for the defence of their liberties and religion. Into this league the King of England was invited to enter; but though he was then at variance with the Pope and the Emperor, he refuſed to adopt the confeſſion of Augſburg, or to allow any foreigners to dictate to him what ſhould be the faith or polity, or rites of the Church of England. Thus far his conduct was unqueſtionably right, though it ſeems not to have been approved by Moſheim or his tranſlator; and the Proteſtant ſtates in Germany were left to contend alone with the Emperor, who threatened them with the ſevereſt vengeance. An open rupture, however, was for a while prevented by the interpoſition of the Electors of Mentz and the Palatine, and ſtill more by the neceſſities of Charles himſelf, who ſtood in need of the Proteſtants in his wars againſt the Turks. War, however, was at laſt kindled in Germany, between the Emperor and the Proteſtant princes; and though the Emperor was at firſt victorious, the affairs of the Proteſtants, when they ſeemed almoſt deſperate, were at laſt retrieved by the intrepidity of Maurice, Elector of Saxony, whoſe treachery to his couſin, the rightful elector, had firſt brought them to the brink of ruin. That prince, perceiving that the real views of the Emperor were to deprive the princes of their conſtitutional rights and privileges, led a powerful army againſt Charles, in the year 1552, and ſurpriſed

ſurpriſed him at Inſpruck, where he lay with a handful of troops in the utmoſt ſecurity. The conſequence was, the religious pacification of *Paſſau*, which was followed, in 1555, by another diet at Augſburg, which ſecured to the Proteſtants the free exerciſe of their religion, and eſtabliſhed this inеſtimable liberty on the firmeſt foundation.

Luther had not the ſatisfaction to witneſs this proſperous iſſue of all his labours; for when the ſtorm was only riſing he was removed, by Providence, from the calamities that threatened his country. His principles, and prudence thus eſcaped a ſeverer trial than any to which, perhaps, they had ever been expoſed; for, dying on the 18th of February, 1546, he was not obliged to decide on the rule of faith and worſhip, which was next year dictated to both parties by the Emperor, as the only means to preſerve peace till the aſſembling of the *Council of Trent*, which had been ſummoned. This Imperial formulary was, from its temporary nature, denominated the *Interim*, and is known by that name in Eccleſiaſtical Hiſtory.

We have hitherto hardly mentioned, or mentioned very tranſiently, the leading doctrines of Luther and his aſſociates, doctrines which all parties at preſent in the Church of England ſeem eager to preſs into their own ſervice. The moſt important of theſe relates to *juſtification*, of which Dr. Milner gives the following view, in a tranſlation of a letter on the ſubject, from Luther himſelf to Charles, Duke of Savoy.

"Our firſt article is, that the origin, and indeed the whole efficacy of our ſalvation, is through faith in Chriſt alone, who does not blot out our ſins on account of our works, but *deſtroys the power of death*, and as the Prophet ſays, leads captivity captive. ——————— Now this faith, we affirm, is the gift of God; and moreover, that it is produced in the heart by the Spirit of God. Faith is a thing that is alive, and makes a change in the whole man; and this without any antecedent *merit*, by the word of God alone." Vol. v. p. 159.

When we call to mind that Luther was, by his enemies, accuſed of denying the *natural immortality* of the ſoul, and compare the accuſation with what is here ſaid of Chriſt's *deſtroying the power of death*, we are ſtrongly inclined to think that Luther had the ſame notions with Warburton of *the death* brought upon mankind by the fall of Adam, and of the redemption from that death by the ſacrifice of Chriſt's on the croſs. Warburton himſelf boaſted that the earlieſt reformers thought as he did on theſe ſubjects; and if ſo, they could not but conſider faith in the ſacrifice of Chriſt,

as the condition κατ' ἐξοχήν of Chriſtian juſtification, as we have fully proved elſewhere *. But Warburton's theory of redemption and juſtification gives not the ſmalleſt countenance to the doctrines of our *modern true churchmen*; and the theory of Luther, whether it was the ſame or not, gives as little.

"From this article," as he obſerves, "it follows, indeed, that every thing which the Pope and the ſchools have diſſeminated throughout the whole world, concerning *ſatisfactions* and works of *merit* and *congruity*, is moſt abominable doctrine."

About theſe there can be no doubt in our church.

"In our ſecond article," continues Luther, "we maintain that thoſe who are juſtified by faith, incorporated into the ſociety of Chriſt, and whoſe ſins and ſinful nature are ſubdued by him, muſt take care to bring forth good fruit in the courſe of their lives. Not that thoſe fruits will make men good, or *procure them remiſſion of ſins*, that is to be done by faith only [we would rather ſay, that is done by Chriſt only, and received by faith]; but in the ſame manner as the tree is known by its fruits, ſo is the ſoundneſs of the Chriſtian to be known by his works. ——— The works which we inculcate, are ſuch as are ſerviceable to mankind, and by no means ſuch as are done in the intention of *purchaſing heaven for ourſelves*. This laſt is a ruinous idea belonging to the Papal ſyſtem, and is diametrically oppoſite to pure Chriſtian charity." P. 158.

If this was the doctrine of Luther reſpecting *juſtification*, *faith*, and good works, (and it is ſtated as ſuch by himſelf, in a letter written to a prince, to whom he muſt have been anxious to expreſs his meaning with accuracy and preciſion) the *evangeliſts* of the preſent day, ſeem not to boaſt, on good ground, that in their Antinomian ſermons they teach the doctrine of the reformers! Our readers will bear witneſs that we have never ſymbolized with theſe pretended *evangeliſts*; but, if they would teach in language free from ambiguity, *juſtification by faith* in this ſenſe, we would inſtantly give to them the right hand of fellowſhip; and we are perſuaded, that the Biſhop of Lincoln, Dr. Kipling, Mr. Archdeacon Daubeney, and Mr. Archdeacon Pott, &c. would do the ſame.

* See our 39th vol. pp. 400—408; but before the reader peruſe that article he is requeſted to correct the errata pointed out in p. 548 of the ſame volume.

The

The ſame evangeliſts inſiſt that Luther and Melanchon taught, as *they* do, the doctrine of *divine unconditional decrees*, the *total corruption* of human nature, and the *ſervitude* of the human will; and it cannot be denied that theſe illuſtrious reformers taught *at firſt* doctrines bordering on *fataliſm*, or what is now called *philoſophical neceſſity*. It was this which occaſioned the controverſy between Eraſmus and Luther, of which the reader will find in this volume ſuch an abſtract, as, though it it be not made with Dr. Milner's uſual candour, will ſatisfy him on which ſide the truth lies. It is not in the diſparity of number, and the length of the quotations made from the writings of the two illuſtrious controvertiſts, though *that* muſt make a powerful impreſſion on every unbiaſſed mind, that we diſcern a want of this author's uſual candour, but in his previouſly endeavouring to prejudice the reader againſt Eraſmus by artfully inſinuating that he was tainted with the hereſy of *Pelagius*.

"An experienced diſputant," ſays Dr. Milner, "ſoon perceives that under a garb of modeſty and diffidence, there is in this performance (the *diatribe* of Eraſmus) a *firm attachment* to *ſome degree*, at leaſt, of the Pelagian tenets."

Aware, perhaps, that no man, who knows what Pelagianiſm is *, will find any thing in the extracts here made from the *diatribe*, which has the ſlighteſt reſemblance to the Pelagian tenets, the author *judiciouſly* obſerves in a note, that

"The learned reader will be aware, that beſides Pelagians and Semi-pelagians, ſtrictly ſo called, there are alſo numerous ſhades of diſtinction included under the term *Pelagian*. However, with all theſe ſectaries, it ſeems eſſential to deny the Scriptural doctrine of the natural depravity of man, and the Calviniſtic ſentiment of *irreſiſtible grace*." P. 264.

That is, all who do not interpret every text of Scripture, in which the fall of Adam is mentioned or alluded to, or ſuppoſed to be alluded to, exactly as ſuch texts are interpreted by Dr. Milner and other critics of the ſame ſchool, and who do not implicitly adopt what John Calvin taught of the irreſiſtibility of grace, "are included under the term Pelagians!"

It may now be perceived why ſome of the articles on this ſubject in the Britiſh Critic, have been ſtigmatized, by a part

* See our 31ſt volume, p. 8.

of

of our readers, with the opprobrious epithet of *Pelagian*. The writer of them thought himſelf, indeed, as far removed as any man, and much further than ſome of the objectors, from that hereſy; and he has often received commendation, from perſons of great weight in the church, for endeavouring to revive the principles of Biſhop Bull* and the Primitive Church, on the ſubjects of *nature* and *grace*; the only principles perhaps on which the hereſy of Pelagius can be effectually oppoſed; but as the principles thus endeavoured to be revived are not Calviniſtic, they are included, it ſeems, under the term *Pelagian!*

A *nick-name* is, indeed, a very common and powerful weapon in theological *polemics;* but it ſhould be uſed with caution, leſt it be made to recoil on him who wields it. What would Dr. Milner think of us, were we to ſtigmatize his principles with the opprobrious epithet of *materialiſm?* He would, undoubtedly, be offended, and juſtly offended; and yet there is as much evidence that he agrees with Dr. Prieſtley in holding the *materiality* of the human mind, as there is here produced of Eraſmus's having agreed with Pelagius in any one of his hereſies.

"All modern neceſſarians are materialiſts; but the learned reader is aware, that beſides *neceſſarians*, ſtrictly ſo called, there are alſo numerous ſhades of diſtinction among the followers of Calvin included under the term *neceſſarian*. However, with all theſe Chriſtian ſectaries it ſeems eſſential to derive the depravity of human nature, ſoul as well as body, and the ſervitude of the human will, by *natural deſcent* from fallen Adam; but *ſouls*, if they be not material, cannot be propagated from father to ſon. Of a ſoul, indiviſible and unextended, no man could ſay, with an ancient advocate for the propagation of ſouls; 'In illo ipſo voluptatis ultimo æſtu quo genitale virus expellitur, nonné *aliquid de anima* quoque ſentimus exire?' for we cannot perceive what is, in the nature of things, impoſſible, unleſs the ſoul be *material* and *diviſible*."

Were we to bring a charge of *materialiſm* againſt Dr. Milner, or any other ſerious Chriſtian of the ſame ſchool, and attempt to ſupport that charge by ſuch ſophiſtry as this, we ſhould certainly deſerve the cenſure of all good men; for though materialiſm is the legitimate inference from the doctrine of the propagation of ſouls, or qualities of ſouls, no man ought to be charged with ſuch conſequences of

* Archbiſhop King and many other of our moſt eminent divines agreed on this topic with Biſhop Bull.

any doctrine as he does not admit, nor probably foreſee. But, if this be ſo, we leave Dr. Milner to ſay what *he* deſerves who ſeriouſly brings a charge of Pelagianiſm againſt a man, whoſe doctrine he himſelf ſtates thus?

"There are two ways," ſays Eraſmus, "of ſupporting my ſide of the queſtion. 1. Some very orthodox fathers divide human actions into three parts; THOUGHT, CHOICE, and EXECUTION. They allow there is no room for liberty in the *firſt* and *third*. Grace alone implants good thoughts, and grace alone finiſhes the work; but in the *middle* part, namely, the *choice*, there is a co-operation of grace and the will; though even in that co-operation, it is allowed, that the principal part of the effect is due to grace. 2. The other way of getting rid of the difficulty, conſiſts in taking notice of the force of the very peculiar expreſſion made by St. Paul *. 'Not that we are ſufficient to think any thing as of ourſelves.' Surely a man might uſe ſuch expreſſions, who allowed the natural powers of the will to be ſufficiently efficacious to chooſe the good, ſince theſe very powers are the gift of God; and ſo St. Paul frequently checks a diſpoſition to pride and arrogance; '*what haſt thou that thou haſt not received?*'" P. 288.

Is this Pelagianiſm? If it be, the Church of England, for whoſe articles this author profeſſes the greateſt reſpect, is Pelagian; for ſhe expreſsly teaches, that

"The condition of man after the fall of Adam is ſuch, that he cannot *turn* and *prepare* himſelf, by his own natural ſtrength and good works, to *faith* and calling upon God: wherefore we have no power to do good works pleaſant and acceptable to God without the grace of God by Chriſt *preventing* us, that we may *have a good-will*, and *working with us while we have that good-will* †."

Luther, on this ſubject, is not always conſiſtent with himſelf. He ſometimes admits, explicitly, the co-operation of grace and human volition; and towards the end of his life he appears, not only from the confeſſion of Augſburg, but even from the work before us, to have loſt much of his original zeal for *predeſtination* and the *ſervitude of the will*. In reply to Eraſmus, however, he is here repreſented as reaſoning thus:

* 2 Cor. iii. 5.

† Article on Free-will; for the origin and true meaning of which, the reader will do well to conſult Dr. Lawrence's fifth ſermon, preached at Bampton's lecture.

"Though

"Though I am no orator, yet my rhetoric is, in this instance, sounder than that of the *diatribe*, when I affirm, that all the passages of Scripture, and they are innumerable, which take notice of divine help, are so many arguments for the inability of man. For the very reason why grace is necessary, and why divine help is afforded, is, that the human powers can of themselves *do nothing*, or in other words, *do not avail to choose the good.*" P. 292.

Whatever may be thought of the *rhetoric* of this reply, surely the *logic* of it is very extraordinary. A poor frail old man, who had been reduced to the extremity of distress by the vices of his youth, and his rebellion against a gracious master, is by that master pardoned all his offences, taken again into favour, has his forfeited inheritance freely restored him, and is promised much greater happiness in his last days than he had ever enjoyed in his youth, provided he should, by his conduct in the mean time, render himself capable of that happiness. He is, indeed, warned that he will have many things to do, which by his own strength he will not be able to accomplish; but he is promised sufficient aid whenever any difficulty shall occur. Difficulties occur at the very commencement of the work, obstacles to be removed, and plans to be formed, to which his bodily strength and mental sagacity are not equal. The promised aid is instantly sent; but when it arrives, must the man necessarily cease from his own labour entirely, and become a mere tool, a *lever*, for instance, in the hands of his powerful assistant?

But though we think that Dr. Milner's usual candour deserts him whenever he draws a comparison between Erasmus and Luther, or when he has occasion to treat of *grace* and *free-will*, we repeat what we have said already, that we have been instructed by his history of the commencement of the reformation in Germany. He thinks, perhaps, too highly of Luther when compared with Erasmus and Melancthon; for though he has convinced us that the motives of the great Saxon reformer were pure, and his integrity incorruptible, in talents and erudition, Luther was certainly inferior to both those eminent men, his contemporaries; while to Melancthon he was superior in nothing, except perhaps, firmness of nerves and constitutional intrepidity. We shall be happy, however, to see this history of the Church of Christ brought down to the present time; and only request the favour of the learned editor to believe, that Christians may have saving faith, and that they may "work out their own salvation with fear and trembling, God working in them

them both to will and to do of his good pleaſure," though they have not preciſely the ſame notions with him of the *divine decrees*, the *human will*, and the *irreſiſtibility* of grace. We beg leave, likewiſe, to ſuggeſt to him the propriety of giving an accurate general index to the hiſtory when it ſhall be completed; for it will be chiefly valuable as a work of reference.

(The review of Moſheim's Hiſtory to be concluded in our next.)

ART. VII. *Coxe's Memoirs of the Bourbon, Kings of Spain, &c.*

(Concluded from our laſt, p. 449.)

WE now reach the commencement of the ſecond volume, which opens with one of the moſt important events in modern hiſtory, the negotiation and concluſion of the peace of Utrecht. In the developement of this tranſaction, Mr. Coxe appears to have beſtowed peculiar pains and attention. He has brought into view the private correſpondence and arrangements of the three principal courts of Verſailles, London, and Madrid, traced the machinations of the different parties intereſted in the event, and deſcribed the operation of their jarring intereſts and diſcordant views, in alternately retarding and accelerating the negotiation, until the final concluſion of a treaty, which cannot be recollected without ſentiments of ſhame, regret, and indignation; and which, as the author juſtly obſerves, "ſet the ſeal to the degradation of England." This country, as well as the other ſtates of Europe, has had ample cauſe to feel and lament the effects of this political delinquency.

The firſt victims to the wretched policy which at that period actuated the Britiſh cabinet, were the brave and unfortunate Catalans, who, at the inſtigation of our government, had embraced the cauſe of the Archduke. Their defence of their darling prince, and no leſs darling liberties, may bear an honourable compariſon with the nobleſt efforts of ancient times. The pages which record their fate, will be read with no ordinary feelings.

After ſtating the preliminaries of the ſiege of Barcelona, the capital, and the progreſs of the attack, the author proceeds.

"Fifty

"Fifty battalions of grenadiers commenced the dreadful work, and were ſupported by forty others. The French attacked the Eaſtern baſtion, the Spaniards that of St. Clara. The reſiſtance was obſtinate even to ferocity. Cannon, loaded with grape, made the moſt dreadful carnage on the breaches. Without being able to advance a ſingle ſtep, the aſſailants periſhed by hundreds. Freſh troops inceſſantly arriving, at length overpowered the weaker numbers of the beſieged. The French and Spaniſh columns mounted the breaches at the ſame inſtant, and the French puſhed forward into the town. But here it was that the conflict really commenced. Every ſtreet was interſected with barricades; every inch of ground was purchaſed with the ſacrifice of lives. Unprovided with means to force the barricades, or fill up the ditches, the aſſailants were ſwept away by an inceſſant fire from every houſe. At length all obſtructions were overcome by torrents of blood. In the heat of the combat, the victors ſpared none: the Catalans, laviſh of life, demanded no quarter. When they were driven into the great ſquare, the aſſailants deemed the conflict at an end, and diſperſed for pillage. But the inſurgents, profiting by the moment, returned to the charge; the aſſailants were driven back to the breach, and would have been again precipitated into the ditch, had they not been rallied by the bravery and exertions of their officers. Again the combat raged with aggravated fury; for the Spaniſh column, which had penetrated by the other breach, was driven back as the French retreated.

"Numbers and bravery at length vanquiſhed all reſiſtance. The Spaniards turned their own cannon againſt them, and additional artillery was brought up from the breach. Yet though thrown into diſorder, they did not ceaſe to combat. The aſſailants, galled with a continual and terrible fire, by a deſperate effort forced the baſtion of St. Peter, where the beſieged made their principal ſtand, and turned its artillery againſt them. In this criſis, the chiefs led them to a new charge, but were repulſed, and Villarael deſperately wounded. Though diſcouraged by the misfortune of the commander, the beſieged ſtill maintained the ſtruggle for twelve hours, in every quarter of the town; and there was ſcarcely an inhabitant of any age, ſex, or condition, who did not ſhare in the defence. The hiſtory of this century does not furniſh an example of a ſiege ſo long and bloody.

"The women at length retired into the convents, the populace, vanquiſhed and ſtraitened on every ſide, and unable to defend themſelves, did not demand quarter; and the French maſſacred all without diſtinction. At this moment ſome individuals raiſed a white ſtandard; and Berwick ſeized the opportunity to ſuſpend the carnage, ordering the troops to maintain their poſts, till he had heard the propoſals of ſurrender. But a ſudden cry of "kill and burn," burſting from the ranks, revived the fury of the troops; the ſtreets were again deluged with blood, and the autho-

rity of Berwick himſelf ſcarcely ſufficed to arreſt the diſorder. Night arrived, and with it new horrors; for in the ſhort interval of ſuſpenſe, the inhabitants reſumed their arms, and again poured a deſtructive fire from the houſes.

"Deputies at length advanced to the breach, to parley with Marſhal Berwick; but required a general pardon, and the reſtoration of their privileges. The Marſhal contemptuouſly rejected the demand, and threatened to give no quarter, if they did not ſurrender before morning. His anſwer inflamed the ſpirit of the inſurgents, and the combat raged with redoubled fury, a ſtorm of fire pouring upon the aſſailants, from the houſes, which, by order of the Marſhal, had been reſpited from deſtruction.

"The night was one of the moſt horrible that imagination can form. The Marſhal ordered the dead and wounded to be removed, kept the troops under arms, and prepared to reduce the town to aſhes. Day broke, and notwithſtanding the obſtinacy of the inſurgents, he granted a delay of ſix hours. This conceſſion producing no effect, the houſes were ſet on fire. Appriſed of their danger by the burſt of the flames, the inſurgents once more hoiſted a flag of truce. The fire was extinguiſhed, the deputies of the magiſtracy yielded the town without condition, and the offers of Berwick procured the immediate ſurrender of Montjuich and Cardona.

"The lives and property of the inhabitants were ſpared; but twenty of their chiefs, among whom were Villarael, Aunengol, the Marquis of Peral, and Nebot, were conſigned to perpetual impriſonment, in the caſtle of Alicante; and the Biſhop of Allicerracin, with two hundred eccleſiaſtics, baniſhed to Italy. Of the reſt, the inferior officers were diſmiſſed, on taking the oath of allegiance. The ſtandards of the town were publicly burnt, the privileges of the province annulled, and a new government eſtabliſhed according to the conſtitution of Caſtile." Vol. ii. p. 68.

Philip was no ſooner left in quiet poſſeſſion of his throne, than he loſt his queen, to whoſe lively temper and amiable character he owed the comforts of domeſtic life, and to whoſe exertions and magnanimity he was ſcarcely leſs indebted for the preſervation of his crown. The interregnum between the death of one queen and the choice of another, is properly termed by Mr. Coxe the reign of the princeſs Orſini. On this occaſion Orri, the dependent of the princeſs, was immediately raiſed to power, and a total change in the ſyſtem of the revenue was the firſt meaſure of an adminiſtration, which was expected to revive the power, and reſtore the luſtre, of the Spaniſh crown. This was followed by other operations of internal policy, particularly by an attack on an eſtabliſhment, ſo dangerous to the royal authority, and the welfare of the people, as the formidable tribunal of the in-

quiſition. The diſtinguiſhed favour which the princeſs now obtained, and the ſeclusion in which ſhe kept the widowed monarch, gave cauſe to curious ſpeculations. We relate them in the author's own words.

"The voice of ſcandal even accuſed her of conſoling the royal widower for the loſs of his Louiſa; but with ſtronger appearance of truth, reports were ſpread that ſhe aſpired to ſhare his bed and throne. With any other ſovereign, ſuch a project, at her advanced age, would have appeared too wild even to juſtify ſuſpicion; but with a man, whom Alberoni coarſely characterized by the phraſe, "he needs only a wife and a prayer-book," and with the arts, the character, and aſpiring temper of the woman, it does not appear entirely deſtitute of a ſhade of probability. Age had not totally robbed her of her perſonal charms, and the reſources of art were laviſhed to ſupply the deficiency. With a perſon which had not yet loſt its original elegance, with winning manners, faſcinating addreſs, and undiminiſhed vivacity, ſhe had acquired that impoſing deciſion of character, which is derived from long habits of rule, ſhe poſſeſſed likewiſe the ſtrongeſt claims to the reſpect and eſteem of the monarch, from her faithful ſervices, her ſolicitude to lighten the burthens of government, and her tender care of the royal children. Laſtly, the habits of conſtant and familiar intercourſe, and the conſolation which her ſociety had adminiſtered, when his mind was ſoftened and ſubdued by ſorrow, had given birth to a ſentiment, which may almoſt be termed affection. It is not improbable that a conſciouſneſs of theſe advantages, tempted the ambition of a woman, whoſe paſſions were all loſt in her love of rule; and who, with the power and oſtentation, was capable of aſpiring to the title and ſtation of a queen." Ib. p. 85.

Whatever were her ſecret views, ſhe at length found it neceſſary to ſelect a new bride for the widowed monarch; and the ſuggeſtions of the Abbot Alberoni, afterwards ſo diſtinguiſhed in public life, directed her choice to the princeſs of Parma, Elizabeth Farneſe. The marriage was haſtily concluded, to avoid the interference of the French court, and the new queen immediately departed for Spain. But this union, which the princeſs evidently regarded as a new ſource of power, proved the ſignal of her diſgrace, as ſudden as it was mortifying; for the very firſt act of the new queen was to arreſt her patroneſs, and expel her from Spain, with circumſtances of unmerited cruelty. We paſs over the particulars of this event, which are agreeably detailed, to give the remarks of the author on its cauſes.

"The intrigues which occaſioned the ſudden diſgrace of this celebrated woman, in the very meridian of her power, and the

ſingular manner in which it was effected, have long exerciſed curioſity and conjecture. The moſt probable opinion ſeems to be, that Louis the Fourteenth was offended with her conduct in retarding the peace, and concluding the marriage of Philip; that the pride of Madame de Maintenon was wounded by the oſtentation and ingratitude of a woman, who, in the height of favour, forgot her paſt obligations. Philip himſelf was ſhocked with her attempts to raiſe herſelf to his bed and throne, and indignant at the bondage in which ſhe had long held him. Laſtly, the young queen was offended by the attempt to break off her marriage, and was anxious to free herſelf from the ſuperintendance of a woman, whoſe abilities ſhe knew, and whoſe controul ſhe dreaded.

"The intereſts of all parties uniting in her diſgrace, little difficulty occurred in arranging the means, though the particulars are uncertain. It appears, however, that Philip, not having the courage to diſmiſs her in perſon, ſent a private order to the queen, and left the execution to her ſpirit and diſcretion. A part of the letter, containing the order, has been preſerved. After requeſting the queen to diſmiſs the princeſs, he added, "at leaſt take good care not to delay it; for if ſhe converſes with you only two hours, ſhe will captivate you."

"From the intriguing character of Alberoni, and his ſubſequent influence with the queen, this event has been attributed to his machinations; but without foundation; for he was totally ignorant of the deſign when he met the queen at Pampeluna. When appriſed of it, he endeavoured to diſſuade her from the attempt, but ſhe ſilenced his objections, by throwing the letter of Philip on the table, exclaiming, "Read that, and fear nothing:" with this ſanction, he contributed his advice and aſſiſtance, and conveyed the intelligence to Philip." P. 96.

At this moment the death of Louis the Fourteenth liberated Philip from the controul under which he had been held, from the moment of his acceſſion. He now therefore aſſumed a new character, and purſued a new ſyſtem of policy. He indeed followed the principles of his houſe, in oppoſition to Auſtria and England; but he employed the means and reſources of Spain for her own aggrandizement, inſtead of contributing to the advantage of France. The objects which for a long period occupied his attention, and called forth his exertions, as well as agitated Europe, were his own eventual ſucceſſion to the French crown, the humiliation of Auſtria, in the perſon of his rival, Charles the Sixth, the recovery of Gibraltar, the augmentation of the Spaniſh marine and commerce, and the re-eſtabliſhment of the Spaniſh power in Italy.

The firſt remarkable character brought on the ſtage, by the change at the court of Madrid, was the celebrated Al-

heroni, to whom the queen principally owed her elevation. The adventures and rife of this extraordinary perſonage are generally known, but Mr. Coxe has preſented us with many new facts in his early hiſtory, and has thrown a diſtinct and ſatisfactory light on the ſhort period of his political career, from the correſpondence and intelligence of the different miniſters who were intereſted to ſcrutinize his words and actions, and to penetrate into his deſigns. It is impoſſible to detach any part from this agreeable portion of the narrative; but we think our readers will be gratified with the following deſcription of his fate and character.

"A plan was accordingly formed by the courts of England and France, to effect his downfall, the execution of which was left to the Regent (Duke of Orleans); becauſe, to conſummate ſkill in the arts of court intrigue, he united the moſt effectual means for influencing the Spaniſh cabinet. He eaſily gained D'Aubenton (the royal confeſſor) who was alienated from Alberoni, for endeavouring to ſupplant him by an Italian adherent, father di Caſtro. The confeſſor accordingly indiſpoſed Philip againſt the perſon and character of the miniſter. He depicted his plans as extravagant in themſelves, and hoſtile to the intereſts of Spain; and expatiated on the diſorder introduced into every department of ſtate, to keep the ſovereign in dependence, and ignorant of the real ſituation of affairs. This attack was ſeconded by private repreſentations from Platania and Caraccioli, two Sicilian abbots of good family, high in the confidence of Philip; and finally by memorials from Ripperda (a Dutch adventurer), who after renouncing his religion and country, to eſtabliſh himſelf in Spain, had obtained too diſtinguiſhed a portion of the royal favour, not to become the object of jealouſy and diſpleaſure to the miniſter.

"Theſe united repreſentations made a conſiderable impreſſion on the mind of a ſovereign peculiarly tenacious of his authority. But the ſtroke which levelled the towering greatneſs of Alberoni, came from his protectreſs, the queen. For the purpoſe of gaining this princeſs, Lord Peterborough, under the pretext of a journey through Italy, opened a communication with the Duke of Parma. It was not difficult to perſuade a prince, whoſe ſituation expoſed him to inſult, who was alarmed by the progreſs of the Imperialiſts, and had been mortified by the oſtentation of his former ſubject. His agency was therefore employed to influence his niece, who ſtill retained a warm affection towards her family and native country. The Marquis of Scotti, Parmeſan envoy, was accordingly ſent back to Madrid, with ample inſtructions from his ſovereign, the regent, and the king of England; and his zeal was quickened by the liberal preſent of fifty thouſand crowns.

"But even the privileges of Scotti, as a confidential minister, would scarcely have sufficed to baffle the vigilance, or avert the vengeance, of his wily countryman, had not this complicated intrigue been favoured by an agent of more importance than celebrity: Laura Pescatorie, originally the nurse of the queen, and now her *assafata*, or first woman of the bed-chamber, who, from the influence of early habits, possessed a great share in the affection, if not the confidence, of her royal mistress. This woman, a native of the same parish as Alberoni, and of parentage no less obscure, was imbued with that vanity, which is frequently the companion of vulgar minds, in sudden elevation. Her upstart pride was wounded by the state affected by her equally ignoble countryman; and she revenged herself, by singing and repeating to her royal mistress the numerous pasquinades, which the fertile and satirical genius of the Spaniards daily produced against his administration. She thus unconsciously prepared the way for a more serious attack; and the power of ridicule had already associated the person and character of the minister with ideas of contempt, long before his abilities and services had ceased to inspire the respect which they deserved.

"By the intervention of Donna Laura, Scotti obtained a private interview with the queen, in which he developed the mischiefs resulting from the plans of Alberoni; and in the name of the English and French governments, assured her of a more certain and substantial aggrandizement for herself and her family, than she could expect from his most successful efforts, if she would contribute to his dismission. However grateful for his services, and however sensible of his talents, she was too much discouraged by his ill success to resist the temptation, and joined her decisive voice to the cabals already directed against the falling minister.

"The attack was conducted with perfect secrecy, and Alberoni experienced no apparent diminution of the royal favour; for on the evening, the last of his political life, he transacted business with the king, and held a long conference with Scotti. But on the following morning, the king departed to the Pardo; and, as if to give greater publicity to his disgrace, instead of the usual letter of dismission, left a royal decree, to be transmitted to him by the Marquis of Tolosa, one of the Secretaries of State, announcing his removal from all political power, and enjoining him to quit Madrid in eight days, and the Spanish dominions in three weeks." P. 239.

After describing, with much effect, the conduct of the minister, in the trying interval which preceded his departure, and sketching an outline of his plans, commercial, military, and naval, Mr. Coxe thus delineates his character.

"According

"According to the deſcription of contemporaries, Alberoni was of low ſtature, rather full than thin, plain in his features, and with a head too large in proportion to his height and ſize. But his look was peculiarly quick and piercing, and perfectly characteriſtic of his ardent and aſpiring mind, though tempered with an expreſſion of ſweetneſs and dignity. His voice was flexible and melodious; and when he endeavoured to conciliate or perſuade, aſſumed a tone and accent, which gave irreſiſtible force to his language. Though habituated to courts and camps; though accuſtomed to the intercourſe of poliſhed and lettered ſociety; and though on occaſions which rouſed his lofty ſpirit, he aſſumed an air and tone of dignity, becoming his high ſituation, yet he never loſt the original coarſeneſs of his manner, derived from his mean birth and early connections.

"In the endowment of his mind, nature ſeems to have laviſhed the gifts, which ſhe had withheld from his perſon. At once a ſcholar and a man of the world, he had equally profited by ſtudy and experience. Beſides his claſſical acquirements, he poſſeſſed a vaſt fund of information, in almoſt every branch of human knowledge; and his letters and converſation prove him ſcarcely leſs maſter of the French and Spaniſh, than of his native language. With intenſe and indefatigable application, he united great ſtrength of memory, quickneſs of comprehenſion, and grace of expreſſion; and a fertility of reſource, which extorts our admiration. He poſſeſſed the talent of inſinuation in the higheſt degree; and a natural air of ſincerity, frankneſs, and candour, which ſeldom failed of perſuading, when he wiſhed to perſuade, and of deceiving, when it was his intereſt to deceive. He was irritable and impetuous; but he was ſo far maſter of paſſions, highly dangerous to a negotiator, that in all his converſations, which are exactly detailed by the French and Engliſh envoys, we never diſcover, amidſt the moſt vehement ſallies, a ſingle inſtance in which he was provoked to betray his purpoſes, or unveil his impenetrable ſecrecy, either by look or geſture. Temperate in his habits and mode of life, he made a boaſt, which is uncontradicted by his adverſaries, that amidſt the various avocations of his high ſtation, he had ſtrictly conformed to the decorum and duties of his eccleſiaſtical profeſſion.

"Though gentle to inferiors, he was pertinacious, and impatient of contradiction, proud and overbearing with his equals and ſuperiors, and ſcarcely deigned to curb his haughty ſpirit even in the preſence of his ſovereigns. By the confeſſion even of his friends, he poſſeſſed in a high degree that vindictive ſpirit, which is attributed to his countrymen; and in a ſtill higher, that diſſimulation, with which they are equally charged. His ambition was lofty and unbounded; but little ſcrupulous with regard to the means, provided he attained the end; he often debaſed the grandeur of his deſigns, by the manner of their execution. In a

word, he was one of thoſe gigantic characters, which form a compound of extraordinary qualities and extraordinary defects; born to riſe in defiance of every obſtacle, to change the fate of nations, and alike diſtinguiſhed in ſucceſs and adverſity, power and diſgrace." P. 240.

The views of Philip on the French crown, and his attempts to gain a footing in Italy, led to an unuſual combination of policy; the union of the Britiſh government with the Regent Duke of Orleans, who naturally ſought foreign ſupport, to maintain his acknowledged pretenſions to the throne of France. To this connection the Emperor and the united provinces afterwards acceded; and it was finally cemented by the quadruple alliance, the object of which was to reſtore the public peace on the baſis of the treaty of Utrecht, with ſuch modifications as were at once calculated to gratify Philip and the Emperor, namely, the exchange of Sicily for Sardinia, which Charles the Sixth had acquired by the peace, and the entail of the eventual ſucceſſion to Parma and Tuſcany, on the iſſue of the queen of Spain. Thus, after a period of ſeven years, Europe had at length the proſpect of witneſſing the termination of the troubles, which aroſe out of the war for the Spaniſh ſucceſſion, and ſtill more out of the imperfect accommodation by which it was terminated.

Philip however had no ſooner acceded, than this very accommodation became the germ of new diſſenſions. The firſt aroſe from a ſpecies of equivocal promiſe, for the reſtitution of Gibraltar, which had been held forth to Philip as the price of his acceſſion. Others rapidly ſucceeded with the Emperor, relative to his latent pretenſions to the crown of Spain, and his ſecret oppoſition to the eſtabliſhment of a Spaniſh prince in Italy. An accommodation, which now took place between Philip and the Regent, and a matrimonial union between their families, contributed to augment the difficulties attending an arrangement, from the ſecret though inceſſant endeavours of the Bourbon princes, to reduce the ſtrength and intereſt of Auſtria.

The fall of Alberoni produced a ſpecies of interregnum in Spain. Different candidates for power ſucceſſively ſhared the royal favour, and were ſucceſſively removed by accident or intrigue, till at length the helm of government fell into the hands of Grimaldo, whoſe miniſtry was the longeſt of any during the reign of Philip. We would willingly introduce the character drawn of a man hitherto little known; but we muſt not forget the ſpace we have yet to traverſe.

At

At the moment when the government appeared to be haſtening to its diſſolution, all Europe was aſtoniſhed with the celebrated abdication of Philip, and the reſignation of the crown to his ſon Louis.

"Numerous conjectures," the hiſtorian obſerves, "have been formed relative to the cauſes of this extraordinary event; but doubtleſs the principal motives were derived from that ſingular mixture of ſuperſtition and ſelf-intereſt, of indolence and ambition, which compoſed the character of Philip. He had adopted the notion, that the bequeſt of Charles the Second, which placed him on the Spaniſh throne, was illegal; and he was equally convinced that his own renunciation of the French crown was no leſs invalid: to this was added a rooted predilection for his native country, which gained ſtrength by time. From one or all of theſe motives, he had more than once formed the deſign of quitting the Spaniſh throne. In his melancholy moods, during the war of the ſucceſſion, he had even taken the reſolution to reſign in favour of his competitor, the Archduke, but had been overruled by his beloved queen, and the confeſſor Robinet. The complicated arrangements after the peace of Utrecht, and the tumult of buſineſs, during the brilliant adminiſtration of Alberoni, had left him neither time nor inclination to meditate on retirement; but in the ſudden ſtagnation of affairs, which ſucceeded, his hypochondriac malady returned, and with it the darling idea of abdication. Of this diſpoſition the Duke of Orleans endeavoured to take advantage, as the means of haſtening the acceſſion of his ſon-in-law, and reducing the influence of Philip in France; but the attempt was fruſtrated by the repreſentations of the queen and d'Aubenton (the confeſſor).

"Still, however, this latent inclination revived whenever a proſpect was opened of ſucceeding to the throne of France; and at this moment it acquired new ſtrength, from the death of the Duke of Orleans, the only guarantee of the future marriage between the Infanta and Louis the Fifteenth, and the only dangerous rival to his views on the crown. At this particular juncture alſo the repeated maladies of the young king gave ample ſcope for the operation of theſe combined motives of religion and intereſt, inclination and ambition; and their effect was augmented by the preſſing repreſentations of the Duke of Bourbon, who, in the favour of Philip, hoped to ſecure a counterpoiſe to the rival houſe of Orleans.

Philip therefore looked forward with hope and confidence to the proſpect of aſcending the throne of his anceſtors. He endeavoured at once to ſatisfy the ſcruples of his conſcience, and obviate the oppoſition of other powers, by transferring Spain beforehand to one of his ſons, by the former marriage, and at the proper time, by renewing the engagements for preventing the union of the two crowns on one head," P. 288.

The

The ſhort reign of the young monarch, Louis the Firſt, his domeſtic diſtreſſes, and the contentions between the new and old courts, are agreeably narrated from the diſpatches of the Britiſh ambaſſador, Mr. Stanhope, and form an intereſting portion of private hiſtory. The rivalry between the double miniſtry appears to have been rapidly haſtening to a tragical criſis, when Louis was ſnatched away by a premature death, and Philip called to reſume the ſceptre, of which he had already reaſon to regret the ſurrender.

With the reſumption of power, Philip naturally reſumed his plans of foreign and domeſtic policy; and the queen purſued, with redoubled zeal, her own private deſigns for the aggrandizement of her family. The negotiations, which were now on foot at the congreſs of Cambray, for a final accommodation between Philip and his former competitor Charles, were too much influenced by the particular views of other powers, to ſatisfy either party. The conſequence was, a ſecret overture for a direct arrangement between theſe two princes, whoſe pretenſions and ſquabbles had agitated Europe almoſt from the beginning of the century. The agent of this new operation of policy, was the celebrated Ripperda, a counterpart of Alberoni, without his ſuperior talents as a ſtateſman.

Of the riſe and fortunes of this adventurer, Mr. Coxe has given an intereſting and curious account; and has ſketched the plans of internal and external policy, to which he owed his ſhort-lived power, from the communications of agents connected with the Britiſh and French courts. Among theſe are ſeveral hints, of which ſubſequent miniſters have profited, particularly the formation of a naval ſtation at Ferrol, the erection of a national bank, and the eſtabliſhment of a Philippine company, trading to the Eaſt Indies. The extent of the preceding remarks, compels us to paſs over this portion of the narrative with leſs attention than it deſerves; and we truſt the reader, who conſults the work itſelf, will thank us for not anticipating the gratification which its peruſal will afford. We ſhall content ourſelves with extracting a brief, but well drawn contraſt, between the character of Ripperda, and that of his former friend and patron, Alberoni.

"In reviewing the tranſitory adminiſtration of Ripperda, we naturally draw a compariſon between him and his predeceſſor, Alberoni. Both were men of abilities and extenſive knowledge, and both the architects of their own fortune; Alberoni riſing to power by the native energy of his character, Ripperda by dexterouſly availing

availing himſelf of times and circumſtances. One, however, ſeemed born to command, the other to figure in a ſecondary ſphere. One always appeared ſuperior to his ſituation, ſtruck before he threatened, veiled his means and deſigns with a myſterious ſecrecy, which redoubled their effect, roſe with new vigour from defeat, and for a time balanced the combined efforts of the great powers of Europe, by the vaſt reſources of his mighty genius. The other was no leſs raſh in his promiſes, than deficient in their performance, rendered his real power contemptible, by vain menaces and empty vaunts, and degraded his perſon and office, by needleſs falſhoods, pitiful evaſions, and alternate inſolence and meanneſs. Both were equally impetuous and irritable; yet the hopes or apprehenſions of Alberoni were never betrayed, even amidſt the moſt violent ebullitions of his temper; while Ripperda diſcovered all the workings of his mind, by his looks and geſtures, embarraſſment and agitation. Finally, one was reſpected and dreaded in his retreat; the other deſpiſed even in the height of his authority." P. 359.

We cannot allow ourſelves to go into an examination of the complicated ſeries of intrigues and negotiations, which aroſe out of this union between the courts of Madrid and Vienna, the alternate jealouſies and defections of two courts, ſo prepoſterouſly combined, and the final reconciliation with France, which led to the re-eſtabliſhment of the ordinary ſyſtem of European policy. As little can we enter into the ſhort war for the Poliſh ſucceſſion, in the courſe of which Philip attained his darling object, the eſtabliſhment of a Spaniſh prince in Italy, by the conqueſt of Naples and Sicily; and France was enabled to conſolidate her frontier on the ſide of Germany, by the acquiſition of Loraine. This active period was diſtinguiſhed by the miniſtry of Patiño, originally a dependent of Alberoni, whoſe character and principles are thus deſcribed.

"Patiño was of noble birth, and if we may credit the information of Montgon, commenced his youthful career in the order of the jeſuits. He became the ſole confidant, and principal coadjutor of Alberoni, contributed to the fall of Ripperda, and afterwards ſhared with la Paz the royal favour. He poſſeſſed all the qualities which were requiſite to manage a ſuſpicious and hypochondriac monarch, like Philip, and an artful, impetuous, and intereſted woman, like the queen. He was equally maſter of every branch of policy, clear and prompt in the tranſaction of buſineſs, and combined uncommon addreſs, ſubtilty, and ſuavity of manners, with the firm and perſevering ſpirit of a Spaniard. Like his able predeceſſor, he threw off the trammels of office, impoſed by the councils, ſuppreſſed the endleſs diſcuſſions by memorials

morials and reports, which had rendered the tardineſs of the Spaniſh government proverbial, and united in his own perſon the principal management of every department in the adminiſtration." P. 455.

After detailing his plans for the augmentation of the navy, the improvement of trade, and the excluſion of foreign nations from the traffic with the American colonies, the author proceeds.

" After the preceding detail, little remains to be added to our account of this able miniſter. Expoſed to the ſhock of claſhing intereſts, ſurrounded by multiplied embarraſſments, obliged at the ſame time to conſult the prejudices of the king, and to bend to the paſſions of the queen, his character and conduct have been unfavourably repreſented by foreigners. He was ſaid by Fleury 'to ſpeak, as well as write, in cypher:' he has been accuſed of prevarication, duplicity, want of faith, of perſonal and national prejudice. Poſſibly theſe charges are not totally unfounded. But, in judging of him as a miniſter, ſome allowance ſhould be made for the difficulties of his ſituation, and the concurring teſtimony of friends and enemies proclaims his ſuperior merits and talents. It was the confeſſion even of a political rival, that his loſs was irreparable to Spain." P. 462.

The concluding volume of Mr. Coxe's work derives additional intereſt from its approximation to the preſent times. The miſchiefs reſulting from the impolitic accommodation concluded at Utrecht, had been ſucceſſively felt by every power, originally confederated to prevent the aggrandizement of the Houſe of Bourbon, and by none more than by England, whoſe intercourſe with Spain, as the preceding volume ſhows, had been little elſe but a ſeries of vexations and contentions. Theſe now aſſumed a more ſerious and alarming form. The diſputes relative to commerce and to the trade and navigation of the American ſeas, led to an open rupture, and the war was ſoon extended to the continent, in conſequence of the death of the emperor Charles the Sixth. This event opened to the Bourbon princes the proſpect of effecting the downfal of Auſtria, which ſince the peace of Weſtphalia, had continued to decline under the ſuperior ſtrength and policy of France.

The active and important operations in Italy, in which Spain took an important part, are given with great ſpirit and effect. We were particularly pleaſed with the ſketch of the campaign of 1745, which, till recent periods, might have been regarded as one of the moſt bold and extraordinary in modern warfare.

In the moſt active period of this conflict, Philip cloſed his long

long and troubled reign, which Mr. Coxe characterizes as a ſeries of inconſiderate projects, imperfect accommodations, and ſucceſſive hoſtilities. He thus paſſes judgment on the conduct of this prince.

"We have already exhibited the ſingular and inconſiſtent character of Philip in ſo many different lights, that little remains to add in cloſing our narrative of his reign. It would be difficult to ſelect a period within the laſt two centuries, in which the intereſts and welfare of the nation were ſo frequently ſacrificed to the private views, paſſions, and prejudices of the ſovereigns. Yet when we conſider how often Philip was miſled by his artful queen, and the miniſters of her choice, it would be unjuſt to attribute to him alone, the machinations and troubles which the reſtleſs court of Madrid excited in Europe, from the period that he was left in tranquil poſſeſſion of the throne. With regard, however, to the beneficial regulations which mark his reign, his eager deſire of information, and the pleaſure with which he invariably liſtened to projects of reform, and details of improvement, prove that if he had not himſelf the talents to invent, he had at leaſt the merit of approving and ſanctioning, the plans of others. To this ſolicitude, Spain owes many advantages. On his acceſſion the country was totally exhauſted, without a marine or efficient army, without induſtry or manufactures, with ſcarcely a remnant of her antient power, wealth, and grandeur. He left an army, which though reduced by the Italian war, had vindicated the national honour in many a well fought field; a marine which once more awakened the attention of Europe; and eſtabliſhments which proved the revival of induſtry, trade, and the arts.

"But even in this branch of government, we obſerve the ſame inconſiſtency as in the other parts of his conduct. After the miniſtry of Alberoni, we no longer witneſs the ſame zeal and activity for internal amelioration. Few efficient meaſures were adopted to introduce into the general ſyſtem of taxation, that improvement which Orri had effected in the mode of collection; or to proſecute the projects begun by Alberoni, for facilitating internal communications, and freeing trade and induſtry from the trammels impoſed by intereſt and ignorance. On the contrary, the reſources which might have been effectually applied to ſuch beneficial purpoſes, were ſquandered in ſplendid, and, too frequently, unprofitable enterpriſes. Indeed the general principle of his political œconomy, appears rather to have been an inveterate prejudice againſt England, than the rules of ſound and liberal policy. Inſtead of calling into action the inexhauſtible riches which nature has laviſhed on the Peninſula; inſtead of eſtabliſhing his plans of improvement on the extenſive and ſtable baſis of agriculture, he ſcorned to miniſter to the ſkill and induſtry of a leſs favoured climate, and hurried into a premature competition with the

the trade and marine of England, as dangerous in itſelf, as it was contrary to the habits and prejudices, and incompatible with the ſituation of his ſubjects." Vol. iii. p. 61.

The reign of his ſucceſſor Ferdinand the Sixth has been hitherto almoſt unknown. Mr. Cox has, therefore, furniſhed a conſiderable and welcome addition to the maſs of hiſtorical knowledge, by exhibiting a correct detail of his tranſactions, from ſo authentic a ſource, as diſpatches of our miniſter, Sir Benjamin Keene; for though the conduct of Ferdinand himſelf was a ſingular example of timidity, indolence, and indeciſion, yet his reign is diſtinguiſhed by the able adminiſtration of Carvajal and Enſenada; and is peculiarly fertile in cabinet intrigues and court revolutions, which ſupply the place of the great operations of war and policy. The ſtruggles between the French and Engliſh parties for the aſcendancy at Madrid, and the account of the tranſactions and fate of Enſenada, have afforded us peculiar gratification. The following extract will give ſome idea of the curious and motley compoſition of this court.

"From this review of the court and miniſtry of Madrid, we find a weak and hypochondriac, but honeſt and pacific king, almoſt intirely governed by his queen, yet occaſionally influenced by Carvajal Enſenada, and the confeſſor; bound by ties of blood and affection to France, yet from perſonal as well as political motives, attached to Great Britain; alternately beſet by thoſe powers, who reſpectively endeavoured to engage him on their ſide, by perpetual propoſals of treaties of alliance. The queen, partly influenced by the court of Liſbon, partly by her couſin the empreſs queen, partly by Farinelli; ſupporting Enſenada, even while ſhe knew and diſapproved his artifices: eſteeming Carvajal, and approving his meaſures, yet thwarting him from jealouſy. The two miniſters oppoſite in temper and abilities, and at continual variance with each other. Power placed in ſuch a manner, that it was difficult to exert it: the queen, Carvajal, Enſenada, and the confeſſor ſeldom agreeing to unite on a ſingle point, each having credit to hinder affairs, and yet not ſufficient to bring them to a concluſion; while the neceſſity of keeping the king eaſy in his mind, and the dread of throwing him into languor and deſpondency, kept together, or rather prevented the ſeparation of theſe diſcordant parts. Yet with all theſe ſymptoms of weakneſs, and the want of a ſolid and well grounded ſyſtem, no period ſince the acceſſion of the Houſe of Bourbon occurs, in which the intereſts and independence of the kingdom were ſo well, and conſiſtently ſupported, as during the reign of Ferdinand the Sixth. This advantage was principally owing to the pacific inclinations of the monarch, and to the firmneſs

neſs and integrity of Carvajal, whoſe principles outlived his administration." P. 91.

We ſhould be unjuſt to the merits of a countryman, were we to omit the well drawn character of Sir Benjamin Keene, who for a long period filled the Britiſh embaſſy in Spain, and bore an important ſhare in theſe tranſactions.

"Fortunately for Great Britain, and perhaps without incurring the imputation of national prejudice, it may be ſaid, for the true intereſts of Europe, the Britiſh embaſſy at Madrid was filled by Mr. Keene, a ſkilful and profound ſtateſman, by the avowal even of his enemies. From a long reſidence in Spain, he was intimately acquainted with the language, manners, and peculiarities of the nation; and had perfectly aſſimilated himſelf to the Spaniſh character. Originally an agent of the South Sea Company, he gained the confidence and eſteem of his early patrons, the Walpoles, by his uſeful ſervices; and the papers of all our miniſters, from the firſt moment of his appearance on the political theatre, bear an honourable teſtimony to his merits and talents. During his long and difficult probation, he had acquired and matured all the qualities of an able miniſter. In his language and deportment, moderate and unaſſuming, he was conciliating without obtruſion or affectation, ſagacious in the diſcernment of character, cool and circumſpect, and no leſs maſter of the paſſions of others than of his own. Suavity of manners, united with ſound diſcretion, opened to him thoſe ſources of intelligence, to which neither addreſs nor corruption could penetrate: he was acquainted with all the ſecret ſprings of action, and commanded thoſe private channels of influence and communication, by which monarchs are ſwayed, and the buſineſs of nations conducted." P. 115.

However gratified with the intereſt which Mr. Coxe has thrown into this part of the memoirs, we cannot perfectly ſubſcribe to the favourable character which he draws of Ferdinand. Doubtleſs his reign was beneficial to Spain, after the troubles and agitations excited by the reſtleſs ſpirits of his father and mother-in-law; but to this, accident contributed more than deſign. The diſtinguiſhing qualities of Ferdinand were a conſtitutional timidity and irreſolution, which marked his conduct in all circumſtances, even when deciſion was neceſſary for his own tranquillity, and the welfare of his people. With other miniſters and in a different ſituation, the reign of a prince like Ferdinand would have been a miſchief, not a bleſſing to his country.

During the reign of Ferdinand, the political rivalry of France and England had been gradually inflamed into open war, and a few months would ſcarcely have left the pacific monarch

monarch the option of preſerving that tranquillity, the love of which forms the moſt amiable feature in his character. Spain was already tottering on the verge of war, with one of the contending powers, when the acceſſion of his brother Charles turned the ſcale in favour of France. On the character, ſituation, and views of this monarch; the riſe of the diſputes with England; the negotiation and concluſion of the family compact; and the tranſactions which preceded the war, Mr. Coxe has left us little to deſire. He has alſo dwelt with that animation which every Engliſhman feels on the ſhort, but brilliant adminiſtration of the great Chatham, and the rapid ſeries of ſucceſſes, which humbled the Bourbon princes to ſolicit peace.

It is however a remark which we have already made, and which every reader of hiſtory has frequent occaſion to make, that treaties of peace in general are mere temporary ſuſpenſions of hoſtility. As far as we ourſelves are concerned, the very nature of our government and our party feuds are in a high degree unfavourable to ſucceſsful negotiation; and hence in all our treaties, we find only haſty and imperfect accommodation, hurried to a concluſion with little reference to the original cauſes of diſpute, or elſe ſo looſely worded as to become immediately a freſh ſource of jarring pretenſions and contradictory claims, which naturally end in the renewal of troubles.

Such was the peace, which cloſed this active, and, on our part, ſucceſsful war. Grimaldi, the new miniſter of foreign affairs in Spain, was a friend, or rather a dependent of Choiſeul, who directed the affairs of France. The intimate union of the two miniſters, produced an union no leſs intimate in the views and exertions of the two governments; and for a long period all the contrivances which political ingenuity could deviſe, were employed to revive the conteſts with England, and to ſecure means, as well as to find pretexts, for avenging the check which the abilities of Mr. Pitt had put on French encroachment and ambition. Of this kind were the diſpute with Spain, relative to the Manilla ranſom, the occupation of Corſica, and the conteſts relative to the Britiſh ſettlements and trade in South America.

Collaterally with theſe tranſactions, Mr. Coxe introduces other matters of high intereſt to Spain, hitherto little known, namely, the rebellion in America, on the attempt to introduce a new ſyſtem of taxation; the tumult at Madrid, relative to the prohibition of the national coſtume; and the arreſt and expulſion of the Jeſuits. Of the latter, the narrative is both curious and amuſing. Connected with theſe events is the adminiſtration

miniſtration of D'Aranda*, which is marked by a rapid improvement in the army, navy, and internal adminiſtration of Spain. Of the changes wrought by this able and energetic miniſter, a clear and ſuccinct account is given, from the papers and information of the Britiſh miniſter at Madrid.

The cauſes which led to the reſignation of D'Aranda and Grimaldi, and the appointment of Count Florida Blanca, are traced from the ſame authentic ſource, and form an agreeable part of the narrative. The miniſtry of Florida Blanca was a diſtinguiſhed æra in the annals of Spain, and has received from Mr. Coxe all the attention it deſerved. At that period the Bourbon courts, after in vain eſſaying the means of open aggreſſion, had matured and completed that ſyſtem of indirect hoſtility againſt this country, of which the foundation was laid in the celebrated *Family Compact*. The commencement of the American war was the event, which called that ſyſtem into action, and its effect is ſhown by the joint and ſeparate operations of both powers, during that unfortunate conflict. In deſcribing events ſo recent, it is impoſſible to give much novelty to circumſtances generally known. The following account of the famous attack on Gibraltar, will however prove, that the detail has loſt none of its intereſt in the hands of the hiſtorian. After adverting to the circumſtances of the long and ineffectual blockade, and the memorable *ſortie*, made by governor Elliot, on the night of the 26th of November, he proceeds:

"Indignant at this inſult to their arms, the beſiegers reſumed their hitherto unavailing labours, with redoubled ardour, and called forth all the reſources of art, to deviſe new modes of annoyance. Encouraged by the brilliant proſpect of reward, plans poured in from all quarters; ſome bold to extravagance, others too ludicrous to deſerve ſerious attention: it ſeemed as if all the ingenuity of Europe was combined againſt the brave defender of this barren rock. The project, which obtained approbation, was formed by the chevalier D'Argon, a French engineer of great talents and celebrity. Convinced that all efforts by land, alone, were fruitleſs, and reflecting on the means by which the Britiſh forces had firſt reduced the place, he projected the deſign of combining with the attack by land, another of equal conſiſtency and force by ſea. This was a ſquadron of floating batteries, of ſuch fabric and ſolidity, that to uſe his own expreſſion, 'they were at once incombuſtible and inſubmergible.' Ten ſhips, from 600

* So Mr. Coxe ſpells the name, apparently in compliance with French pronunciation. It ſhould be *De Aranda*.

to 1,400 tons burthen, were cut down for the purpoſe, and 200,000 cubic feet of timber employed in their conſtruction. The front of the battery was covered with three ſucceſſive layers of ſquared timber, to the thickneſs of three feet; above was a ſhelving roof, to throw off ſhells and grape ſhot. To counteract the effects of artificial fire, the exterior was covered with cordage and wet hides; and to prevent combuſtion with red hot balls, a ſkilful apparatus was contrived. It conſiſted of a reſervoir beneath the ſhelving roof of the battery, from which the water, raiſed by pumps, was to circulate by channels, formed of a ſpungy medium, diſtributed through every part of the fabric, like the veins and arteries of the human body, to keep the wood in a conſtant ſtate of ſaturation. Each of theſe batteries was to be armed with from eight to twenty pieces of artillery, amounting in the whole to 142, and nearly half the number was to be kept in reſerve. They were ſet in motion by means of a ſingle ſail, and were to be provided with anchors and cables, to withdraw in caſe of neceſſity. The number of men deſtined for the ſervice of the whole armament, exceeded 5000. After various changes relative to the point of attack, the final project was to concentrate the fire of theſe machines, at the diſtance of 400 yards, on the ſpace between the old mole and the royal baſtion. To diſtract the attention, and increaſe the danger, of the garriſon, the front attacked was to be ſwept by the ſhot and ſhells from the land batteries, as well as by the fire of numerous bomb veſſels and gun boats; and ten ſhips of the line were to co-operate in the tremendous cannonade. After an attack, thus vigorouſly kept up for ſeveral days, had razed the wall, and exhauſted the ſtrength of the garriſon, a numerous body of troops was to be embarked on rafts and light veſſels, and carry the place by aſſault. The enterpriſe was to be favoured by a ſimilar attempt on the land ſide, for which a new ſap was rapidly puſhed towards the foot of the exterior works. In the interval, the main body of the fleet was to cruize before the mouth of the Straits, and intercept the armament expected from England.

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"The Duke of Crillon, the conqueror of Minorca, was deſtined to direct the enterpriſe, and his victorious troops, flushed with their recent conqueſt of a fortreſs regarded as a ſecond Gibraltar, joyfully ſailed to ſhare the honours of the expected ſucceſs, and add another laurel to the wreath they had already won. By their junction the beſieging army amounted to 40,000 men. From ſuch a combination of power, and ſuch an accumulation of force, the moſt glorious reſult was confidently anticipated. As the eventful hour approached, hope was inflamed into enthuſiaſm. Even the ſedate temper of the monarch caught the general ardour: his firſt queſtion in the morning was, 'Is it taken?' and to the negative, he never failed to reply, 'It ſoon will be our's.' In

the allied fleets and armies, the ferment and exultation were ſtill greater than in the court and nation: the fainteſt doubt of ſucceſs was not merely ſubjected to the keeneſt ridicule, but treated as criminal. An amazing concourſe of ſpectators filled the camp, and covered the adjacent hills; the firſt nobility of Spain; the moſt diſtinguiſhed military officers; even the Count of Artois and the Duke of Bourbon, repaired from Paris, to witneſs the triumph of Spain, the defeat of the Engliſh, and the capture of a fortreſs which had hitherto baffled all the efforts of art and valour.

"But it was eaſier to arrange a ſplendid deſign, and to calculate on the combination of inert maſſes of matter, than to foreſee the effect of events and accident, to eſtimate the variations of the elements, or the equally varied operation of human paſſions. As the deciſive moment approached, French impatience, national jealouſy, the intrigues of rivals, the alarms and ſuſpicions of authority, the preſumption of ſome, and the apprehenſions of others, were all at once called into action. The attack was precipitated by the advance of the ſeaſon, the expected arrival of a Britiſh ſquadron, and above all, by the apprehenſion, leſt a ſucceſsful eſſay of the red hot balls, which, contrary to expectation, had deſtroyed one of the land batteries and its connecting works, ſhould diminiſh the confidence inſpired by theſe mighty preparations.

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"When the vaſt machinery was at length ſet in motion, the moſt material part of the project proved defective. The intended circulation occaſioned ſuch a flow of water into the interior of the batteries, that the commanders became apprehenſive leſt their powder ſhould be rendered uſeleſs, and contented themſelves with a ſuperficial irrigation. Other precautions of inferior moment were likewiſe omitted, particularly the preparation of anchors and cables, to facilitate a retreat.

"The attack commenced with a tremendous cannonade from the artillery of the trenches. On the morning of the 13th of September, the ſignal was given; the floating batteries proceeded towards their deſtined points of attack, and before ten o'clock were anchored at regular diſtances, within ſix hundred yards of the works. Although the garriſon made no effort to obſtruct this manœuvre, the batteries were unable to gain the projected poſition; but formed a line leſs concentrated, while they were expoſed to a ſuperior weight of artillery. The wind and roughneſs of the ſea rendered alſo the action of the bomb ketches and gun boats of little avail, and prevented the co-operation of the ſquadron; while the fire from the trenches was found too diſtant and uncertain, to produce the expected effect.

"The batteries were no ſooner moored, than a heavy cannonade began, ſupported by all the artillery and mortars from the trenches, in every direction, and without the ſmalleſt inter-

miſſion. Almoſt at the ſame inſtant, the fire of Gibraltar was opened; and ſuch a tremendous cannonade took place, as exceeds the power of deſcription. Four hundred pieces of heavy artillery were playing at the ſame moment, an inſtance which had never occurred ſince the invention of gunpowder; and for once the efforts of man appeared to emulate the grandeſt operations of nature.'

"For ſeveral hours the attack and defence were equally ſupported, and no ſuperiority was viſible on either ſide. The floating batteries were found no leſs formidable than they had been repreſented: they baffled all the powers of artillery: the heavieſt ſhells rebounded from their tops: for a long and awful period even red hot balls thrown with incredible rapidity and preciſion, ſeemed to make no impreſſion. During the whole day the conflict continued; and at ſeven in the evening, the intrepid Elliot himſelf, with a mixture of ſurpriſe and anxiety, aſked ſome Spaniſh ſailors, who floated into the harbour on a wreck, 'What can be the compoſition of theſe machines, on which red hot balls produce no effect?'

"The moment of their deſtruction was however rapidly approaching. Beſides the collateral ſupport, both by ſea and land, the troops employed on this perilous ſervice were perſuaded that the floating batteries were invulnerable, and that the garriſon would be unable to diſcharge many rounds of red hot balls. Great, therefore, were their ſurpriſe, conſternation, and diſappointment, when they found themſelves expoſed to almoſt the whole efforts of the enemy; when they perceived the diſcharge of red hot balls continued with unabating preciſion and activity; when ſeveral which had penetrated the ſides of the veſſels, could not be extinguiſhed. They were ſeized with a ſudden panic; a general confuſion took place, which ſubſided into deſpair. Not only all efforts to annoy the enemy were ſuſpended; but no attempts were made to effect a retreat.

"In the interval the fire of the garriſon increaſed in vivacity: at midnight the conflagration of the two principal batteries was inevitable; and on others the red hot balls began to produce an alarming effect.

"At this criſis ſeveral rockets were fired, as ſignals of diſtreſs; and numerous felaccas, boats, and launches, were ſent from the fleets, to ſave the crews. But in the midſt of this attempt, Brigadier Curtis advanced with twelve gun boats, and ſwept the line formed by the batteries with a continued and vigorous fire, while they were annoyed in front by the artillery of the garriſon. The boats were therefore obliged to deſiſt, and leave many of the troops to their fate. At this awful moment, numbers were ſeen hanging on the ſides of the veſſels, in vain attempting to eſcape; others were floating on pieces of timber; numbers ſhrieking amid the flames; all expreſſing by their

their agonizing cries the deepeſt diſtreſs, and all imploring aſſiſtance.

" Of thoſe who remained, ſcarcely a ſoul could have eſcaped the complicated horrors of fire, water, and a hoſtile attack, had not the humanity of the Engliſh equalled their bravery. The fate of the enterpriſe was no ſooner decided, than the fire of the garriſon ceaſed; and no leſs alacrity was diſplayed in reſcuing the wretched victims, than had before been ſhown in their deſtruction. The gallant brigadier dragged many wounded from the flames, reſcued 250 from impending death, and did not deſiſt till his own life was expoſed to the moſt imminent danger, from the exploſions around him. Of the 5000 men employed in this enterpriſe, 2000 periſhed. Even the floating batteries, which were not eſſentially damaged, were conſigned to deſtruction by the Spaniards themſelves; and before the cloſe of the day, ſcarcely a veſtige remained of this formidable and expenſive armament, which, to uſe the words of the engineer himſelf, 'diſſolved in an inſtant, and vaniſhed like the clouds of the air!' "

In the account of the negotiation for peace, Mr. Coxe has introduced various incidents, which appear to be new, and has placed the whole tranſaction itſelf in an intereſting point of view. We muſt, however, beg leave to correct a trifling error in p. 475. Mr. Coxe mentions the miſſion of Mr. Oſwald to Paris, as contemporary with that of Mr. Fitzherbert. The fact, however, we believe is, that Mr. Oſwald was diſpatched by Lord Shelburne before the death of Lord Rockingham.

The concluding chapters are chiefly devoted to the internal arrangements of Florida Blanca's miniſtry. As the Family Compact was virtually diſſolved by the concluſion of peace with England, the reſtoration of tranquillity enabled the Spaniſh miniſter to conſult and purſue the intereſts of his own country, without reference to thoſe of France. Indeed the ſituation of the American colonies was in the higheſt degree alarming, as rebellion raged in almoſt every quarter of the tranſatlantic empire; and nothing but the ceſſation of hoſtilities could have enabled the Spaniſh government to prevent its own colonies from following the example given by thoſe of England. Another object which the Spaniſh court attained, after conſiderable exertions and ſacrifices, was an accommodation with the Mahommedan powers, whoſe hoſtilities had waſted their coaſts, and in a manner excluded them from the trade of the Mediterranean. This arrangement was followed by a cloſer union with Portugal; by various regulations with England ariſing out of the peace; and by a diſpute with Holland relative to the navi-

gation to the Eaſt Indies. The riſing troubles in France, which were the harbingers of the late dreadful revolution, appear to have led to a ſtill farther alienation from France, and a cloſer approximation to the true principles of Spaniſh policy. For though Charles beheld the difficulties and diſtreſſes of his royal relatives with ſympathy and regret, he prudently refuſed to mingle in the ſucceſſive ſchemes which the court of Verſailles brought forward to divert the public attention, and to conceal its own weakneſs and embarraſſments.

After developing the foreign tranſactions of Spain, Mr. Coxe proceeds to review the highly important regulations of Florida Blanca, for the extenſion of trade and commerce, and the improvement of the internal adminiſtration. One of theſe changes appears to bear on a queſtion much agitated at the preſent moment, among ourſelves, namely, the eſtabliſhment of a free trade to America; but for the information given on this ſubject, we muſt refer to the work itſelf. Another point we would recommend to the conſideration of thoſe who advocate, and thoſe who oppoſe what is called catholic emancipation, namely, the regulations relative to the church, and the intercourſe with the ſee of Rome. The narrative ends with the death and character of Charles the Third.

The work is concluded with a review of the adminiſtration of Count Florida Blanca, written by himſelf, for the information of his ſovereign, and communicated to the author by Lord Holland. This curious and valuable document deſerves peculiar attention, as a faithful picture of the ſtate of Spain and the circumſtances and views of the miniſter. With this is joined a brief but ſatisfactory account of the population, government, finances, and military and naval eſtabliſhment of Spain, at the death of Charles the Third, which appears to contain all the authentic information hitherto collected on this ſubject.

On reaching the cloſe of the work we have little to add to the preceding remarks. Indeed, we have endeavoured to enable our readers to *review* for themſelves, by the abſtract we have given of its contents, and the ſelections we have interſperſed. Of the ſtyle, the execution, and the important matter it embraces, theſe will be proofs ſufficient; and we have no heſitation in aſſerting that thoſe who have derived information or pleaſure from Mr. Coxe's former writings, will riſe with ſuperior gratification from the peruſal of theſe Memoirs of the Bourbon Kings of Spain.

ART.

ART. VIII. *A View of the preſent State of Sicily: its rural Economy, Population, and Produce, particularly in the County of Modica. With an Appendix, containing Obſervations on its general Character, Climate, Commerce, Reſources, &c. from a late Survey of the Abbate Balſamo, Profeſſor of Agriculture and public Economy at the Royal Academy, Palermo. To which are added, with Notes throughout the Work, an Examination of the Sicilian Volunteer Syſtem, and Extracts from Letters written in Sicily in* 1809 *and* 1810. *By Thomas Wright Vaughan, Eſq.* 4to. 548 pp. 1l. 11s. 6d. Gale and Curtis. 1811.

THIS is a curious and intereſting work, but the reader is not informed with ſufficient diſtinctneſs, either in the title page or in the introduction, whether he is to conſider it as an original publication, or a tranſlation with notes and obſervations. In fact it is the latter. Not long ſince the following work was publiſhed at Palermo.

"*Journal of a Tour performed in Sicily, particularly in the County of Modica, in the Months of May and June,* 1808. *By the Abbate* BALSAMO, *Profeſſor of Agriculture and Public Economy in the Royal Academy, in Company with the Knight of Jeruſalem, Signor* DONATO TOMMASI, *Counſellor and Conſervator General of Private Affairs, and Royal Superintendant Adminiſtrator of the ſaid County.*" P. ii.

Of this work Mr. Vaughan has given us an excellent tranſlation, nor have we any book on the ſubject of Sicily, or at leaſt on the preſent ſtate of Sicily comparable to it. The population, ſtate of agriculture, of morals, cuſtoms and commerce are acutely and doubtleſs alſo accurately repreſented. More particular attention was paid, and more circumſtantial details are given of the county of Modica, from which portion of the work we ſelect our extract.

"ASPECT.

"The county of Modica is one of the ſouthern provinces of the iſland, and the difference of latitude between it (and all the ſouthern parts,) and Palermo, is that of a degree. It is waſhed by the African Sea, and is, as it were, ſurrounded by the neighbouring populations of Spaccofornio, Roſolini, Noto, Giarratana, Buſcemi, Buſcheri, Licodia, and Biſcari.

"APPEARANCE, &c.

"There are ſeveral plains both in the interior and upon the borders; the fineſt and largeſt of which is certainly that of Chiaramonte and Vittoria. This noble plain is eſteemed twenty miles long and ten broad, and comprehends about twenty thouſand ſalms

Palermo meaſure; that, however, is a very ſmall portion of what is comprized within the territory of Modica. Nevertheleſs, it cannot, upon the whole, but be conſidered a mountainous and rocky country; where, however, the irregularities and roughneſs of the ſurface harmonize in general with the ornamental beauty of the plantations and cultivation, and form together delightful landſcapes; there are four or five principal cava or banks of little rivers, which, from their natural features, would probably have their value amongſt the rich lords and gentlemen even of England; and would by them be converted into ſo many gardens of the Heſperides.

"The county generally would be more fertile and beautiful were there more woods, to which the ſoil is admirably adapted. In no place in Sicily is it more, or perhaps ſo much grubbed up, as it were, out of place and ſeaſon; for wood there is ſo ſcarce, that the ill-diſpoſed commit frequent thefts in the night upon the trees of all ſorts, not only for their own uſe, but to burn into charcoal, which they ſell at Malta at very high prices.

"CLIMATE.

"In the low places and near the ſea the climate is moſt excellent; but in elevated ſituations above the level of the ſea, it is extremely cold, and it often ſnows and hails there in the winter; and white froſts are not unfrequent in the ſpring even to April.

"WATER.

"Although they have not rivers, properly ſo called, there are abundance of perennial ſtreams, and theſe aſſiſt in the cultivation of much hemp and vegetables, and render the ſoil infinitely fertile and productive; and there can be no doubt that this precious water would be more effectually valuable than it is, did they carefully collect it in tanks, and introduce it upon lands well levelled, together with certain plants that are now not even thought of, ſuch as March flax, cotton, tobacco, ſugar canes, medicinal herbs, &c.

"EXTENT.

"In the courſe of this ſurvey I have ſpoken of the ſize of the diſtrict of every town in the county, according to the beſt information and received opinion; and it may be added, that, according to an admeaſurement of the whole county, completed at the expence, and by order of the county, it amounted to more than fifty-five thouſand ſalms Palermo meaſure, of five hundred and ſixty-ſix ſquare miles of Sicily. To judge by compariſon, the county of Modica is far larger than the province of Cremona in Lombardy, and nearly equal to a third of that of Milan.

"POPULATION.

"In all ſtates and countries of the world, the thing of all others the moſt uncertain and difficult to aſcertain is the exact population; particularly where it ſerves as a guide to eſtabliſh taxes upon the different communities; nevertheleſs, the population of the county

county of Modica cannot be rated at leſs than ſeventy thouſand, that is to ſay, an hundred and twenty-four to a ſquare mile.

"Pozzallo being one of the ſmall Caricatories of the kingdom, and convenient for the corn trade, would certainly be found to contain ſeven or eight hundred perſons more than at preſent, if the county of Modica had not always prevented the building of new houſes, leſt the increaſe of the population ſhould prevent the continuance of certain Fiſcal ſpeculations. Motives and principles of that ſort cannot poſſibly long keep their ground; and I feel pleaſure in perſuading myſelf that his Majeſty will be pleaſed to promote the enlargement of this maritime village, not more for the benefit of the county of Modica, than of the whole valley of Noto.

"SOILS.

"The quality which more than any other prevails in the county, is that which we claſs as looſe, ſtony, calcareous, and dry; altogether, however, they do not deſerve the name of poor, ſince we find ſufficient mould, eſpecially in the vallies, and along the rivulets and torrents; they are of little depth, however, and I do not heſitate to ſtate that they would not yield the half nor a third part of the profits they now do, had they not been, from the moſt ancient times, diſtinguiſhed for their ſyſtem of planting, and if induſtry, ſtimulated by encouragement, had not ſecured the triumph of art over nature.

"AGRICULTURE.

"The agriculture is more diligent and perſevering than refined and perfect: in effect, all the ſyſtem relative to the courſe of crops, implements of huſbandry, to manures, to labour, and to the management of meadows, are not more praiſeworthy nor better underſtood in this county, than in the other parts of the iſland, and the incloſures and the cultivation of the hemp are nearly the only objects by which the Modican farming diſtinguiſhes itſelf from not only any other in the kingdom, but in this may compare with any other in Europe. Without diviſions of lands into incloſures of two or three ſalms, it is impoſſible to conceive a perfect farm; and the farmers of Modica know by experience that the ſeed land and plantations are guarded by them from the deſtructive tread of men and beaſts; that much expence is ſaved in tending cattle; that they conſume by the help of theſe leſs forage, and, what is not of the leaſt importance, that by this means they can appropriate the different diviſions of each tenure to the greateſt advantage; and that rich ſource of agricultural induſtry, the hemp, proves in this diſtrict the fact, that a tumolo of land returns two or three quintals, which implies from two to three hundred ounces a ſalm groſs profit; this produce is very conſiderable, and not very ſhort of what they are accuſtomed to reap in the Terra di Lavaro; and as to the net profit from it, according to the tenor of the calculations made, and the information collected as above, that itſelf is by no means

means contemptible, and probably comes nearly to what this plant returns in England, that is, from ſixty to ſeventy ounces a ſalm of Sicily." P. 139.

An Appendix more particularly explains the object of the work, which was to point out the reſources of the iſland, and its means of improvement under the natural and political advantages which it poſſeſſes. The volume concludes with an examination of the Sicilian volunteer ſyſtem, and extracts from ſome original letters written in Sicily in the years 1809 and 1810. A very neat map of the iſland is prefixed.

ART. IX. Αισχυλε Επτα επι Θηβας. *Septem contra Thebas, ad Fidem MSS. emendavit, Notas et Gloſſarium adjecit, C. I. Blomfield, A. M. Collegii SS. Trinitatis apud Cantabrigienſes Socius.* Cantabrigiæ Typis ac Sumptibus Academicis excudit J. Smith. Pret. 7s. 202 pp. 1812.

WE are glad to be able to announce to our claſſical readers, the publication of another Play of Æſchylus,—*The Seven againſt Thebes*, by Mr. Blomfield, upon a plan, which, though we preſume to think defective in ſome reſpects, yet is well calculated to diffuſe, at a cheap rate, among both ſtudents and ſcholars, much of the lateſt information, of which we are poſſeſſed, upon the ſubject of the Greek language. It is needleſs for us to expatiate on the learning, the judgment, and the talents of Mr. Blomfield, whoſe fame as a ſcholar is built upon ſuch a ſolid foundation. Our claſſical readers have already, in all probability, made up their minds upon this point, and if they have not, we are ſure that it would be a waſte of paper and of time to attempt to fix them in their opinions. This Play is edited upon the ſame plan, and illuſtrated with the ſame ability, as the *Prometheus*, and we mean in reviewing the one, to follow the courſe which we purſued in our ſtrictures upon the other. Our readers may be, perhaps, ſurpriſed, that inſtead of our referring to a critical work, as our contemporaries are in the habit of doing, we generally quote the paſſage at full length. It has long been our opinion that the oppoſite practice of referring inſtead of quoting, has tended materially to retard the advancement of claſſical knowledge. We all know from experience the indolence of our nature. Even when we have in our poſſeſſion the book,

book, to which we are referred for the illustration of any particular passage, how little disposed we are to turn to it, though we should probably read the part if it were placed before our eyes? But how often are we tantalized by being told where we can find some useful information upon a subject which requires it, when the book, from its rarity, or its dearness, is inaccessible to us? And is not the student who wants the information, checked in his career at the very moment when he may feel an interest in the question, and when he is "full of matter," when he is disposed to push his enquiries to a satisfactory extent, παρηκολουθηκως ἄνωθεν πᾶσιν ἀκριβῶς? It is our object, not to be useful to our readers by a display of pertinent quotations; and provided that we are useful to them in their studies, it matters little to us, whether the information which we lay before them, be derived from the books which we may have read, or be the result of our own unassisted reflection:—

"We are," in the eloquent language of Sir T. Browne, "often constrained to stand alone against the strength of opinion, and to meet the Goliah, and Giant of authority, with arguments drawn from the scrip and slender stock of ourselves: nor shall we indeed scarce name any author, whose name we do not honour; and if detraction could invite us, discretion surely would contain us from any derogatory intention, where the highest pens and friendliest eloquence must fail in commendation *."

Mr. Blomfield aspires to accuracy in every respect, and therefore we take the opportunity of informing him, that though the word *nota* has been sanctioned by long usage, yet it is incorrect Latinity.

"In tuis Literis semel, atque iterum animadverti, *nota* pro *adnotatione*, seu *explicatione* temere usurpes: quid stupes? Latina non est: nihil te pulcherrimorum librorum tituli moveant, in quibus *Notæ variorum*, *Notæ criticæ*, *Notæ selectæ*, et similia; nihil quotidianus eruditorum hominum usus; nihilne nostræ quædam scriptiunculæ olim emissæ, cum magnis nominibus crederemus: *nota* signum est, *notasque apponere*, quod habet Cicero *in Pison.* c. 30. est signa quædam appingere ad ea probanda, vel improbanda, quibus appingimus, non explicare, ut vulgo increbuit."

"* See the Preface to the *Pseudodoxia Epidemica*, 7th Edit."

Jacobi

Jacobi Facciolati *Epiſt. II. ad N.* inſerted in the work entitled, *De optimis Studiis Orationes X. accedunt Laudatio funebris, Commentariolum de Ling. Lat. et Exercitationes aliæ*, Patavii, 1723, p. 277. Our readers have lately heard much about *obeliſing* paſſages, &c. for the younger part of them we add:

"Cic. l. 9. *ad Flam. Epiſt.* 10. *Alter Ariſtarchus nos* ὀβελίζει, *obelo et aſteriſco diſtinguere, et obelo prænotare*, D. Hieronymum dixiſſe notarunt eruditi, quod abſolute etiam *adnotare* vocabant: Suetonius fine ejus libelli, *Multaque exemplaria contracta emendare, ac diſtinguere, et adnotare voluit, ſoli huic nec ulli prætæreæ Grammatices parti deditus:* quæ tria *emendatio, diſtinctio, adnotatio*, diſtincta fuerunt; *emendantur* enim loci corrupti; *diſtinguuntur*, cum *diſtinctiones*, et *ſubdiſtinctiones* apponuntur, quæ non fuerunt cola, ſemicola, quæ hodie in uſu, ſed puncta pro ſitu aliter atque aliter valentia, ut videre licet ap. Salmas. in quadam ad Sarravium epiſtola; *aduotabantur* autem ſpuria et aliena veru, vel obelo notantur." G. Cuperi, *Obſs.* l. i. c. 15. p. 107—12.

We have remarked too an erroneous, but common uſe of *juxta*, in the ſenſe of *according to*, in the Latinity of Mr. Blomfield.

"*Juxta* ſemper notat vicinitatem, et quaſi affinitatem aliquam, et eam quidem loci v. g. *ſepiliri juxta viam, adſtare juxta aliquem*: 2. tranſlative dicitur, *Velocitas juxta formidinem: vilitate juxta belluas eſſe; gravitate annonæ juxta ſeditionem ventum eſt; populi imperium juxta libertatem*, (vicinum magis libertati eſt), *paucorum dominatio regiæ libidini propior eſt*: 3. ſine caſu ſignificat *æque*, v. g. *quædam veſtimenta a feminis juxta viriſque geſtantur; alicujus vitam et mortem juxta æſtimare*, perinde; *juxta ac* pro *haud aliter ac ſi* &c. et revera *juxta* præpoſitionis inſtar habetur per omiſſam præpoſitionem *ad*, quæ paſſim adjecta reperitur: 4. *poſt*, v. g. *juxta Deum in tua manu poſitum eſt*, Tacitus: "5. *juxta Horatium, juxta præceptum alicujus*, pro *ſecundum Horatium*, &c. Juſtinus uſurpat." C. E. Mangelſdorfii, *Lexicon Lat. Ling. nova Ratione digeſtum, additis eruditorum Virorum Obſs. circa Puritatem, et Cultum Elocutionis*, Lipſiæ, 1777, p. 30. "*Juxta* in citandis auctoritatibus, ut *juxta Plinium*: exempla Nazarii, Hieron. Solini congeſſit Cellar. *Cur. Poſt.* p. 249. Juſtin. I. 7, 1. II. 12, 15. XII. 3, 11." Geſner's *Theſ. L. L.* "*Juxta*, ſignificat etiam *ſtatim poſt*, quia quæ *ſtatim poſt* ſunt, *prope* ac *vicina* ſunt:—item *ſecundum, conforme, ſecundo*, Juſtin. l. ii. c. 12. ad fin. *Iones, juxta præceptum Themiſtoclis, pugnæ ſe paulatim ſubtrahere cœperunt*, Nazar. in *Paneg.* Conſtantini, c. 23. *Virtus juxta magnitudinem exantlandi laboris erigitur*, Solin. c. 9. (al. 14.) *juxta reſponſum dictum deo*, Hieronym. *Ep.* 4. *ad Ruſtic. Monach.*

ad

ad in. *Juxta illud Poeticum*, Prima leo, &c." Forcellini *Lexicon totius Latinitatis*. The only inſtance of *juxta*, cited in the *Lexicon Ciceronianum* Marii Nizolii, *ex Recenſione Alexandri Scoti*, Patavii, 1734, is the following:—*juxta*, prope, propter, πλησίον, ἐγγὺς, Corn. Nep. *in Vit. Attici, Sepultus eſt juxta viam Appiam ad 5. Lapidem.* Baſilius Faber, in the *Theſ. Scholaſticæ Eruditionis*, ſays:—" Interdum idem ac *convenienter*, vel *ſecundum*, Liv. 9. 9. *Juxta divinas religiones fides humana colitur*, Juſtin. ii. 12, 25. [cited above]:—eſt etiam frequens hodie hæc vocula in citandis auctoribus, *juxta Horatium*, *juxta Plinium*, &c. veteres autem dixere *ſecundum Horatium*, teſte Plinio, ex ſententia Ciceronis: hoc contra Voſſium obſervavit Sciopp. ſed et ipſe Voſſius jam agnoverat *de Vit. L. L.* i. 35, p. 165.: exempla tamen Nazarii, Hieronymi, et Solini v. in Cellarii *Cur. Poſt.* p. 249."

Three paſſages of Juſtin are referred to by Geſner, quoted above: one of them has been already cited, and the other two are,—" *Quem* juxta *nocturnum viſum ergaſtulo liberaverat*," L. i. c. 7. Again in L. xii. c. 3. " *Conviviumque* juxta *regiam magnificientiam ludis exornat*:" *juxta regiam magnificientiam*, is not to the purpoſe; for *juxta* means here, *with almoſt royal magnificence*, literally *next to royal magnificence*. The paſſage of Livy, cited by Baſil Faber, is not to the purpoſe; for *juxta* there too ſignifies *next to*, notwithſtanding that Drackenborch takes it in a different ſenſe: beſides, an objector to this meaning of *juxta* in Livy might have ſome grounds for ſuſpecting the word altogether, as will appear by the following extract from Drackenborch's edition:

" *Pag. ſeq. Apud quos divina religione fides humana colitur*, Gebhard. Ita et Portug. ac Gaerta: *juxta divine religiones* Florent. a manu pr. in quo poſtea emendatum eſt *divinas*: *juxta* eſt in Harlei. vide ad L. vi. c. 6. f. 18. *juxta divinas religiones* eſt proxime divinas religiones, Tac. L. vi. *Ann.* c. 13. *Gravitate annonæ juxta ſeditionem ventum*, qui ita ſæpius locutus eſt."

In the eleventh page of the Preface, Mr. Blomfield uſes the word *appoſuerint*, which reminds us of a remark made by Vavaſſor, which we ſhall preſent to our readers:—

" *Sum* in verbo ſubſtantivo *ſum*, nuſquam *erint*, reperias, ſed ubique legendum *erunt*: in futuro indicativi eſt *erunt*; in futuro ſubjunctivi *erunt*, vel *fuerint*: in decem, aut undecim verbis ex ſubſtantivo verbo compoſitis, ſemper *aberunt*, *aderunt*, et his ſimilia; nunquam *aberint*, *aderint*, *ſuberint*, *ſupererint*, nec ejuſmodi cetera: ac ne in patiendi quidem verbis, ubi neceſſario tempora quædam ex ſubſtantivo verbo ſupplentur, aliud, numero plurali, tertia perſona, futuro ſubjunctivo, niſi

erunt,

erunt, aut fuerint legas: haben: videlicet IV. conjugationes verborum, *amati erunt* vel *fuerint, docti erunt* vel *fuerint, lecti erunt* vel *fuerint, auditi erunt* vel *fuerint:* de voce barbara *erint,* nulla mentio: hæc monenda duxi propter eos, qui non ſatis internoſcunt librariine aliquid, an ſcriptores peccarint, quippe cum in libellos editos irrepſerit iſte ſæpe error vitio et negligentia operarum: etenim apud Ciceronem, *Phil.* XIV. *num.* XXVII. cum alii legant *ſi aberint,* alii ſic *abierint,* mendum ſublatum video in editione omnium optima, Hamburgenſi, Gruterana, ubi ſic habetur ex Codice Palatino, *C. Panſa, A. Hirtius, conſules, aut ſi aberunt, M. Cornutus, prætor urbanus,* &c." F. Vavaſſoris *Opera omnia theologica, et philologica,* Amſtelodami, 1709, p. 162. In the diſcuſſion between a periodical review, and Profeſſor Copleſton, the Profeſſor juſtifies the phraſe *habere fidem,* which had been attacked by the former. We know not whether either the periodical Reviewer, or the Profeſſor, ever met with the following paſſage in Vavaſſor's works, p. 148.—

"*Habere fidem* de eo, qui credit, uſitatiſſimum, neque exempli indigens; ſed *habere fidem* de eo, cui creditur, non ita tritum et cognitum: hoc autem ſenſu *habere fidem* eſt *invenire,* et *obtinere fidem,* ut *Acad. Queſt.* L. iv. num. 58. *Viſa fidem nullam habebunt, ſublata veri et falſi nota,* vi. *ad* vi. *Epiſt. Lib. Fam. Debet habere fidem noſtra prædictio,* digna cui fides habeatur: itaque non tam vitioſum, quam plerique exiſtimant, illud Joſ. Scaligeri, *Miranda Bataviæ, peregrinis non habitura fidem,* ita ſi intelligatur, Apud peregrinos non habitura fidem: aliter, ſi dandi velimus eſſe caſum, quem vox *habitura* regat, non is effugerit crimen orationis inemendatæ: cum autem, quando hic aliquem *habere fidem* dicimus, ſit ei fidem potius haberi, et vis patiendi quædam intelligatur, non debet adhiberi ullus caſus, ſed ſimpliciter dici, non *habent bi* vel *hæc fidem,* i. e. non eis creditur; nam *hi non creduntur,* de perſonis dictum, barbarum quoque eſt, cum *hæc non creduntur* de rebus dicatur recte."

But we muſt now haſten to communicate to the public the critical and the philological remarks, which we have made in our peruſal of Mr. Blomfield's Edition of the *Seven againſt Thebes.*

V. 83. ἰλιδέμνας, ἀριδοπλόκτυπος
Σοὰ χρίμπτεται,

Mr. Blomfield ſays in the Note, "ἰλιδέμνας Rob. ἑλεδέμνας Ald. ſpiritum cum Turnebo et Pauwio appinxi, ab ἑλάω enim vox hæc ignorabilis duci nequit: mihi quidem obelo figitur:"

figitur:" in the *Glossary*, p. 106, he says, "* ἐλεδέμνας, *lectum capiens*, vox corrupta." Mr. Blomfield rightly translates πεδιοπλόκτυπος ϛοά by *strepitus ab ungulis campis ferientibus*, as G. D'Arnald in the *Specimen*, p. 190, had done before him:—

"Stanleius vertit *e lecto excitans armicampistrepusque appropinquat clamor:* verum enimvero vocem πεδιοπλόκτυπος non rite cepit, cum eam vertit *armicampistrepus;* nam ὅπλον non est in compositione istius vocis, sed ὅπλη, *ungula*, unde hic colligitur loci sensus, *Lecto depellens ungulæ campum quatientis appropinquat sonitus:* id vero, quod dixi, ὅπλην hic esse in compositione vocis πεδιοπλόκτυπος, firmat quod de equitatu agatur."

V. 175. καὶ νῦν πολίταις, τάσδε διαῤῥόμους φυγὰς
θεῖσαι, διῆῤῥοθήσατ' ἄψυχον κάπην.

"διαῤῥοθέω, *per clamores inficio.*" *Gloss.*

Mr. Barker, in the *Classical Recreations*, p. 399, has illustrated this passage (which he, by a mistake, says *in the Agamemnon*,) by comparing it with the phrases εἰς αὐτὴν ζεύξεται, διασώσωσι πρὸς Φήλικα, διέσωσεν εἰς Ἀθήνας, ἀποσῶσαι εἰς τὴν Ἑλλάδα, ἐσώζοντο πρὸς τὸ στρατόπεδον, &c. and justly remarks that "it is very difficult to translate such expressions without a paraphrase, but the student should not fail to observe this remarkable idiom of the Greek tongue, which is therefore common both to poetry, and to prose."

V. 210. πιθαρχία γὰρ ἐστι τῆς εὐπραξίας
μήτης, γύναι, σωτῆρος· οὐδ' ἔχει λόγος.

Mr. Blomfield says in the Note: "εὐπραξίας σωτῆρος recte conjungit Brunck. cf. *Agam.* 666. Soph. *Oed. T.* 80. *Philoct.* 1471. Eurip. *Med.* 361. *Electr.* 991, quem nullo jure mutatum voluit Wesseling. *Obs.* II. 17." Before this remark of Mr. Blomfield, or the similar remark in a contemporary Journal had appeared, Mr. Barker had published the following Note:—

"Schutz translates the three last words (οὐδ' ἔχει λόγος) thus, *habes meam sententiam;* Dr. Butler adds, *Potius, sic fere dicitur, q. d. proverbialis est hæc sententia:* the passage in the text, ὁ γὰρ παλαιὸς λόγος οὗ ἔχει, Aristot. *Eudem.* I. 1. confirms the interpretation of the learned Dr.: with respect to the punctuation of these lines, I must confess that I follow Brunck and Pauw.: the Codex Guelpherbytianus reads τῆς σωτῆρος, and the second Schol. interprets σωτῆρος by σωστικῆς, which confirms this interpretation: the interpretation of γυνὴ σωτῆρος (Δικὴ), adopted by the first Schol., by Burton, and by Potter, seems to me too bold even for Æschylus:

Æschylus: Stanley saw the absurdity of this interpretation, and hence he proposed to read σωτῆριος, which it seems offends against the metre." See Mr. Barker's edition of Cicero *De Senectute et De Amicitia*, p. 68.

V. 233. σίνει σόλισμα γῆθεν, ὡς κυκλεμένων.

Mr. Blomfield says in the Note:—

"Δῆθεν Turn. Steph. γῆθεν Ald. Rob. Porson. quod habent Seld. Barocc. G. N. M. 1. Colb. 1. 2, Ven. 1. vox occurrit *Eumen.* 902. Eurip. *Troas.* 1107. mox κυκλεῖμενον Rob. Mosq. 1. sed bene Schol. A. explicat κυκλεμένων, τῶν πολεμίων."

Dr. Burgess had conjectured κυκλουμένου, which we prefer, and we agree with his anonymous friend in thinking that the other reading makes the sentence imperfect: there should be no stop after δῆθεν, which is very often thus joined with ὡς, and a participle, either to mark *irony*, or to confirm *assertion*; thus in the *Prom.* v. 210. ὡς Ζεὺς ἀνάσσοι δῆθεν, where Mr. Blomfield presents us with this admirable note in his *Gloss.* p. 110.:—

"Δῆθεν, *scilicet*: hæc particula plerumque cum ὡς et participio conjungitur, et ironiæ aliquid sententiæ addit: Herodot. vi. 39. ἵν' μὲν καὶ ἐν Ἀθήνῃσι ἐπολίευν τύ, ὡς ἐ συνιδότες δῆθεν τὰ πατρὸς Κίμωνος αὐτῷ τὸν θάνατον. cf. I. 59. Eurip. *Orest.* 1312. κἀγὼ σκυθρώπους ὀμμάτων ἄξω κόρας, ὡς δῆθεν ἐν εἰδυῖα τἀξειργασμένα. ibid. εἴσιμεν ἐς οἴκους δῆθεν ὡς θανόμενοι: interdum vero sine ὡς, ut Sophocl. *Trachin.* 382. δῆθεν ἐδὲν ἐτοῖμον. Hesych. explicat per ἐντεῦθεν." Again in the *Prom.* v. 1022. ἐκπεύσεσθαι δῆθεν ὡς παιδὸς ὄντα με.

V. 303. τὰν βίψοπλον ἄταν.

We have great pleasure in citing Mr. Blomfield's excellent Note:—

"*Calamitas, quæ scutum abjicere cogit*; 'solent enim milites fugati arma abjicere, quo magis perniciter avolent,' Stanleius, qui citat Aristoph. *Vesp.* 27. δεινόν γε πᾶ' ὅστ' ἄνθρωπος ἀπεβαλὼν ἅπλα, Pollux VI. 36. ῥίψασπις, ἐπὶ δὲ τούτῳ ὁ Πλάτων φησὶν, Ῥίψασπις μὲν γὰρ ἂν ἐν πᾶσιν ὀνομάζοιτ' ἄν δικαίως, ἀπβολιὰς δὲ ὅπλων. locus est *Legg. XII.* p. 687. Archilochi versus ap. Sext. Empir. *Hypot.* III. 24. Brunck. *Anal.* I. p. 40. Horat. *Carm.* II. 7. Anacreon. apud Atil. Fortunat. *de Metris*, Ursin. p. 135. ἀσπίδα βίψ' ἐς σταθμὰ καλλιχόου προχοάς."

Upon v. 620,

χεῖρα δ' ὁ βραδύνεται
παρ' ἀσπίδος γυμνωθὲν ἀρπάσας δόρυ,

Mr.

Mr. Blomfield has a ſtill better Note:—

" Παρ' ἀσπίδος, *a clypeo*, i. e. *a læva manu*: Brunck. interpretatur *nudum enſem arripere a ſiniſtro latere: clypeus læva manu geſtabatur*, ubi, ut ſolet, actum agit; hanc enim interpretationem dudum indicaverat V. D. in *Act. Erudit.* ann. 1750, p. 31, qui tamen rectius δόρυ vertit *haſtam*, monens veteres, dum in armis ſtarent, manibus nondum conſertis, haſtam in ſiniſtra ſub ſcuto tenuiſſe: Ariſtoph. *Av.* 390. καὶ τὸ δόρυ χρὴ, τὸν ὁπλίσκον, Πρωτατεῖν ἔχοντας ἡμᾶς τῶν ὅπλων ἐντὸς, παρ' αὐτὴν τὴν χύτραν, quæ brevis obſervatio pluris quam omnia ceterorum criticorum interpretamenta facienda eſt."

V. 315. παντοδαπὸς δὲ καρπὸς Χάμαι πεσὼν ἀλγύνει κυρήσας· Ἵκρον δ' ὄμμα τῶν θαλαμηπόλων. A writer in the 6th number of the *Claſs. Journ.* (p. 317.) has ingeniouſly illuſtrated this paſſage:—

" Here the tree, to which the axe of deſtruction was laid, ſhowers down its foliage and fruits, and, by falling, pains the ſpectators, who before viewed them with delight: theſe fruits gave pleaſure to the virgins, who contemplated them from their chambers; and they now occaſion proportionable anguiſh by tumbling on their heads: this contraſt of preſent pain with paſt pleaſure in the mind of the Poet, is the circumſtance on which is founded the propriety of the expreſſion ἀλγύνει κυρήσας, and πικρὸν ὄμμα: the obſcurity of this paſſage has been felt, but not removed by the critics."

V. 589. ὦ γὰρ δοκεῖν δίκαιος, ἀλλ' εἶναι θέλει.

To the alluſions, which are made to this celebrated paſſage, cited by Mr. Blomfield, we add the following:—

" Δόξεις γὰρ ὑποκρίσει καιρῷ, καὶ ἐκ ἀληθείᾳ, χρηστὸς γεγονέναι:— de ſententia, habuiſſe ante oculos noſter videtur decantatum illud Æſchyli *Sept. c. Theb.* 598.

ὦ γὰρ δοκεῖν ἄριστος, ἀλλ' εἶναι θέλει,

vel ſimile veteris alicujus ſcriptoris, qui hoc Æſchyli fuerit imitatus, ut ſunt Plato, Xenophon, et complures alii, qui ſententiam, a Platone *de Rep.* II. p. 593. primum nobilitatam, paſſim inculcarunt: e quamplurimis locis, quæ fere ubique proſtant, quædam collegit T. Gataker *ad Anton.* L. viii. p. 294." J. D. A. Lennep's *Commentarius in Phalaridis Epiſtolas*, Groningæ 1777, p. 192. Again in p. 340.: " Ὅτι δοκοῦντος, ὅτι ὄντος ἀδίκου, figura hac dictionis primus fortaſſe uſus eſt Æſchylus:—inde autem ab Æſchyli temporibus vix genus loquendi aliud invenitur; tantopere inculcatum ab oratoribus, philoſophis, et ſophiſtis, quam iſta juncta verba δοκεῖν, et εἶναι, Latina autem *videre*, et *eſſe*."

V. 596. ἐν πάντι πρόγνει δ' ἔσθ' ὁμιλίας κακῆς
κάκιον οὐδέν, καρπὸς ὁ κομιστέος·
ἥ γὰρ ξυνοικεῖς πλοῦτον εὐσεβὴς ἀνὴρ
ναύταισι θερμοῖς καὶ παρηγορίᾳ τινί,
θᾶσσον ἀνδρῶν ξὺν θεοπτύστῳ γένει.
ἢ ξυμπολίταις ἀνδράσιν, δίκαιος ὤν,
ἐχθροξένοις τε καὶ θεῶν ἀμυνίμοις,
ταύτῃ κυρήσας ἐνδίκως ἀγρεύματος
πλήγεὶς θεᾷ μάστιγι παγκοίνῳ δάμῃ.

We have much to obſerve upon this remarkable paſſage. Mr. Blomfield ſays at v. 599.:

"Θερμὸς, *ferviduſ improbus*, Photius, et Suid. θερμὸς, θρασύς, *Etymol.* 563. γιλῷ δ' ὁ ἐλαφρὸς ἐπ' ἀνδρὶ θερμῷ, Schol. ad *Choeph.* 627. explicat ἀθέμιστον per ἀθεόφρονα, Soph. *Antig.* 88. θερμὸν καρδίαν, *audacem*, Ariſtoph. *Plut.* 415. ὦ θερμὸν ἔργον, πάνσοφον, καὶ παράνομον, Soph. *Philoct.* 927. ὦ ΠΥΡ σὺ καὶ τῶν δεῖμα, καὶ ΠΑΝΟΥΡΓΙΑΣ Διὸς τέχνημ' ἐχθιστον, Euſtath. ad *Il.* B. p. 201, 6. Θερμὸν ἔργον ἀκολουθίας, τὸ ἀναιδὲς καὶ θρασύ, θερμουργὸς δὲ ἐστὶν ἐν συνθέσει κατὰ λόγον ἐκαινισθὲν, ὁ θαρσαλέος, καὶ μὴ ψυχρὸς εἰς ἔργον." The paſſage of Euſtathius is given more fully in the Schol. A., who ſays, πρὸς τὴν κακίαν θερμοῖς, (Schol. B. διαπύροις εἰς κακίαν) καὶ γιλωτοποιοῖς· οἱ γὰρ γελοιαζόμενοι θερμὴν καὶ ἑλκυστὸν ἔχουσι τὴν ψυχήν. Euſtathius ſays in p. 213. Ed. Rome, ὡς δὲ ὁ θερμότης, καὶ εἰς ἔπαινον συντιλεῖ, καθ' ὃν θερμουργὸς Ἀλέξανδρος ὁ πάνυ λέγεται, καὶ εἰς ψόγον δέ, καθὰ δηλοῖ καὶ ὁ κωμικὸς διαλοιδορούμενος ἵππων, Θερμὸν ἔργον τὸ ἀναιδὲς, ἔφη συλλαχόθεν συναγαγών. Again in p. 513. χρησιμεύει δ' ἐνταῦθα καὶ τὸ προστιθεμένον ὡς καυτηριᾶ ὁ μάχης λέγεται, καὶ δεῖς, καὶ δεῖστος, διὰ τὸ ἔνθερμον καὶ ὡς εἰκὸς πυρώδη τῆς κατὰ πόλεμον κινήσεως καὶ τὸν στρατιωτικὸν θυμόν, ἔθει καὶ Θερμὸς λέγεται ὁ ἀναιδὴς καὶ ἕτοιμος μάχιμος, καὶ Θερμουργὸς ἐπαίνῳ λόγῳ ὁ ἀνδρεῖος, καὶ Θερμὸν Ἔργον ἄλλως τὸ θρασύ, ἐπεὶ καὶ τὸ θράσος, καὶ παρὰ αὐτῷ τὸ θάρσος, ἐκ τοῦ θέρω, θέρσω παρῆκται, ἀφ' οὗ καὶ ὁ θερμός. Dr. Butler ſays upon the paſſage in the *Seven at Thebes*: "Qui calidus eſt, idem et temerarius et inconſultus eſt, ſic mox improbus atque audax, et per fas neſaſque ruat: eodem ſenſu Ariſtoph. *Plut.* v. 515. cf. eundem in *Veſp.* v. 913."

Mr. Blomfield, as we have ſeen, refers to Photius: I ſhall cite J. F. Schleuſner's note in the *Curæ Noviſſimæ, ſive Appendix Notarum et Emendationum in Photii Lexicon*, Lipſiæ, 1812.:—

"Θερμὸς, θρασύς, ita legitur ap. Ariſtoph. *Plut.* v. 415. ubi videndus Bergler. ["Ælian. *Epiſt.* 15. τάχα που τι καὶ θερμὸν δράσεις καὶ νεανικὸν ἔργον, *forte etiam aliquid calidum facies et juvenile facinus*, ubi vide quæ ego notavi, et quæ ad Alciphronis, *Ep.* 37.:—de v. θερμὸς vide etiam notata ad *Veſpas*, v. 922."], et ad *Veſp.* v. 922. Æſch. *Sept. c. Theb.* v. 610.: ſic quoque uſurpatur

tur θερμουργὸς ap. Æsch. *Eumen.* v. 563. et Latinum *calidus* ap. Cic. *de Offic.* I, 24., ubi *calida consilia* sunt temeraria periculosa."

We could wish that critics would pay more attention to the analogy between the Greek and the Latin languages, as it may often assist them in vindicating the propriety of a disputed phrase. Cicero, in the passage, to which Schleusner refers, joins *periculosa* with the word, *periculosa* et *calida consilia*, and C. Langius says:—

"*Calida consilia*, extemporanea et temeraria, qualia mulierum et sunt, et appellantur: ita capit Terent. in *Eun.*, ita *calidum mendacium* Plaut. *calidum liberalitatem* Nepos in *Attico* dixit:—eodem modo Græci τὸ θερμὸν accipiunt;" and Fr. Fabrit. addit, "Nonius Marcellus h. l. testimonio docet *calidum* significare *ferox* et *inconsultum*."

Forcellinus, in the *Lexicon totius Latinitatis*, has an admirable note upon the phrase:—

"*Calidum consilium* est quod subito alicui venit in mentem, fervidum, ferox, audax, animosum, atque adeo inconsultum, præceps, temerarium, Plaut. *Epid.* 2, 2, 71. *Reperiamus aliquid calidi conducibilis consilii*, Liv. L. 22, c. 24. de Minutio mag. equit. Fabii Dictat., *Agitabantur pro ingenio ducis consilia calidiora*, Id. L. 35, c. 32. ad fin. *Consilia calida, et audacia primo specie læta, tractatu dura, eventu tristia esse*, Cic. L. I. *Offic.* c. 24.: sunt qui tum hic, tum ap. Liv. reponi malunt *callida*, quod profecto non apte cohæret: huc pertinet illud Terentii *Eun.* 2, 3, 88. *Vide, ne nimium calidum hoc sit modo, troppo precipitoso*, Donatus tamen hic mavult *callidum*."

Faber, in the *Thesaurus Eruditionis Scholasticæ*, has the following remarks:—

"Ter. *Eun.* 2, 3, 88. *Vide ne nimis calidum hoc sit modo*, i. e. *præceps*, et *audax*, subeundi *consilium*, vel *institutum*, Cic. *Offic.* I. 24. Hirt. sub C. *Att.* 15, 6. *Ne quod calidius incunt consilium*; ex extr. *Nihil illos calidius cogitare: calidum mendacium* Plautus dixit *Most.* 3, 1, 135. h. e. *subitum, recens*, ac *novum*, G. *un mensonge inventé sur l'heure*: sic *calidum consilium*, Id. *Mil.* 2, 2, 71. et Cic. *Att.* 15, 6.: *calidos pedes* apud Varr. *veloces*, et *concitatos* Nonius 4, 76. interpretatur, recte; nam calor agilitatem et impetum præstat, frigus tardat gravatque."

The following passage of I. Casaubon, in the *Exercitationes ad Annales ecclesiasticos Baronii*, Edition 1615, p. 233, has escaped the researches of all these critics:—

"Sciant igitur tirones, *homines promptos ad agendum, animosos, et quorum manus sæpe consilium antevertit*, Græcis dici θερμὸς,

θερμὸς, *calidus*, vel propter ignis similitudinem, (quia inter omnia *ignis* est δραστικώτατον στοιχεῖον, *elementum ad agendi maxima præditum*, ut docent philosophi et medici), vel quia homines δραστήριοι, h. e. *laboriosi*, seu *industrii*, et *ad actionem parati* fere sunt *calidi temperamenti*: non multo aliter Joanni in *Apocalyp.* 3. 15. ξιστὸς, h. e. *fervidus*, dicitur, *homo pietatis zelo fervens*: per se θερμότης neque virtus est, neque vitium, sed ut ira, cos audit fortitudinis, ita hic naturæ calor, agendi instrumentum est, generosarum mentium fere comes: Gregor. Naz. *Orat.* 26. θερμὰς, sive διαπύρους et μεγάλας φύσεις, h. e. *fervida, candentia*, et *magnæ ingenia*, pro eodem ponit, et ait ibidem Gregor. μὴ καταγνῶσκωμεν τῆς θερμότητος, ἧς δίχα μέγα τι κατορθωθῆναι πρὸς εὐσέβειαν, ἢ ἀρετὴν ἄλλην ἀμήχανον:—critici vero Græcorum observant, nomen θερμὸς, *cum de actionibus dicitur, in malam fumi partem*, ut apud Aristoph. *Plut.* [cited above]; *in bonam* vero, *cum de personis*, ut cum dicitur alicius θερμὸς, aut θερμουργὸς, h. e. *fervidi agens*:—Eustathius *Il.* B. [cited above]."

While we are upon this subject, we shall take the opportunity of correcting, and of explaining a passage in Tacitus's *Hist.* B. I. c. 48. *Sed Vinius proconsulatu Galliam Narbonensem severe integreque rexit: mox Galliæ amicitia in abruptum tractus, audax, callidus, promptus, et, prout animum intendisset, pravus aut industrius, eadem vi.* Brotier has the following Note:—

"*Callidus*—ita libri omnes editi: at Gron. e MS. Flor. mallet *calidus*: dixit quidem Livius xxxv. 32. *consilia calida et audacia: callidus* autem in Tac. retinuerim, ceteris libris MSS. consentientibus."

The reading of the Florentine MS. is required by the context, and Tacitus would never have placed *callidus* between *audax*, and *promptus*. Gordon translates the passage thus, "he proved daring, subtle, prompt, and according as he chose to apply his spirit, was with equal ardour vicious and depraved, or vigilant and active"; and Murphy turns the words thus, "By nature ready for good, or evil deeds, he practised vice and virtue with alternate success:" we would turn them thus, "Bold, rash, prompt in his enterprises, as he was disposed, he could, with equal ardour, resign himself to indolent dissipation, or engage in active duties." *Pravus* is opposed to *industrius*, and, therefore, if *pravus* means *vicious*, *industrius* must mean *virtuous*; but the spirit of the passage requires *pravus* to be understood in the sense of *that indolence, which is the parent of vice*.

V. 604. πλησγεὶς θεῶ μάστιγι παγκοίνῳ δάμη.

Mr. Blomfield here says:—

"Μάστιξ,

"Μάστιξ, *flagellum*, respicit forsan Homer. *Il.* M. 37.

Ἀργεῖοι δέ, Διὸς μάστιγι δαμέντες:

cf. *Agam.* 604."

Stanley also in the Additions had cited Homer *Il.* N'. 812,

Διὸς μαστίγι κακῇ ἐδάμημεν.

The Scholiasts A. and B. have nothing upon this μάστιγι θεῦ, but Dr. Butler presents us with these remarks:—

"'Nobilis metaphora pro communi calamitate divinitus immissa: fons comparationis observatione quadrigarum contineri videtur; auriga enim e IV. equis junctis III. ferocientes flagello percussurus, vix, ac ne vix quidem, ne eodem ictu quartum quoque tangat, efficere potest.' Schutz. 'Per Διὸς μάστιγα *fulmen* intelligendum esse constat ex Lycoph. v. 435. de Capaneo,

ὃν Γογγυλάτης εἶλε, Βυλαῖος, Μυλεύς,
ἀγηλάτῳ μάστιγι συνθραύσας κάρα.'

S. Butler."

I take the words παγκόσῳ μάστιγι θεῦ to mean *divine vengeance*, but Dr. Butler's own note is important, as will sufficiently appear from Potter's admirable observations upon this passage of Lycophron, which I shall cite at full length:

"Versum hunc laudavit *Etymologici* Auctor, Ἀγηλάτῳ, Δυσκάφῳ,

Ἀγηλάτῳ μάστιγι συνθραύσας κάρα,

λέγει δὲ τῷ κερανῷ, ἐὰν μὲν δασέως, τῷ τὰς ἀσιδεῖς ἐλαύνοντι, ἐὰν καὶ ψιλῶς, τῷ ἄγαν ἐλαυνομένῳ: hinc ἀγηλατοὶ a Suida exp. κερανοί, ἀγηλατεῖς, οἱ κεραυνοί, ἀγήλατοι (l. ἀγηλατοῖ) δὲ ῥῆμα, ἄγει, κεραυνοῖ, ἢ διώκει: porro hanc metaphoram etiam infra retinuit, dum *fulmen* vocat κεραυνίην μάστιγα, v. 740.

κεραυνίῃ μάστιγι μαστιχθήσεται:

primus similitudinis hujus auctor Homerus *Il.* ν'. v. 812.

ἀλλὰ Διὸς μάστιγι κακῇ ἐδάμημεν Ἀχαιοί,

ad quod Schol. vet. Διὸς μάστιγι, τῇ Διὸς πληγῇ, τῷ κεραυνῷ; simile est illud in *Il.* Ϛ'. v. 282., ubi, cum vult Jovem fulmine conterere Tryphonem, verbum ἰμάσσειν adhibuit, ἰμάσαι autem Hesych. exponit μαστίξαι: ecce Homeri verba,

γαῖα δ' ὑπεστονάχιζε, Διὶ δ' ὡς τερπικεραυνῷ
χωομένῳ, ὅτι τ' ἀμφὶ Τυφωῒ γαῖαν ἰμάσσῃ
εἰν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἶμμεναι εὐνάς,

ubi idem Schol. ἰμάσσῃ, μαστίζῃ, ὅ ἐστι, κεραυνοῖς πλήττῃ: et solet μάστιξ pro *quovis cruciatus genere* sumi; unde nonnunquam pro *ultione divina* accipitur, ut apud Æschylum in Ἑπτὰ ἐπὶ Θήβαις,

φλογοὶς Θεῶ μάστιγι παγκοίνου δάμη."

Two passages have been, in the course of these Notes, cited from Homer: Eustathius says upon the first passage, p. 891. Ed. Rome.

" Ὅτι ἐν τῷ

Ἀργεῖοι δὴ Διὸς μάστιγι δαμέντες
νηυσὶν ἐπὶ γλαφυρῇσιν ἐλήλυθεν ἰσχανόωντες,

φὴν θεομυσίαν Διὸς λέγει μάστιγα ὁ ποιητὴς,"

and upon the second passage, p. 961, he says,

Διὸς δὲ μάστιγα τὴν θεομηνίαν φησίν, ὅθεν ἴσως ὁ Σοφοκλῆς ἔφη, τὸν παρ' αὐτῷ Μαντοφόρον Αἴαντα ἐπίγραψε."

V. 951. ἐπηλάλαξαν. Mr. Blomfield has marked this word with an *asterisk*, as occurring only in Æschylus, but it also occurs in Arrian *Expedit. Alex. Mag.* L. i. c. 6. p. 14.

" Οἱ δὲ ἐπηλάλαξαν ἐκέλευον τοὺς Μακεδόνας, καὶ τοῖς δόραι ἐπῆσαν πρὸς τὰς ἀσπίδας."

V. 606. ἦ γὰρ ξυναισθὰς πλοῦν εὐσεβὴς ἀνὴρ
ναύταισι θερμοῖς, καὶ πανεργίᾳ τινί.

" Καὶ πανέργοισίν τισιν Arnaldus," says Mr. Blomfield in the Note, " male, cum idem significent vulgata: nihil notius quam res pro personis usurpari,"—true, but Mr. Blomfield will, perhaps, find it no easy a task to produce an instance, where the *res* is used for the *persona*, when the *persona* itself immediately precedes. Arnald's own words are these:—

" Sensum non capio; anne καὶ πανεργίᾳ copulari debet cum ναύταισι θερμοῖς? non crediderim; quis enim sensus foret, *navem conscendere cum sceleratis nautis et calliditate quadam?* hoc sensu me Hercule nihil ineptius: vide num Aesch. scripserit, καὶ πανέργοισί τισι hoc sententia, *Etenim si vir probus conscenderit navem cum vectoribus quibusdam flagitiosis, et ad quævis scelera peragenda promtis.*" *Specimen*, p. 195.

If we take θερμοῖς καὶ πανεργίᾳ τινὶ as an *Hendiadys*, we shall have no further difficulty, but to this it may be objected that we never meet with a *hendiadys*, except in the following form:—

" Præponitur 2 *Petr.* I. 3. διὰ δόξης καὶ ἀρετῆς, *per gloriosam virtutem*, et ap. Justin. L. ii. c. 2. *Lanæ iis usus ac vestium ignotus*, i. e. *lanearum vestium:* vid. ibi celeb. Grævii *Notas*, et longiore vita dignissimi J. Dovsæ, F. ad Propert. p. m. 119.: contra post-ponitur *Act. XIV.* 13. ταύρους καὶ στέμματα, i. e. στεμμένους: ap. Aristoph. *Plut.* Act. II. Sc. 3. τῇ ἕδρᾳ καὶ τῷ τάξει, i. e.

τῇ

τὸ ταχὺν ἐαδίσαι." J. Alberti's *Obss. philologicæ in sacr. N. F. Libros.* Lug. Bat. 1725, p. 15.

To confess the truth, we have no examples at hand, by which we can refute this objection.

V. 606. σώφρων, δίκαιος, ἀγαθὸς, εὐσεβὴς· ἀνὴρ.

In the 595th v. δίκαιος is opposed to δυσσεβὴς, and in the subsequent verses δίκαιος is distinguished from εὐσεβὴς :—

"V. 1306. Ista autem duo, ὦ δίκαιος, et πιστὸς γεγὼς, omnia complectentur officia Diis, hominibusque præstanda: *Æmathion æqui cultor, timidusque Deorum*, Aristophani θεοσεβὴς, καὶ δίκαιος ὢν ἀνὴρ [*Plut.* v. 25.]: in libris nostris sacris talis δίκαιος dicitur καὶ εὐλαβὴς." Valckenaer's *Hippolytus*, p. 305.

V. 612. ἀχ ὡς ἄθυμος. Mr. Blomfield has omitted this word in the *Glossary*, and we therefore cite:

"Ap. Eurip. in *Bacchis*, v. 610.

εἰς ἀθυμίαν ἀφίκετ' ἦπι' εἰσιτημένην
Πενθεὺς ὡς εἰς σκοτεινὰς ἁμάξας πεσοῦμενος,

anxiæ eratis; similiter ἄθυμος *anxium* aut *sollicitum* denotat, apud Soph. in *Oed. Tyr.* v. 327.

τί δ' ἦν ὡς ἄθυμος εἰσελήλυθας;

quid rei est, quod sollicitus ingressus sis? ap. Aes. in *Sept. ad Theb.* v. 622. et Aristoph. in *Lysistr.* v. 710.

σφοῖ μ' ἄθυμον, πεφοβημένον τ' ἄνω καὶ κάτω,

me sollicitum: ab ἄθυμος autem est verbum ἀθυμέω, quod reperire datur apud Apollod. *Biblioth.* L. iii. p. 179. v. 5. Νυκτεὺς δὲ ἀθυμήσας ἑαυτὸν φονεύει, *at Nycteus præ anxietate se ipse interfecit.*" G. D'Arnaud's *Specimen*, p. 176.

V. 674. μὴ, φίλτατ' ἀνδρῶν, Οἰδίπου τέκος, γένῃ
ὀργὴν ὁμοῖος τῷ κάκις' αὐδωμένῳ.

"Recte Schol. A. τῷ βλασφημουμένῳ ὑπὸ σὺ, *in quem tu modo vehementer invectus es*, Eurip. *Hipp.* 583. αὐδᾶν δεινὰ πρόσωπον κακά, Grotius vero *clamitanti dira.*" *Gloss.* p. 158. "Stanleius vertit *ne sis iræ similis ei, qui pessime audit*, at κάκις' αὐδώμενος Græcis nunquam fuit *is, qui pessime audit*, sed *is, qui pessima loquitur*: αὐδᾶν enim nonnunquam significavit *audire*, verum semper *loqui*, vel *dicere*: exempla passim obvia sunt, et nimis protrita, quam ut hic allegentur." G. D'Arnaud's *Specimen Animadv. crit. ad aliquot Scriptores Græcos*, p. 196.

This interpretation is rightly espoused by Pauw, and by Heath, who says,—

" Fateor nihilominus huic loco magis appoſitum eſſe αὐδωμένῳ active ſumptum; τὰ κάκιστα enim quæ effutierat Polynices paulo ſupra, retulerat ſpeculator," and by Dr. Butler, who juſtly adds: " Senſum quidem commodum, at longe diverſum habebis, ſi αὐδωμένῳ vel active, vel paſſive ſumas, ſed τῷ κακιστῷ αὐδωμένῳ potius dicendum eſſet, ſi paſſiva ſignificatione *ei, qui peſſimus vocatur*, vel *ei qui peſſime audit*, interpreteris, atque id ipſum ſublanquidum eſſet; itaque malim active accipere, τῷ κάκιστ' αὐδωμένῳ *ei, qui atrociſſima loquitur*, reſpectu v. 639. et ſeq. unde etiam concinnior et gravior procedit oratio."

The Schol. B., with Stanley, Abreſch, and Schutz, erroneouſly underſtand the word in a paſſive ſenſe.

V. 666. παραστεῖν.

" Παραστάν, *adſto*, vox militaris, de qua *Gloſſar. in Prom.* p. 266."

We add the following remarks:—

" Ὅπως δὲ μοι καὶ τἆλλα συμπαραστάται
ἴσισθι:

proprie παραστάτης eſt, *qui in pugna alteri adſiſtit*: ita Iolaus Herculis dicitur παραστάτης ap. Eur. in *Heracl.* v. 90. et 128: Sophocl. in *Antig.* v. 681. δοῦλός τ' ἂν εἴη χειμῶνι προστεταγμένου μίνυν δίκαιον κ' ἀγαθὸν παραστάτην, *et in prælii tempeſtate (puto eum) ſi hoc munus ei mandatum fuerit, manſuetum juſtum, et fortem opitulatorem*: Æſ. in *Perſ.* v. 961. πῶς δ' οἱ παραστᾶτε; vide quæ notavi ad *Ranas*, v. 382." Bergler's Notes on the *Plutus*, v. 326. V. L. p. 23.

Again, p. 285, in the note, to which he refers:—

" Æſ. in *Agam.* v. 1088. ἡ δ' αὖτε δυσφημοῦσα τὸν θεὸν καλεῖ ἀλλὰ προσήκουσ' ἐν γόοις παραστάτις, hæc vero ruſus male omiſſa deum invocat, cui minime *convenit aſſiſtere in luctibus*, in *Sept. Theb.* v. 675. ὦτ'—αἰμάσσεται (τὴν δίκην) δίκῃ συμπαραστατοῦσα τέλει, *neque puto ipſam (Juſtitiam) ei parere aſſiſtere*, ubi Scholia, βοηθοῦσα, *auxiliari*."

We ſhall here add a few remarks upon the paſſage cited from the *Seven againſt Thebes*, which alludes to a mythological idea of the ancients: Alberti in his *Obſſ. Philol. in Sacr. N. T. Libr.* Log. Bat. 1725. p. 285, ſays:—

" Arrian. *Exp. Alex.* L. IV. c. 9. p. 164. οἱ πάλαι σοφοὶ ἄνδρες τὸν Δίκην πάρεδρον τῷ Διΐ ἱσιάσαι: Soph. *Oed. Col.* v. 1377.

Δίκαι ξύνεδρος Ζηνὸς ἀρχαίου νόμου;

et Heſiod. Ἔργ. v. 256.

ἡ δὲ παρθένος ἐστὶ Δίκη, Διὸς ἐκγεγαυῖα:

ſcite

scite vero, et eleganter Plutarch. ad *Princip. Indoct.* p. 781. de hoc dictum, τὴν Δίκην εἶναι καὶ τῶν Θεῶν πάρεδρον, ἤτοι ὁ μὲν Ζεὺς οὐκ ἴσχει τὴν Δίκην πάρεδρον, ἀλλ' αὐτὸς δίκη καὶ θέμις ἐστί."

Æschylus in the 668th verse had said,

εἰ δ' ἡ Διὸς παῖς παρθένος Δίκη πάρα
ἔργοις ἐκείνῳ καὶ φρεσίν, τάχ' ἂν τόδ' ἦν·
ἀλλ' ὅτε νιν φυγόντα μητρόθεν σπότον,
ἤτ' ἐκ τροφαῖσιν, ὅτ' ἐφηβήσαντά πω,
ὅτ' ἐν γενείοις συλλογῇ τριχώματος,
Δίκη προσεῖπε καὶ κατηξιώσατο.
ὅτ' ἐν πατρῴας μὴν χθονὸς κακηχίᾳ
οἶμαι νιν αὐτῷ συμπαραζατεῖν πέλας.

The philosophical reader must instantly perceive that the words πάρα, προσεῖπε, κατηξιώσατο, and συμπαραζατεῖν, originated from the association of ideas in the mind of the poet, and refer to the notion of Δίκη as the πάρεδρος τῷ Διΐ. Mr. Blomfield cites Eurip. *Androm.* ap. Stob. *Ecl.* p. 123.

τὴν τοι Δίκην λέγουσι παῖδ' εἶναι Διός·

I shall add the following passage:—

"Jovi comes dabatur Themis, Schol. Eurip. ad *Med.* v. 208. λέγει δὲ ὅτι τῷ παρέδρῳ τῷ Διΐ Δικαιοσύνη, ἤγουν τοῖς ταύτης ὁρκοις πιστεύσουσι, ἔπραξεν ἃ ἔπραξεν: Pind. *Olymp. Od.* VIII. v. 28.

ἵνθα σώτειρα Διὸς ξυνὸν
πάρεδρος ἀσκεῖται Θέμις·

eam in folio Jovis collocat Ammian. Marcellin. L. xxi. p. 287. *Velut ex perpetuis fontium venis vaticina mortalitatis suppeditant verba, quibus Themin praesse dicitur Themidis; quam ex eo, quod fixa fatali lege proficere facit in posterum, quae τεθεσμένα Graeci appellant, ita cognominatam, in cubili feliciter Jovis virginis vivifici theologi veteres collocarunt: Dice*, sive *Justitiae*, quae insitus non finit mortalium flagitia, *Jovi* etiam *adsidere* fingitis: Orpheus *Hymn.* LXI.

ὕμνει Δίκης μίλτῳ παλιδρεπὲς ἀγλαομόρφου,
ἣ καὶ Διὸς ἕσπετο ἰσοθέοιο ἴχνια βᾶσα,
ὁράουσα καθαρσίοις βίου βλωθρὸν κακοφυὲς,
τοῖς ἀδίκοις τιμωρὸς ἐπιζάθεος δικάζει·

hunc locum antiquissimum, et jam ante multa secula Orpheo attributum esse liquet e Demotelis Orat. I. contra *Aristog.* non procul ab initio, Καὶ τὸν ἀναμάντου καὶ σεμνὸν Δίκην, ὃν ὁ τὰς ἀγιωτάτας ἡμῖν τελετὰς παραδείξας Ὀρφεύς, συμβὰς τῶν Διὸς ἴχνεσι ποσὶ καθαροῖς πάντα τὰ τῶν ἀνθρώπων ὁρᾷ: debes hanc observationem T. Hemsterhusio, cui viro mea omnia, utcunque fuerint, ipse debeo: Hesiodi

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Hesiod *Op. et Dies*, v. 257, de eadem Dea versus, in rem nostram facientes, huic addi merentur,

ἡ δὲ τε παρθένος ἐστὶ Δίκη Διὸς ἐκγεγαυῖα,
κυδρὴ τ' αἰδοίη τε θεοῖς οἳ Ὄλυμπον ἔχουσι
καὶ ῥ' ὁπότ' ἄν τίς μιν βλάπτῃ σκολιῶς ἀνιτάζων,
αὐτίκα παρ' Διὶ πατρὶ καθεζομένη Κρονίωνι,
γέρυσιν' ἀνθρώπων ἄδικον νόον, ὄφρ' ἀποτίσῃ
δῆμος ἀτασθαλίας βασιλέων:

Iamblichus in *Vita Pythag.* c. IX. Jovi tantum Themidem, at Plutoni Dicen adjungit: sed Themis aliquando etiam cum Dice confunditur, ut apud Soph. in *Electra*, v. 1067.

ἀλλ' ἡ τὰν Διὸς ἀγρωτὰν,
καὶ τὰν ἐφετίαν Θέμιν,
δαφὴν οὐκ ἀπόιστον."

G. D'Arnaud *De Diis Paredris, sive Adsessoribus et Conjunctis Commentarius*, Hagæ Comitum, 1732, p. 1547.

V. 1022. ὅταν πετεινῶν τένδ' ὑπ' οἰωνῶν δρυτὸς
ταφέντ' ἀτίμως.

Mr. Blomfield says in the *Gloss.*:—

"Recte vidit Anonymus apud Burgesis, ὑπ' οἰωνῶν ταφῆναι nihil aliud esse quam *alitibus devorari*, unde γῦπες ἐμψυχοι τάφοι Gorgiæ dicuntur apud Longin. π. ὑ. S. 3., ubi vide omnino Ruhnken.: alia quædam commode citat Abresch. e. g. Achill. Tat. III. p. 165., notans Sophoclem volucres canesque ταφέας vocare *Electr.* 1488., ubi vid. Brunck. et Musgrav. et G. Cuper, *Obss.* I, 46. de populis quibusdam, qui *canes* ἐνταφιαστὰς vocabant."

We would direct the attention of Mr. Blomfield, with whose interpretation we are perfectly satisfied, to the following excellent Note of Potter upon Lycophron, v. 413.:—

πολλῶν γὰρ ἐν σπλάγχνοις τυμβευθήσεται
βροτῶν πολυστόμοις κοιλίαις γυπῶν
πλῆθος ἐσμός:

"metaphora poetis familiare est, qua ventrem *sepulcrum*, vorari *sepeliri* dicunt: unde Ovid. de Tereo, cum filium comedisset, ait, *Metam.* VI. Fab. VIII.

Egerere inde dapes, demersaque viscera gestat,
Flet modo, sæpe vocat: luctum miserabile matris

similiter loquitur Thyestes, cum devorasset filios, apud Senecam in *Agam.* v. 26.

Liberis plenum tribus
In me sepultis, viscera exedi mea:

et *vasti in alvo* dixit apud Ovid. Achæmenides, Ulyssis socius, dum se refutat a Polyphemi voracitate liberatum esse, *Metam.* XIV. *Fab.* 5.

Quod

Quod non anima hæc Cyclopis in ara
Venit, et ut lumen jam nunc vitale relinquam,
Et tumulo, aut certe non illa condar in alvo:

idem paullo poſt de Polyphemo,

Viſceraque et carnes, cumque albis oſſa medullis,
Semianimeſque artus avidam condebat in alvum:

idem *Metam.* XV. *Fab.* 2,

Heu, quantum ſcelus eſt in viſcera viſcera condi!

hinc feræ, et aves rapaces et carnivoræ dictæ ταφεῖς, apud Sophoclem *Electra*, v. 1494.

ἀλλ' ὡς τάχιστα κτείνῃ, καὶ κτανὼν πρόθῃς
ταφῆναι,

ubi Schol, vet. ἵνα οἰωνοῖς καὶ κυσὶ πρόβλητος αὐτὸν:—

ſimilis eſt metaphora, cum corpora dicuntur *in alvum demergi*, ut apud Ovid. *Metam.* XV. Fab. 2,

Corporaque dapes avidam demerſit in alvum,

et *Metam.* XIV. Achæmenides de Polyphemo ait

Jam nunc mea viſcera rebar
In ſua merſurum;

ut vero *os*, aut *venter* nominantur *ſepulcra*, ita e contra *ſepulcra* dicuntur *bibere*, ut cum apud Senecam *Agam.* v. 639. Caſſandra ait,

Quæ patria reſtat? quis pater? quæ jam ſoror?
Bibere tumuli ſanguinem, atque ora meum."

We ſhall alſo cite the note of J. Meurſius:—

"V. 154. ἐνύμβευσι τάφῳ, *ſepulcrum, os* interpretare: Artemidor. L. I. 82. τὸ μὲν αἰδοῖον πᾶσιν ἴσον, τὸ δὲ στόμα τάφος, ὅσα γὰρ ἂν λάβοι στόμα, διαφθείρει, καὶ ὁ φυλάττει: David. Propheta *Pſalmo quinto*, τάφος ἀνεῳγμένος ὁ λάρυγξ αὐτῶν, et Paulus *Epiſt. ad Rom.* c. III. v. 13.: potes nihilominus de *ventre* accipere: ſic infra Lycophron,

πολλῶν γὰρ ἐν σπλάγχνοισι τυμβευθήσεται
βρωθεὶς πολυτρόποισι καμπίων γνάθοις,

et poſtea,

τύμβος γὰρ ὃν Κίτταυρος ὠμόφρων σαφῶς:

Ovid. *Metam.* L. vi. de Tereo, qui Itym filium comederat,

Flet modo, ſeque vocat buſtum miſerabile nati:

Ennius (de quo optime meriti v. v. cl. H. Columna et P. Merula) de Metio Fuffetio quadrigis diſtracto,

Veiturus in ſylveis miſerum mandebat herorum,
Heu quam crudeli condebat membra ſepulcro!

Val.

Val. Max. L. iv. c. 6. de Artemiſia, *Quid enim aut eos colligas, aut de illo inclyto tumulo loquare, cum ipſa Mauſoli vivum ac ſpiranſ ſepulcrum fieri concupierit, eorum teſtimonio, qui eam exſtincti oſſa potione aſperſa bibiſſe tradunt?* huc pertinet locus Marci Antonini τῶν εἰς ἑαυτὸν L. iv. χρὴ δὲ μὴ μόνον ἐνθυμεῖσθαι τὸ πλῆθος τῶν θαπτομένων ἔτεσι σωμάτων, ἀλλὰ καὶ τὸ τῆς ἑκάστης ἡμέρας ἐσθιομένων ζώων, ὑφ' ἡμῶν τε, καὶ τῶν ἄλλων ζώων, ὅσος γὰρ ἀριθμὸς καταναλίσκεται, καὶ ὁτῳσί πως θάπτεται ἐν τοῖς τῶν τρεφομένων σώμασι: item ille Apuleii *Miles* V. *At hic jam tua eſt exiſtimatio, utrum ſororibus pro tua cara ſalute ſolliciti adſentiri velis, et declinata morte nobiſcum ſecura periculi vivere, an ſæviſſimæ beſtiæ ſpeliri viſceribus:* Quinctil. *Declam.* XII. *Æſtuant adhuc intra pectus ſepulta ventribus noſtris cognata viſcera:* nec abluditur quod vultures τάφοι ἐμψύχοι ſunt appellati: Hermogenes L. περὶ ἰδεῶν c. περὶ ὀιμώτητος, Παρὰ δὲ τοῖς ὑποξύλοις τυτοισὶ σοφισταῖς πάμπολλα εὕροις ἄν' τάφυς τι γὰρ ἐμψύχως κὰς γῦπας λέγουσι, ὧν πέρ ἐισι μάλιστα ἄξιοι: ut autem *venter*, et *os*, *ſepulcrum* appellantur, ita reciproce Saturnus devoraſſe filios dictus eſt, quos extulerat, ſepelieratque: Lactant. L. i. c. 13. *Sed fictum ſane putemus Saturnum filios devoraſſe, modo cum aliqua ratione; nunc (num) idcirco, quod ait vulgus, comediſſe filios ſuos eum, qui extulerit, ſepulturæque mandaverit?*"

The Schol. B. explains ταφέντα in the paſſage, which we are diſcuſſing, by ῥιφθέντα, βρωθέντα, but Stanley thus tranſlates it, "*Sic volitantibus in alitibus viſum eſt ſepultus inhonorè, mercedem ut accipiat.*" Dr. Butler cites a conjecture of G. Wakefield, "ἄφεντ' ἀτίμως voluit Wakefield *S. C.* Sect. 60, ſed nil opus mutatione." Mr. Wakefield probably conjectured ἀφέντα, becauſe he did not ſee the import of ταφέντα.

BRITISH CATALOGUE.

POETRY.

ART. 10. *Werter to Charlotte, a Poem founded on the Sorrows of Werter. By a Student of Lincoln's Inn.* 12mo. Sherwood. 2s. 1812.

We lament that this ſtudent of Lincoln's Inn did not exerciſe his poetical taſte and talent on a better ſubject—that he is qualified for higher undertakings, the following extract will demonſtrate.

"YES,

"Yes, I must die.—No warning voice appals;
No hand mysterious threatens on my walls;
No inward bodings check the glowing aim;
No coward pulses faulter through my frame.
All, all is still: I hail the friendly doom,
I turn to heav'n, and view thee through the tomb.
Dear, awful name! soon shall this with'ring form
Recline unconscious of the savage storm,
That howls and whistles o'er its sacred shrine,
Nor heeds the victim of a love like mine.
If haply then, by evening's solemn ray,
Along yon vale you trace your lonely way,
Pause o'er the turf beneath yon drooping tree;
And let fond mem'ry wake a tear for me;
There let it fall, where shelt'ring willows wave:
No, haste along;—for that is Werter's grave."—P. 12.

ART. 11. *A Metrical History of England; or, Recollections, in Rhyme, of some of the most prominent Features in our National Chronology, from the Landing of Julius Cæsar, to the Commencement of the Regency, in 1812. In two Volumes. By Thomas Dibdin, Author of "the Jew and the Doctor," "the Cabinet," and other Dramatic Attempts.* 8vo. 294 pp. 18s. Longman and Co. 1813.

We have been much pleased with these volumes, and if we are not mistaken, many of our readers will be well pleased also. The author modestly looks no higher than to the improvement of children, whose minds, as he very justly observes, are apt to be more strongly impressed by a song or an epigram, than by grave didactic prose. A good humoured and facetious preface anticipates the sentence of imaginary reviewers, but Mr. Dibdin needs not be alarmed; whoever reads the following specimen will be immediately convinced that these volumes indicate talents of the better order, and an ease of versification best calculated to impress those for whom the work was designed.

"THE SAXONS, A. D. 447.

"'A nation known only to the Britons by their continued and successful acts of piracy. J. P. ANDREWS."

"But hark! what foreign drum on THANET's isle
Proclaims assistance? 'tis the Saxon band,
By HENGIST led, and HORSA;—see, they smile,
And greet their hosts, with false, insidious hand.
"Not arms alone they bring, but specious art,
And beauty, too, must aid the plan they lay;
ROWENA, form'd to bear a nobler part,
Can stoop a falling monarch to betray.

"Imprudent

" Imprudent VORTIGERN! how much to blame!
What! yield a throne to WOMAN's aſking eye!
Had *I* been there,—I ſhould have done the ſame,
But then, the prince was wrong,—and ſo am I.

" Where, ſpreading far and wide, old SARUM's plain
Preſents a proſpect, like the boundleſs main,
The ruins of a once tremendous pile,
Where white-rob'd Druids held their orgies vile,
Yet riſe upon the ſight:—and here, 'tis ſaid,
Where ſtill repoſe in heaps, the ſlaughter'd dead,
Three hundred nobles of our drooping ſtate,
Betray'd by HENGIST, met a ſavage fate.
STONE-HENGE yet called,—perhaps, the words impart
The traitor's *name*, and texture of his *heart*.

" To VORTIGERN depoſed, his ſon in vain
Succeeding ſought to ſtem the Saxon tide;
In Ailsford's deſp'rate battle, HORSA ſlain,
Adds to their names who for ambition died.
Weak VORTIGERN, reſtor'd to pow'rleſs name,
Yields HENGIST all the profit and the fame.

" I haſte to paſs the heart-afflicting page
That tells, in fine, how Saxon wiles prevail'd;
I turn the retroſpect from that dark age,
When every manly, patriot effort fail'd;
When Britiſh worth was driven to give place
To fancied friendſhip, and a foreign race.

" The Saxons once well ſettled, ſent by dozens,
For brothers, ſiſters, uncles, aunts, and couſins:
Call'd *this* the ſweeteſt iſland under heaven,
And ſplit one little kingdom into ſeven." P. 33.

In the progreſs of the work ſome explanatory notes are added, which will be found convenient and uſeful, and demonſtrate a familiar acquaintance with Engliſh hiſtory.

ART. 12. *Claſſical Paſtime, in a Set of Poetical Enigmas on the Planets, and Zodiacal Signs. By Marianna Curtis.* 12mo. 103 pp. 5s. Reading, printed; Richardſon, London. 1813.

As the lady, whoſe name is prefixed to theſe poems, is an eminent inſtructreſs of youth, we may ſuppoſe that theſe enigmas (or rather rebuſes *) were written chiefly to exerciſe the ingenuity of the young ladies under her care, and to convey uſeful information in a pleaſing form. In this point of view, the compoſitions are not unworthy of commendation. As poems they will not be much

* The Rebus expreſſes a word by a ſucceſſion of enigmas on various other words, of which only the initials are taken to form the word required.

ſought

ſought. The author, by employing the planets, and the ſigns of the zodiac, as the ſubjects of her enigmas, conveys thus a ſlight knowledge of aſtronomy; and, by taking her alluſions chiefly from claſſical mythology, has contrived to exerciſe that branch of ſtudy in the minds of her pupils at the ſame time. Her alluſions of this kind are ſometimes rather recondite.

We will introduce, as a ſpecimen, one of the ſhorteſt:—

"The Goddeſs' name, whoſe early ſmiles adorn
With love's own tint the eaſtern ſkirts of morn;
The roſy-finger'd harbinger of day,
Whoſe diamonds gliſten in the ſide-long ray.

Aurora.

"That mother, whoſe maternal love contrives,
By various means, to ſave her infants' lives
From her ſuſpicious huſband's cruel power,
Who ſought his new-born offſpring to devour.

Rhea.

"Name Juno's meſſenger, to whom we owe
The tranſient beauties of the changeful bow,
Whoſe pitying hand the parting ſpirit frees,
When tir'd of life it ſeeks eternal eaſe.

Iris.

"Next her, of old, fam'd for connubial love,
Whom not Apollo's blandiſhments could move;
Who on her huſband's pile reſign'd her breath,
The ſacred flame uniting them in death.

Evadne.

"Then the fair dame renown'd for giving birth
To the plump roſy god of wit and mirth,
Who unto men the fatal ſecret taught,
How ſparkling wine could from the grape be brought.

Semele.

"Th' initials join'd will that kind ſeaſon ſhew,
When Sol's warm beam diſſolves the winter's ſnow,
Then infant feet along the meadows ſtray,
To ſeek the violet fragrant, and the primroſe gay,
Sweet emblems of themſelves, as artleſs and as meek,
While native candour decks each cherub cheek." P. 58.

These initials make *Aries*. A few trifling inaccuracies may be remarked in the cloſe of the above verſes, and elſewhere; but nothing that can deprive the author of the praiſe of ingenuity, and much various information.

ART. 13. *The Queen's Wake, a Legendary Poem. By James Hogg.* 8vo. 10s. Longman. 1813.

James Hogg is commonly known by the appellation of the Ettrick Shepherd, and has before appeared as a candidate, and not without ſucceſs, for poetical reputation.

The

The idea of this volume is at the same time characteristic of genius, and a luxuriant fancy. Queen Mary, of Scotland, is represented as commanding an assembly of Caledonian bards, to celebrate what is termed the Royal Wake at Holyrood House.

"And then was seen from every vale,
Thro' drifting snows and rattling hail,
Each Caledonian minstrel true,
Dressed in his plaid and bonnet blue,
With harp across his shoulder flung,
And music murmuring round his tongue,
Fancies his way in raptures high,
To Holyrood his skill to try."

The festival is extended to three nights, and the different bards beginning with Malcolm of Lorn, exhibit specimens of their talents in pathetic and amatory tales. The whole forms a most pleasing volume, which all lovers of simple, unembellished poetry, will read with delight. The conclusion, of which the following is a part, is very beautiful:—

"Now my loved harp awhile farewell,
I leave thee on the old gray thorn,
The evening dews will mar thy swell,
That waked to joy the cheerful morn.

"Farewell sweet soother of my woe,
Chill blows the blast around my head,
And louder yet that blast may blow,
When down the weary vale I've sped.

"When hawthorns breathe their odours far,
And comely hail the year's return,
And daisy spreads her silver star,
Unheeded by the mountain burn.

"Then will I seek the aged thorn,
The haunted wild and fairy ring,
Where oft thy erring numbers born,
Have taught the wandering winds to sing."

ART. 14. *Cambridge; a Poem.* 4to. 3s. 6d. Deighton, 1812.

This is a very spirited poem, and written by no common hand. We greatly fear that it exhibits no exaggerated picture of the scenes and characters which it is intended to reprobate.

"But now, O Cam, far different cares engage
The nobler glories of thy riper age.
Amid thy sedgy streams, thy willowy shade
Where once the statesman and the poet stray'd,
Now roves a thoughtless and degenerate throng,
Pert, empty, vain, and voluble of tongue,
View, Britons, not yet blushing at thy name
These future pillars of thy country's fame,

These

These who should lead her gallant sons to war,
And grace the court, the pulpit, and the bar." P. 6.

"Th' ingenuous youth, his parent's hope, behold,
Amid the sons of rev'rend Cam enroll'd,
Scarce he arrives, when fiends in close array,
Surround and mark the stranger as their prey.
First feign'd politeness her caresses plies,
And flatt'ry sooths him with a thousand lies:
Next dangerous sophistry invades his ears,
Strives to refute and ridicule his fears.
The drunkard next, the lewd and the profane,
All rush to drag the victim in their train:
'Taste but our joys,' they cry, 'but *once* be blest,
'We ask no more, let reason do the rest.'
Yet is he firm, behold Derision rise,
Chief aid of vice, and hiss him to the skies.
Detested, shunn'd, his breast the furies tear,
Yet still he doubts, for virtue lingers there;
But hark! th' applauding shout, the palm is won,
He welcomes ruin, sues to be undone.
Ah! wretch! too soon thy efforts shall succeed,
Swift *his* descent whose wishes lend him speed;
Yet pause a moment while thou yet art free,
And think on those whose thoughts are fix'd on thee;
Dim not those eyes, in agonizing tears,
Thy father's eyes, that watch'd thy infant years,
Wound not the heart, that beats to thee so true,
Steep not in woe, the days that must be few.
O think on all his griefs, on all his cares,
Think on his sinking frame, his hoary hairs,
Pause, pause a moment, ere too late to save,
Nor send thy father, sorrowing to the grave.
Convulsive anguish throbbing in her breast,
Thy mother too,—let nature speak the rest.
Should they awhile intrude, from thoughts like these,
His bosom soon the boon companions frees:
Drowns in the rosy flood his struggling soul,
Till conscience sinks, expiring in the bowl.
Hark, the loud laugh, the song obscene prevail,
The oath tremendous, and the beastly tale.
Now on the lisping tongue the accents die,
Now the lights dance before the maudlin eye,
Now wallowing, slumb'ring, lies the drunken rout!
These beasts *with* reason, scorn ye beasts *without*." P. 18.

DRAMATIC.

ART. 15. *Education, a Comedy in Five Acts, as performed at the Theatre Royal, Covent Garden. By Thomas Morton, Esq. Author*

of Speed the Plough, &c. &c. 8vo. 2s. 6d. Longman. 1813.

This author has before written and with conſiderable ſucceſs for the theatre; we underſtand alſo that the exhibition of the comedy has received the commendation of the public. The dialogue is eaſy, natural and agreeable, and the ſtory indicates a familiar acquaintance with poliſhed life. The characters of Count Villars and of Roſina are well ſupported, and we preſume this comedy will be one of thoſe which the public will be glad to have received as a ſtock play.

ART. 16. *The Boarding Houſe; or, Five Hours at Brighton. A Muſical Farce, in two Acts; firſt performed at the Engliſh Opera Theatre Royal, Lyceum, on Tueſday, Auguſt* 27, 1811. *By Samuel Beazley, jun. The Overture and Muſic entirely new, compoſed by Mr. Horn.* 8vo. 44 pp. 2s. Chapple. 1811.

This is a lively farce, which cannot be read without affecting the riſible propenſities, and muſt be more powerful when acted. The author gives very high praiſes to Mr. Arnold, of the Lyceum Theatre, as a manager, a critic, and an author, all of which we believe to be well deſerved. The plot of this farce is ſlight, and therefore is not loaded with the improbabilities which we are accuſtomed to meet with in modern dramas; except the one improbability of all the perſonages happening to aſſemble in one ſpot. An honeſt but haſty admiral is well ſketched, as are ſome inferior characters. The ſongs are humourous. We give the firſt as a ſpecimen. It is ſung by the admiral.

1.

" Scarce out of ſhort coat,
I learnt ſailing by rote,
So I cut me a boat,
And I ſet it afloat,
And learnt while a younker to rig it;
And tho' not ſo high
As a handſpike, ſaid I,
My fortune I'll try,
On the ſea far and nigh,
So I ſailed in the Thunderbolt frigate.

2.

" I called them all aſſes
That talked of their laſſes,
Or thought in their glaſſes
That time gaily paſſes,
While dancing on dry land they jig it;

For

For I had a notion
Of gaining promotion,
By giving a potion
To foes on the ocean,
While on board of the Thunderbolt frigate.

3.

"They talk of the prattle,
Of pretty lips tattle,
But give me the rattle
Of guns in a battle
When an enemy's ſtandard we twig it:
When woman I tried her,
I could not abide her,
For nothing can guide her,
Not e'en a broad-ſider,
From the guns of the Thunderbolt frigate."

NOVELS.

ART. 17. *Original Tales, by George Cumberland. In Two Volumes.* 12mo. 10s. Miller and Poply. 1812.

There is conſiderable ingenuity and contrivance in theſe Tales, but they are marked with a certain peculiarity and eccentricity of opinion, which may operate to the prevention of their being very popular.

ART. 18. *Traits of Nature, by Miſs Burney, Author of Clarentine Geraldine Fauconberg. In Four Volumes.* 12mo. 1l. 1s. Colburn. 1812.

Miſs Burney had before eſtabliſhed a conſiderable degree of reputation in this branch of writing, and it appears, from the circumſtance of this work having already paſſed through two editions, that her talent is confirmed by exerciſe, and her popularity increaſed. An agreeable and intereſting ſtory, ingeniouſly diverſified, is here detailed in eaſy and ſprightly language. The reader's curioſity is rouſed and ſuſpended by well contrived incidents, till the laſt great cataſtrophe. The character of Adela, the principal perſonage, is well drawn, and conſiſtently ſupported, and her reward in being finally united to Lord Ennerdale, the tried friend of her earlieſt years, is naturally brought about, and forms a pleaſing termination of theſe Traits of Nature.

CATHOLICS.

ART. 19. *Letters to a Proteſtant Diſſenter, relative to the Claims of the Roman Catholics, both as they affect a Proteſtant Government, its eſtabliſhed Church, and Proteſtant Diſſenters.* 8vo. 20 pp. 6d. Butterworth. 1813.

So highly are we pleaſed with this firſt letter, (for the preſent tract contains no more) that we earneſtly wiſh to ſee the continuation. Plain, temperate, and perfectly ſound argument cannot be exhibited in greater perfection. After ſhowing completely the abſurdity and falſehood of the inſidious term *Emancipation*, as applied to the Catholics of this realm, the author thus ably ſtates the queſtion of power.

"I therefore ſhall deny that the Roman Catholics, or any other claſs of men have *a natural* right TO GOVERN. They and all other men, in a ſtate of ſociety, have a *natural right* to the free and peaceable enjoyment and exerciſe of *their religion*, and the full and free uſe of their mental and phyſical powers, in the accumulation and alienation of property, whether in agricultural, commercial, mechanical, or profeſſional purſuits, but TO GOVERN, either ſupremely or ſubordinately is not a *natural right*." P. 17.

The following caſe is well put, and exactly in point.

"If a man offers himſelf as a candidate for an office, or as a governor, or for any ſituation in which he is to exerciſe power, or authority, or ability of any kind, was the doctrine ever heard before, that the proof does not lie upon him to ſhew, either by teſtimonials or his well-known views, habits, principles, or powers, that he is fit to be truſted and employed? Is a maſter who happens to want a ſervant, to take any one into his employ who preſents himſelf, without regard to fitneſs, or without ever enquiring whether the ſervant be ſuitable for his purpoſes? If, on ſuch an enquiry by a maſter, a ſervant ſhould ſay, 'You want a ſervant, and I want a place, I have a right to your ſituation, and the *onus probandi* lies upon you, to ſhew that I am not fit for your place, or have no right to have it,' what would be ſaid of this ſort of reaſoning? It would only make the unfitneſs of the ſervant more apparent, and convince the maſter that he was either deſtitute of common honeſty or common ſenſe." P. 19.

Perfectly juſt and true.

POPERY.

ART. 20. *A Letter from Rome, ſhewing an exact Conformity between Popery and Paganiſm, or the Religion of the preſent Romans, derived from that of their Heathen Anceſtors. By Conyers Middleton,*

dleton, D.D. Principal Librarian of the Univerſity of Cambridge, Author of the Life of Cicero, &c. 8vo. 174 pp. 5s. 6d. J. J. Stockdale. 1813.

The idea of reprinting this famous letter, at this period, aroſe doubtleſs from the evident neceſſity of oppoſing the papiſts, by all fair means, at the preſent criſis. But we know not exactly what to ſay to the liberties taken in the publication, in departing from Middleton's fourth edition, which is now before us. In the poſtſcript, p. 85, all that relates to Biſhop Warburton is omitted; and it begins, "Let us take a ſummary view." The "Preſatory Diſcourſe" is here changed into "a Sequel to the Letter from Rome," which begins at p. 100, and the concluſion is altered, by omitting ſeveral ſentences. We will not deny that many of theſe alterations are real improvements, but we think it neceſſary to notice them, that our readers may know exactly what they have to expect.

Middleton's Letter from Rome made a powerful ſenſation at the time of its publication. The ſpirit, learning, and claſſical elegance of the compoſition, gave additional force to its repreſentations, and added admiration to conviction. Yet Middleton, though he was the beſt, was by no means the firſt aſſailant of popery, on the ground of its agreement with pagan ſuperſtition. In the year 1606 was publiſhed "The Picture of a Papiſt," to which was ſubjoined, "Pagano-papiſmus, or a Diſcovery of Popiſh Paganiſme; wherein is plainlie ſhewed that the papiſts doe reſemble the idolatrous heathen in about ſix ſcore particulars; and that in many things they are worſe than they, and are whollye departed from the very principles of philoſophy, reaſon, and outward ſence;"—in which little book the ſubject is very fully diſcuſſed. It contains 62 pages 8vo. and the author's name was Oliver Ormerod. Subſequent to this, by nearly fifty years, appeared another tract, with "*Pagano-Papiſmus*" alſo at its head. This author writes an original book, and by no means appears to know his predeceſſor. The title is this—"Pagano-Papiſmus; or, an exact Parallel between Rome-Pagan and Rome-Chriſtian," the title proceeds, "in their Doctrines and Ceremonies. By Joſhua Stopford, B. D. Rector of All Saints, in the City of York;" 8vo. 303 pages, with two Sermons ſubjoined, alſo againſt popery.

Mr. Stopford ſeems to have known nothing of *Oliver Ormerod*, and both are equally unnoticed by Dr. Middleton. The three, however, exhibit a remarkable inſtance of the burſting out of truth at different intervals.

DIVINITY.

ART. 21. *The Keys of the Proteſtant Eſtabliſhment; or the Queſtion anſwered, Why do the Laws of England exclude a Papiſt from the Throne?* 8vo. 1s Hatchard. 1813.

The queſtion is now put to reſt, for a time at leaſt, with reſpect to what has been erroneouſly called the emancipation of the Roman Catholics; good ſenſe, judgment, experience, knowledge have proved ſuperior to a falſe liberality, prejudice, and ignorance. We cannot help being of opinion, that many who gave their intereſt and votes in favour of Mr. Grattan's Bill, did ſo from not properly underſtanding the real nature, tendency and genius of the Roman Catholic religion. But why did the Act of Settlement, for that is the object of this ſenſible pamphlet, inſiſt on the perpetual excluſion of Papiſts from the throne of theſe realms? What can be more obvious, poſitive or ſatisfactory than the anſwer—in order effectually to exclude Popiſh counſellors and councils from the government. That this is the ſole reaſon, and aim of the Act of Settlement, is demonſtrative from the ſlighteſt examination of our legal hiſtory. The object of the late proceedings in favour of the Catholics, was to break down the conſtitutional fences which excluded them from power. Religious Toleration was out of the queſtion, this they acknowledge they poſſeſs in the fulleſt extent. The conteſt was for political power, and they have happily been thwarted, and we truſt that on all future occaſions, the friends of a Proteſtant Conſtitution will rally round the throne, and repel all efforts to introduce in its vicinity counſellors and counſels which are Popiſh. "We will not conſent to change the Laws of England which hitherto have been enjoyed and approved."

ART. 22. *Common-Place-Book, or Companion to the Old and New Teſtaments, being a Scripture Account of the Faith and Practice of Chriſtians, conſiſting an ample Collection of pertinent Texts on the ſundry Articles of Revealed Religion. A new Edition, compared and enlarged. By Joſeph Strutt.* 8vo. 12s. Hatchard. 1813.

We are here preſented with a volume which it muſt have coſt extraordinary labour to compile, but which Biblical ſtudents muſt be deſirous to poſſeſs. It is called a new edition, but certain it is that we never ſaw or heard of the work before, and are very thankful to poſſeſs it now. The preface, which is written in a ſingularly quaint but impreſſive ſtyle, details the hiſtory and motives of its publication. The work is divided into twenty chapters: On the Being, Attributes, and Perfections of God; Creation; God's Government, Prophecy, and Miracles; Chriſt's

Chriſt's Glory, Works, &c. &c. The Trinity, Repentance, and other moſt edifying ſubjects. On each and all of theſe heads, the reader is preſented with pertinent texts from all parts of Scripture, with minute and circumſtantial references where they are to be found, in the manner of Alexander Cruden's Concordance. There is alſo ſubjoined at the end of the preface, from a black-letter edition of the Bible by Barker, a ſummary of the principal matters contained in each book of the Sacred Scriptures, forming of itſelf a very uſeful and agreeable manual for younger Biblical ſtudents. Locke's Common-place-book to the Bible is well known, and was reprinted by Dr. Dodd. It is in ſome reſpects preferable to the preſent. This book, however, muſt be acceptable, and is ſtill further improved by a very convenient index. We ſhall be glad to ſee the volume promiſed at the end of this work; namely, a Common-Place-Book to the Sacred Biography, with an Illuſtration of the Geography of Scripture.

ART. 23. *Hiſtory of the Waldenſes, connected with a Sketch of the Chriſtian Church, from the Birth of Chriſt to the Eighteenth Century. By William Jones.* 8vo. 12s. Hamilton. 1812.

To thoſe who do not poſſeſs the more enlarged works of Du Pin, Moſheim, Prieſtley, Milner, and others, this abridgement of Eccleſiaſtical Hiſtory will be convenient and acceptable.

The Waldenſes, as muſt be generally known, took their name from Peter Waldo, a merchant, of Lyons, whoſe hiſtory is here detailed at ſome length, at page 339 *et ſeq.* The volume conſiſts of ſix chapters: the firſt gives a ſketch of the riſe and progreſs of Chriſtianity, from the birth of Chriſt to the cloſe of the firſt century; the ſecond exhibits the hiſtory of the Chriſtian Church, from the cloſe of the firſt century to the eſtabliſhment of Chriſtianity under Conſtantine; the third deſcribes the ſtate of Chriſtianity from the acceſſion of Conſtantine to the riſe of the Waldenſes. The fourth gives a view of Chriſtianity from the beginning of the ninth to the end of the twelfth century. The fifth is the hiſtory of the Waldenſes and Albigenſes, from the time of Peter Waldo to that of Wickliff; and the concluſion furniſhes the hiſtory of the Waldenſes from the middle of the fourteenth to the cloſe of the ſeventeenth century. The Waldenſes evidently deſerve this honeſt tribute to their fame. In the moſt corrupt times of the Romiſh Church, they boldly exerted themſelves to maintain the original purity of the Chriſtian character againſt all the power and influence of Rome. It is not ſo well known as it ought to be, that our great poet, Milton, duly appreciated the character of the Waldenſes, and wrote in their defence. All the incidents connected with theſe people, and the more eminent perſonages among them, will be found circumſtantially related in this volume, and with great apparent candour and accuracy. The volume is accompanied by a map, which illuſtrates the firſt planting of Chriſtianity. We willingly repeat,

that this will be found a convenient epitome of eccleſiaſtical hiſtory; and the ſufferings and perſecutions of the Waldenſes are related with much pathos, but, we are ſorry to ſay, with no exaggeration.

ART. 24. *Sermons on various Subjects. By John Styles.* 8vo. 401 pp. 8s. Williams and Co. 1813.

Neither Mr. Styles nor his Sermons are perfectly new to us. Two at leaſt, out of the twelve, contained in this volume, we have read and reviewed before. Theſe are the 4th, "On the Spirituality of God," and the 8th, "On the Death of the Rev. Thomas Spencer." We noticed them in their ſeparate ſtate; and though there are ten remaining, of no inconſiderable length, we ſhall take the liberty to diſcuſs them in a ſhort article.

To the prolixity of theſe diſcourſes, ſtanding as they do here, in a printed book, we have no great objection; becauſe, in peruſal, wearied attention may be in various ways relieved. To ſit to hear one of them, notwithſtanding their merits, which are various, would indeed be a trial of patience. But of this we are not in danger. They are formed for congregations in which we are not likely to mix; and which, probably, meaſure the ability of a preacher by the length of his ſermons. He is ſure, he ſays, in a ſhort preface, "that critics *of a certain deſcription* will find nothing in them to commend." Whether we belong to the claſs thus deſignated, we know not; but we certainly have found in them many things to commend: a clear and flowing ſtyle, great variety and ingenuity of illuſtration, a general freedom from exaggerated notions, and an earneſt ſpirit of piety. Theſe things are commendable wherever found, and Mr. S. is ſurely not deficient in them. His lamentation over the exiſtence of religious hypocrites (p. 133,) is extremely fine; and other paſſages of equal merit might eaſily be pointed out.

Very ſeldom does he deviate from correctneſs of doctrine, and as ſeldom from the rules of candour, towards thoſe whoſe opinions differ from his own. But we apprehend that he offends in the former way, when (in Sermon 2, p. 47,) he repreſents the heavenly ſtate as actually enjoyed by good Chriſtians now dead. That they live in joyful expectation of the happy ſentence which awaits them, we doubt not; but he repreſents them as now living "in the immediate preſence of God, where they feel neither terror nor reſtraint, poſſeſſing, in fact, all the ſweet feeling of *home*." This, we conceive, cannot be, before the final judgment; and we notice it the more particularly, becauſe it is a common error. Much of this diſcourſe turns upon it. Mr. S. offends againſt candour, when he ſpeaks of a moſt venerable Society, which, for more than a century, has been ſupporting Miſſions, diſperſing Bibles, Teſtaments, books of devotion, and edifying tracts, to a prodigious amount, as "a *mere nominal* Society for promoting Chriſtian Know-

Knowledge." P. 95. He *must* know that it deserves a much better title, though, as an enemy to establishments, he may disapprove its adherence to the church; and though, by that adherence, it is confined to exertions more limited than he there contemplates. Protesting against these things, and a few others, we are still ready to confirm to Mr. Styles the praise we have given above.

ART. 25. *A Charge delivered before the Society for Promoting Christian Knowledge, on the 23d of March, 1813, to the Rev. C. A. Jacobi, then about to proceed as one of their Missionaries to India. By T. F. Middleton, D. D. Archdeacon of Huntingdon. Together with Mr. Jacobi's Reply.* 8vo. 31 pp. Rivingtons. 1813.

Not only the propriety and Christian feeling, but the intelligence and ability of this Charge deserve the highest commendation. Dr. Middleton states to the intended missionary the objects and the difficulties before him; showing, at the same time, how much less is the disadvantage of a missionary, now sent to the Indies, than of those who first went on that difficult work. "The Mohammedans," he says, "still form a considerable part of the population of Hindustan. The Moslem conquerors did not fail to establish their religion wherever they consolidated their power, but their power in India is completely extinguished, by the subjugation of the Mysore. The Hindu Rajahs of Tanjore, though they have never been converted, have evinced a more than tolerant spirit towards the members of our mission. Several years have now elapsed, since one of them appropriated a yearly revenue to the support of the Christian missionaries within his dominions; and the homage more recently paid by the Rajah to the venerable Swartz, when, at the funeral of that apostolic man, he wept over the bier of him whom he denominated his father and his friend, demonstrates, that in the sight of even prejudice itself, 'beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.'" P. 19.

Dr. M. speaks of an episcopal church in India as of an establishment, the want of which is so urgent, "that it cannot, consistently with our Christian character, or national honour, be much longer deferred." We heartily agree with him.

The reply of Mr. Jacobi is extremely interesting, and for a foreigner very well written.

ART.

MISCELLANIES.

ART. 26. *The Ladies' Companion for Visiting the Poor; consisting of familiar Addresses, adapted to particular Occasions. By the Author of Lucy Franklin.* 12mo. 2s. Hatchard. 1813.

A very benevolent and very judicious publication. The females of this time and country, many of them, at least, meritoriously interest themselves in the sufferings and misfortunes of the lower orders of their own sex—we could name many individuals of elevated rank and condition, who do not disdain to enter the humblest mansions, with the view of imparting assistance to poverty, medicine for disease, and consolation to the wounded mind.

These Addresses are to lying-in women, to women who have lost their husbands, to the aged, to those in extreme poverty, in weakness, pain, and other maladies of mind and body. It cannot fail of being useful and acceptable, for all who undertake such truly Christian and benevolent offices.

ART. 27. *The Pamphleteer; respectfully dedicated to both Houses of Parliament, March* 1813; *to be continued occasionally, at an Average of four or five Numbers annually.* Vol. I. 8vo. 285 pp. 6s. 6d. Gale and Co. 1813.

We think highly, upon the whole, of this plan, though liable, we are aware, to trifling objections. That it is original must be granted; and, that it is calculated to obviate an acknowledged evil, is equally true. The evil is the very perishable nature of temporary tracts, when the occasion of their appearance has passed by. Many, it will be said, deserve only to perish. True; but those which deserve better are liable to the same fate; and many a pamphlet has been sought in vain, even by its author, when its recovery was of importance. The inferior sort, it may be hoped, will not be admitted to these volumes; and the advantage of preserving the parts of a controversy together, at an expence so much smaller than the cost of the originals, is surely considerable: besides relieving the collector from the care of preserving them.

The present Number, or Volume, contains, for instance, six tracts on the Bible Society, three against and three for it. Among these, we cannot but point out the second Letter of Mr. Vansittart to Dr. Marsh, as of the most conclusive nature. Other important subjects are also introduced; viz. Mr. Vansittart's Plan of Finance, the Charter of the East India Company, the Office of Vice Chancellor. The Controversy on the Catholic Question is also opened, and is to be considered. There is also one original tract

tract on Marriages, by the Rev. Mr. Wylde. All this at the price of little more than one or two pamphlets.

The plan of the ſecond Number is alſo announced, and promiſes equally well. Pamphlets, of courſe, are not inſerted here, without expreſs permiſſion.

ART. 28. *Hiſtory of the Azores, or Weſtern Iſlands, containing an Account of the Government, Laws, and Religion, the Manners, Ceremonies, and Characters of the Inhabitants, and demonſtrating the Importance of theſe valuable Iſlands to the Britiſh Empire. Illuſtrated with a Map and other Engravings.* 4to. 1l. 11s. 6d. Sherwood and Co. 1813.

We have not in our geographical collections many accounts of theſe iſlands, and therefore this publication, though ſlightly put together, and not entitled to particular commendation, may be conſidered as acceptable. The author takes conſiderable pains to prove that great advantages would be derived to the Britiſh government by eſtabliſhing, under its protection, the independence of the Azores. He thinks that as Portugal owes Great Britain a large ſum of money, that country may be induced to diſſolve the debt by a tranſfer of the ſovereignty of theſe iſlands. The deſcription given in this volume of the ports and harbours of the different iſlands is, perhaps, that which is moſt entitled to attention, and may be eventually uſeful. Some amuſing anecdotes will be found interſperſed, and the volume has the further recommendation of a map and ſeveral plates; theſe laſt are of indifferent execution. The idea in the concluding part of the book, of ſending female convicts hither to manufacture linen, and a gang of male convicts in another ſituation to make cables and other deſcriptions of cordage, ſeems not unworthy of attention.

ART. 29. *Literary Anecdotes of the Eighteenth Century, comprizing Biographical Memoirs of William Bowyer, Printer, F. S. A. and many of his learned Friends, an incidental View of the Progreſs and Advancement of Literature in this Kingdom during the laſt Century, and Biographical Anecdotes of a conſiderable Number of eminent Writers and ingenious Artiſts. By John Nichols, Eſq. F. S. A. In ſeven Volumes. The ſeventh Volume containing a copious Index to the preceding Volumes.* 8vo. 1l. 1s. Nichols. 1813.

This admirable index completes a work, on the final accompliſhment of which, we ſincerely congratulate the public. We know of no production of modern times which exhibits ſuch a maſs of inſtructive, improving and entertaining matter. It almoſt forms a library of itſelf, as far as information concerning many

many of the most celebrated productions of the last century is involved. The author has prefixed an advertisement, in which a few occasional errors in the preceding volumes are noticed and corrected; and the modest, but meritorious compiler of the index has, in a sensible preface, explained the mode he has pursued. As far as our observations have extended, and the volume has been much in our hands, the compiler is entitled to the praise of judgment, diligence, and accuracy.

ART. 30. *Journal of a Residence in India. By Maria Graham.* 4to. 1l. 11s. 6d. Longman and Co. 1812.

We have never been at all inclined to depress the hopes, or mortify the ambition of female authors, but we cannot conscientiously allow that this publication has any very strong claims to our commendation. The lady resided for a time at Bombay; she visited Salsette, the excavations of Carli, the Mahratta capital of Poonah. She afterwards went to Ceylon, and travelled from Point de Galle to Negambo, and subsequently to Trincomale. From Ceylon she embarked for Madras, visited Calcutta, and returned to her native country. Some pleasant anecdotes of the domestic habits and manners of the European inhabitants constitute the only novelty, and may be pronounced to be entertaining enough. But Bombay, and Salsette, and Carli, and Poonah, and Ceylon, and Madras, and Calcutta, have been so recently and so well described by Lord Valentia, and by many others before him, that no great interest is here excited. Many of the plates, by the way, resemble, and perhaps somewhat too nearly, some which occur in Lord Valentia's splendid work. This author adds her testimony, to that of Mr. Forbes, and of many recent writers, that the Hindoos are not to be considered as such perfect models of innocence, benevolence, and simplicity of character, as it has been the fashion to represent them. Some sketches of this singular description of people are given with considerable vivacity, and, we believe, with perfect accuracy. A few elegant copies of verses are introduced, and an appendix is subjoined, containing a long extract from D'ohsson, and an account of Bengal by a native Persian, and the story of Keraah Angoen, illustrative of the ancient manners of the Hindoos.

ART. 31. *The Oxford University Calendar for the Year* 1813. 12mo. 242 pp. 3s. 6d. Munday and Slatter, Oxford; Rivingtons. London. 1813.

We noticed the Calendar for 1810, which was the first that appeared. We believe they have been since intermitted, and the appearance of different publishers in the title page strengthens the supposition. Whoever will look back to our article on the Calendar

Calendar of 1810, (Brit. Crit. Vol. xxxvii. p. 83.) will find ſeveral improvements there ſuggeſted, all of which, we are happy to bear teſtimony, are here adopted. In the Calendar of Univerſity Ceremonies, few alterations appear. It was probably found, on examination, that but few were wanting. But after the account of the public exerciſes, in page 74, is a moſt intereſting article, entitled "EXAMINATION STATUTE." It contains an account of the examinations, for the degree of Bachelor of Arts, from the year 1801; but much more particularly from 1807, when the ſtatute was new modelled. From this time, we have a regular ſtatement of the claſſes, both of belles lettres and mathematics, with the names of all thoſe who were diſtinguiſhed. This is a very intereſting record for the relatives of the ſucceſsful candidates. At page 92 is added a Catalogue of Prize Compoſitions, from the year 1768 to the preſent time.

But the moſt remarkable improvement is that which we ſuggeſted, of giving the names of all the members of each college, with the addition of the county for which each fellow is choſen. The chriſtian names are alſo added to all the members, and all are inſerted, of every deſcription. This is ſo material an improvement, as of itſelf to ſtamp a value on the publication. It now offers a complete view of the whole univerſity for the year, and we doubt not that it will be eagerly and regularly purchaſed by all who feel an intereſt in the concern, or reſpecting the members of that noble univerſity.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Charge delivered before the Society for promoting Chriſtian Knowledge, on March 23, 1813, to the Rev. C. A. Jacobi, then about to proceed as one of their Miſſionaries to India. By T. F. Middleton, Archdeacon of Huntingdon: together with Mr. Jacobi's Reply. 1s. 6d.

Practical Sermons for every Sunday of the Year. Vol. I. 5s. 6d.

Sermons, by Thomas Somerville, D.D. F.R.S.E. Miniſter of Jedburgh, and one of his Majeſty's Chaplains in Ordinary. 8vo. 10s. 6d.

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Eſſay on the Equity of Divine Government, and the Sovereignty of Divine Grace. By Edward Williams, D.D. 8vo. 12s.

An Engliſh Tranſlation, with Hiſtorical Notes, of Biſhop Jewel's celebrated Apology for the Church of England, in which the Grounds of the Reformation, and of the King's Supremacy, are fully ſtated and maintained. To which are annexed, Memoirs of the Life of Jewel, and the famous Sermon preached by him at St. Paul's Croſs, in 1560. By the Rev. A. C. Campbell, A.M. 8vo. 10s. 6d.

Lectures on the Church Catechiſm; to which is added, a Lecture on Confirmation. By the Rev. Robert Rigby, Vicar of St. Mary's, Beverley. 18mo. 2s. 6d.

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A Sermon, preached at the Foundling Hoſpital, May 2, 1813, the Day on which ſeveral young Perſons attended Divine Service, to return Thanks for the Education and Protection which had been given them, and to receive the Rewards appropriated for their good Conduct during their reſpective Apprenticeſhips. By the Rev. James Pinnock, A.M. Rector of Laſham, in the County of Hants, and formerly Morning Preacher to the ſaid Charity. 4to. 1s. 6d.

A Sermon, preached by Order of the Honorable Court of Directors of the Affairs of the Honorable Eaſt India Company of England, September 6, 1807, on the Opening of a Monument ſet up in St. Mary's Church, Fort St. George, to commemorate the Virtues and Services of the late Rev. Mr. Swartz. By R. H. Kerr, D.D. Senior Chaplain of Fort St. George. 8vo. 2s. 6d.

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Hutchins's Hiſtory of Dorſetſhire, improved by Mr. Gough. Vol. III. 6l. 6s.; or, on large paper, 8l. 8s.

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The

The General Biographical Dictionary, revised and enlarged by Alexander Chalmers, F.S.A. Vol. X. 12s.

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